The Textual Tradition of Plato's *Timaeus* and *Critias*

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The Textual Tradition of Plato's *Timaeus* and *Critias*

By

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Preface

This book is a new and extended version of my doctoral dissertation that was published in 1989 on the medieval manuscripts of Plato's *Timaeus* and *Critias*: the so-called direct tradition. Since 1989, many studies on Plato MSS have appeared with new insights which provided me with the opportunity to adapt my conclusions in a number of cases. An entirely new part of this publication is the inventory of the indirect tradition: an index of ancient testimonies of the text of these dialogues.

The result is the outcome of many years work, which I could not have done without the help of many others. From 1982 to 1986 I enjoyed the great pleasure to prepare my dissertation in the company of Gerard Boter who was working on the text tradition of Plato's *Republic* at the time and who, now as Professor Gerard Boter, has continuously advised and supported me in preparing this second edition. From the start in 1982, professor D.M. Schenkeveld and the late professor S.R. Slings of the Free University in Amsterdam stimulated and supervised the progress of my studies. Professor David Runia and the late professor D. Holwerda read my dissertation and made helpful comments. My brother Mr Gert Jonkers and my former pupils in ancient Greek Dr Elske Bos and Dr Carolien Oudshoorn helped me in typing the *Index Testimoniorum*. My English was corrected by Mrs M.L. Vaalburg-Darbon, Mrs Hanna Fuellenkemper and Mr Anthony Runia. The Netherlands Organization for the Advancement of Pure Research (Z.W.O.) provided the necessary financial support for my research. During two weeks in 1985 and again in 1990, I enjoyed the hospitality of the Fondation Hardt at Vandoeuvres in Switzerland, while working on my *Index*.

I am grateful to the Editorial Board of Mnemosyne for accepting my book in the series of *Mnemosyne Supplementa*. In particular, my thanks are due to the external referent of *Mnemosyne* who has read my manuscript and kindly provided the most valuable suggestions and comments, from which I took great benefit.

Finally, I am indebted to Dr Tessel Jonquière and the staff of Brill Academic Publishers for their guidance and unfailing efficiency in transforming a manuscript into a book.

Notice to the Reader

1. The MSS discussed in this study are indicated by sigla. In general, I have taken over the sigla introduced by Bekker and Stallbaum. However, in most of the cases where Burnet uses a different siglum from Bekker or Stallbaum, I have followed Burnet. For the *Tubingensis* I use Burnet's **C** and not Stallbaum's gothic **T**. In the case of Bekker's siglum **F** for *Parisinus 1812*, I follow Schneider and Burnet, who use the siglum **F** to indicate *Vindobonensis Suppl. Gr. 39*. On the other hand, I use Bekker's **Σ** for *Venetus 189* and his **S** for *Parisinus 2010*, whereas Burnet uses **S** for *Venetus 189*. I have not adopted any Gothic sigla; in these cases I have invented a siglum myself, as I have done for those MSS for which no siglum yet existed. For a number of MSS which, besides the *Republic*, also contain the *Timaeus* and/or *Critias*, sigla have recently been invented by Boter. These I have taken over, with a few exceptions: Boter used **Ψ** for *Scorialensis Ψ 1,1*; I have reserved **Ψ** for *Parisinus 2998*, and I indicate *Scorialensis Ψ 1,1* by **Scor**. Boter used **V** for *Vindobonensis Phil. Gr. 1*, but I have given it to *Vindobonensis Phil. Gr. 337*. I have indicated *Florentinus Laurentianus 85,7* by Stallbaum's **x**, while x (not in bold character) is used in diagrams for hypothetical MSS.

Pages XII ff. contain a list of the sigla used by me. I have added in brackets the number which a MS bears in the first chapter (*Description of Manuscripts*), where I also mention the sigla given to a MS by others.

2. The stemmata of the different families can be found on the immediately following pages. I have not drawn the lines of contamination in these stemmata; for these I refer the reader to the information given about each MS in the third chapter.

3. All references are to Burnet's Oxford text of 1905.

4. In recording the readings of the MSS I use the following abbreviations:

x^{it} lectio in textu scripta
x^{sl} lectio supra lineam scripta
x^{im} lectio in margine scripta
x^{ac} lectio ante correctionem
x^{pc} lectio post correctionem (added either by the scribe himself or by a later hand)
x^{1pc} lectio post correctionem, a prima manu scripta
x^{2pc} lectio post correctionem, a secunda manu scripta

x^{ir} lectio in rasura scripta
x^{ev} lectio extra versum scripta

5. For ancient authors I use in general the abbreviations given in J.C. Facal—A. González, *Repertorium Litterarum Graecarum* (Madrid 1982), in the *Oxford Latin Dictionary*, and in Blaise's *Dictionnaire Latin-Français des Auteurs Chrétiens*, but I abbreviate Proclus to Pr. and Calcidius to Calc.

Index Siglorum

(The numbers between parentheses () refer to the relevant section in Chapter 1 Description of Manuscripts)

1 Manuscripts of the *Timaeus*

A	*Parisinus 1807* (29)
C	*Tubingensis Mb 14* (37)
E	*Venetus 184* (45)
F	*Vindobonensis Suppl. Gr. 39* (54)
M	*Caesenas D 28,4* (*Malatestianus*) (2)
N	*Venetus 187* (47)
P	*Vaticanus Palatinus 173* (41)
R	*Vaticanus 1029* (40)
S	*Parisinus* 2010 (31)
T	*Venetus Append. Class. IV,1* (44)
V	*Vindobonensis Phil. Gr. 337* (52)
W	*Vindobonensis Suppl. Gr. 7* (53)
Y	*Vindobonensis Phil. Gr. 21* (51)
a	*Florentinus Laurentianus 59,1* (6)
b	*Florentinus Laurentianus 85,6* (8)
c	*Florentinus Laurentianus 85,9* (10)
g	(collective siglum for) Υ Θ Ψ
k	*Bruxellensis 11360–63* (1)
n	*Florentinus Laurentianus 85,14* (11)
o	*Florentinus Laurentianus Conventi Soppressi 180* (5)
q	*Monacensis 237* (20)
s	*Ambrosianus 247* (15)
x	*Florentinus Laurentianus 85,7* (9)
Θ	*Vaticanus 226* (38)
Σ	*Venetus 189* (48)
Ψ	*Parisinus 2998* (32)

β *Florentinus Laurentianus 80,19* (7)

Ambr. *Ambrosianus 329* (17)
Ang. *Angelicus 80* (34)
As. *Ambrosianus 675* (18)
Bodl. *Bodleianus Misc. Gr. 104* (*Auct.* F.*4.5.*) (27)
Est. *Estensis 89* Q,*5,18* (19)
Lobc. *Prague, Narodni a Universitni Knihovna, Radnice* VI.F.*a.1* (*Lobcovicianus*) (33)
Mon. *Monacensis 408* (21)
Monac. *Monacensis 490* (22)
Neap. *Neapolitanus 341* (25)
Neapol. *Neapolitanus 233* (24)
Ol. *Olomoucensis M 31* (26)
Ox. *Oxoniensis Corpus Christi College 96* (28)
Pal. *Vaticanus Palatinus 175* (42)
Par. *Parisinus 1812* (30)
Ric. *Florentinus Riccardianus 65* (12)
Ru. *Ruhnkenianus* (13)
Sc. *Scorialensis y 1,13* (3)
Scor. *Scorialensis Ψ 1,1* (4)
Urb. *Vaticanus Urbinas 29* (43)
Val. *Vallicellianus 30* (*C4*) (36)
Vat. *Vaticanus 228* (39)
Ve. *Venetus 590* (50)
Ven. *Venetus 193* (49)
Voss. *Vossianus* Q *54* (14)
Vs. *Venetus 186* (46)
Zit. *Zittaviensis 1* (55)

2 Manuscripts of the *Critias*

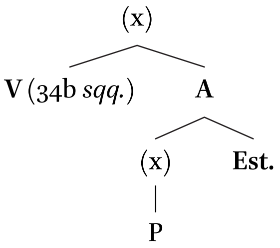
A *Parisinus 1807* (29)
E *Venetus 184* (45)
F *Vindobonensis Suppl. Gr. 39* (54)
M *Caesenas D 28,4* (*Malatestianus*) (2)
N *Venetus 187* (47)

a	*Florentinus Laurentianus 59,1* (6)
c	*Florentinus Laurentianus 85,9* (10)
o	*Florentinus Laurentianus Conventi Soppressi 180* (5)
v	*Angelicus 101* (35)
x	*Florentinus Laurentianus 85,7* (9)
Σ	*Venetus 189* (48)
Amb.	*Ambrosianus 316* (16)
Ambr.	*Ambrosianus 329* (17)
Aug.	*Monacensis 514* (*Augustanus*) (23)
Est.	*Estensis 89 Q,5,18* (19)
Pal.	*Vaticanus Palatinus 175* (42)
Urb.	*Vaticanus Urbinas 29* (43)
Vat.	*Vaticanus 228* (39)
Voss.	*Vossianus Q 54* (14)

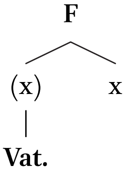
Stemmata

Stemma's of the *Timaeus* MSS

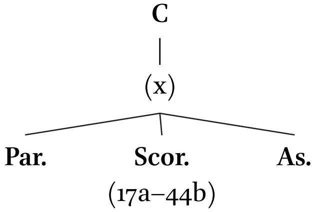
Section 1: The A-Family



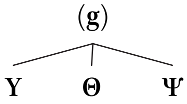
Section 2: The F-Family



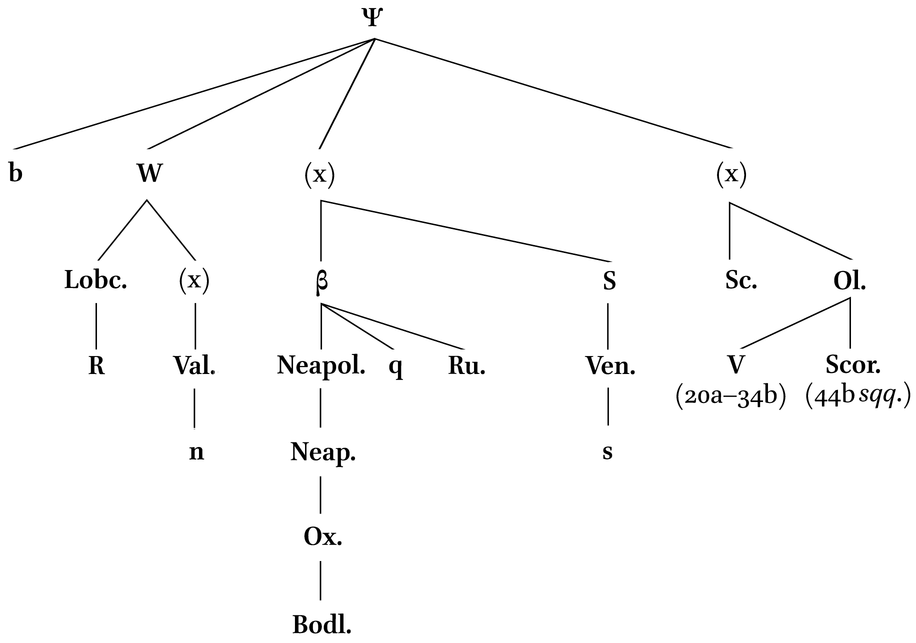
Section 3: The C-Family



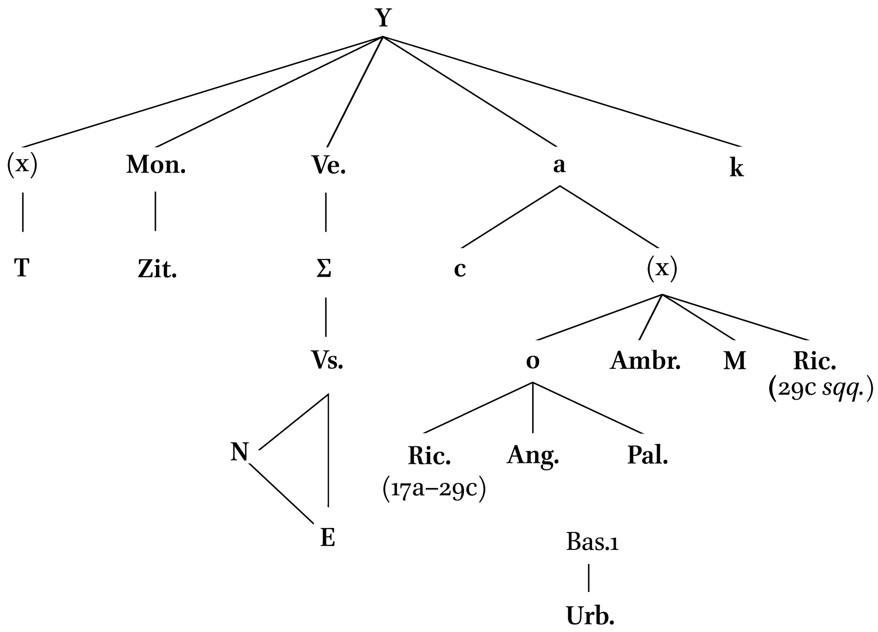
Section 4: The g-Family



Section 5: The g-Family, part 1: The Ψ-group

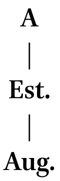


Section 5: The g-Family, part 2: the Y-group

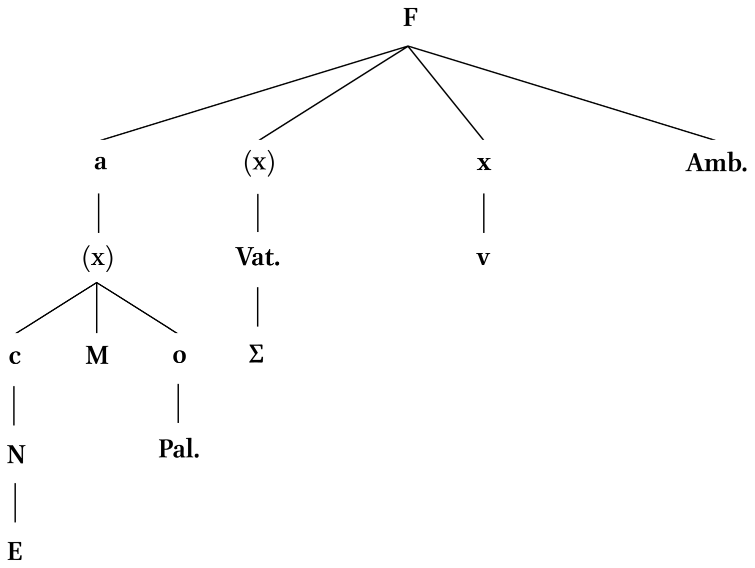


Stemma's of the *Critias* MSS

4.2.1 *The A-Family*



4.2.2 *The F-Family*



Method of Research

This investigation into the textual tradition of Plato's *Timaeus* and *Critias* formed part of a research program that was initiated in 1978 by Dr S.R. Slings and carried out at the Vrije Universiteit in Amsterdam with financial support of the Netherlands Organization for the Advancement of Pure Research (Z.W.O.). The aim of the project was to produce a new critical edition of Plato's eighth tetralogy, based on a complete examination of the tradition. The four dialogues that form the eighth tetralogy are *Clitophon*, *Republic*, *Timaeus* and *Critias*.

In his dissertation *A Commentary on the Platonic Clitophon* (1981), Dr Slings examined the tradition of the *Clitophon* and constituted a new text. A second edition of this study appeared in 1999 (*Plato: Clitophon, Edited with Introduction, Translation and Commentary*).[1]

For four years, from April 1982 to 1986, Mr Gerard Boter and I were enabled to spend a part of our time on the study of the other three dialogues. Dr Boter published the result of his investigation into the tradition of the *Republic* in his dissertation *The textual tradition of Plato's Republic* (1986; second edition 1989). The remaining two dialogues, the *Timaeus* and *Critias*, were entrusted to me. At the start of the project, from 1978 to 1982, Ms J. Raap and Ms B.A. Blokhuis assisted in collecting the required material.

In 2003 Professor Slings' critical edition of the *Republic* appeared in the series Oxford Classical Texts. After his death in 2004, his *Critical Notes on Plato's Politeia*, which previously had appeared in *Mnemosyne*, were collected and edited by Gerard Boter and Johannes van Ophuijsen (Leiden 2005).

In 1989 I completed my dissertation on the MSS of the *Timaeus* and *Critias*. Professor Slings had originally intended to prepare the new critical edition of the *Timaeus* and *Critias* on the basis of my material; now his successor at the Free University in Amsterdam, Gerard Boter, will undertake this task.

In my dissertation I devoted my attention primarily to the direct tradition, that is, the MS tradition of the *Timaeus* and *Critias*. In doing so, however, I did not ignore the indirect tradition, that is, the evidence on Plato's text given by other authors. Information derived from the indirect tradition is indispensable

1 In his second edition Slings presented only a highly condensed version of his originally separate chapter on the MSS of the *Clitophon*. Therefore, I refer below in most cases to his first edition.

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for the evaluation of different variants in the MSS, and therefore, in collaboration with the other participants in the project, I made an inventory, as complete as possible, of quotations from the *Timaeus* and *Critias*, of paraphrases, reminiscences, references and translations and the like, found in other ancient authors, with the help of the most recent editions of their works, as was done for the *Clitophon* and the *Republic* (see Slings 1981, 288 ff.; Boter 1989, XXVI).

In my dissertation of 1989 I did not publish this *Index Testimoniorum*. My collection of quotations with direct relevance for the constitution of the text was almost complete, but for the vast number of more vague references to the text of *Timaeus* and *Critias* I still needed time to read, compare and check against my notes. I worked, in intervals, on this laborious task for the next 25 years. The result is that, in addition to my study on the manuscript tradition, I can now also publish an inventory of the ancient, indirect traditions of these dialogues. Meanwhile, I have also profited from the work done by others on medieval manuscripts. In my description of the MSS I have added the results of recent studies, compared them with my own observations and, where necessary, altered my conclusions.

Slings, Boter and I, have interpreted the concept of antiquity in a broad sense, which means that we have studied the indirect tradition from antiquity onwards through the Byzantine Middle Ages to the fifteenth century when the great Renaissance libraries in Italy were founded. The chronological cutoff point is Bessarion's *In Calumniatorem Platonis*, dating from 1458. However, not all works before 1458 have been included in the investigation. An example of a work not studied because its only edition is almost inaccessible is Plethon's *Comparatio Platonis et Aristotelis*, written in the middle of the fifteenth century (cf. Boter 1989, XXVII). Medieval Latin authors have not been studied, because it is unlikely that they drew on independent study of Plato's text. This also holds for medieval Latin commentaries on the *Timaeus*, as all of them make use of Calcidius' translation and draw for their commentaries on Calcidius, on Boethius' Aristotle commentaries, on Macrobius' commentary on the *Somnium Scipionis* and others.[2]

On the basis of the material collected I have constructed a critical apparatus (not published in this book) for both dialogues in which significant variants and errors found in the indirect tradition are assembled. With the help of this critical apparatus it is possible to assess which medieval MSS have preserved variants that already existed in antiquity.

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2 See for example E. Jeauneau in his introduction (e.g. p. 27) to Guillaume de Conches' *Glosae super Platonem* (Paris 1965).

In Part 1, on the *Status Quaestionis*, I give a survey of the investigation into the MS tradition of the *Timaeus* and *Critias* by discussing monographs and articles which have been devoted directly or indirectly to the subject in the last two centuries, and the major editions of the text, starting with Bekker's. As far as the editions are concerned, I limit my discussion to the use they make of the tradition.

The question as to which MSS contain the *Timaeus* and *Critias* is answered in the first place by the catalogues of Wilson and Brumbaugh-Wells. Furthermore, Dr Paul Moore of the Pontifical Institute in Toronto has directed our attention to a MS that is not mentioned in these catalogues, nor in the older lists of Wohlrab and Post, viz. the *Olomoucensis M 31*, which contains the *Timaeus*.

In Part 2, Chapter 1 I give a list of the MSS which contain the *Timaeus* and *Critias* and offer a summary of the technical information on each of them which I have collected from library catalogues, catalogues of Plato MSS and other secondary literature. In cases where other scholars have given their opinion on the relationship with other MSS, I note this briefly. Finally, for each MS I give my own conclusions based on the investigation described in the next four chapters.

After the MSS were inventoried and microfilms or photocopies of them were collected[3] I could start with examining them. I have collated in full the text of the *Critias* in each of the MSS. The extensive text of the *Timaeus* and the large number of MSS that contain it prevented a similar treatment. In the case of the *Timaeus* I have therefore confined myself to collating only two sample passages in each of the MSS: one passage at the beginning of the dialogue (17a1–25d6) and one at the end (86b1–92c6). On the basis of these collations I have then constructed a separate stemma for each of the sample passages. In cases where the conclusions drawn for the different passages in one MS did not confirm each other, or where it was difficult to draw definite conclusions, I have collated one or more additional passages from the middle of the dialogue. This proved necessary for example in **Scor.**, which changes exemplars about halfway through the dialogue in 44b1 (see page 278).[4]

In order to test the validity of the stemma of the two sample passages for the rest of the dialogue, I have gone through the entire critical apparatus of Bekker and of Stallbaum and examined the variants reported in them. In addition,

3 We did not succeed in acquiring a microfilm of the *Zittaviensis 1*. Since I was therefore unable to investigate this MS, Dr Slings, during a stay in the USA, consulted a microfilm of it in the Beinecke Collection of Rare Books and Manuscripts at New Haven, Conn.

4 Such changes of exemplars occur more frequently than one would think, according to Dain (1975, 28). For changes of exemplars within a single dialogue, see also Nicoll 1975, 41–47.

I have compared the report of *Parisinus 1812* in Rivaud's apparatus. In cases where variants found in this way and checked on my microfilm could not be explained by the stemma I had set up, I have collated additional sample passages in the MSS in question. For example, I have collated a number of extra passages in the *Veneti 184, 186, 187* and *189*. I have collated the entire text of the *Timaeus* in ten MSS: **A V F C Y Θ Ψ S W** and β.[5] As to the latter three MSS, after examination of the sample passages and Bekker's and Stallbaum's apparatus, it remained unclear to me which place in the stemma these MSS ought to occupy. Only after a complete collation did I form my judgement that all three of them depend on **Ψ**. As regards the other seven MSS, it was already common knowledge (e.g. from publications by Burnet and Deneke) that two of them, **A** and **F**, are primary witnesses. The information that I acquired from my sample passages confirmed this. When I examined the sample passages of **V C Y Θ Ψ**, it proved difficult to range them under one of the other extant MSS. Finally, after having collated them completely, I concluded that these five MSS too must be considered primary witnesses of the *Timaeus*.

I have studied *in situ* the complete *Timaeus* in **A F C** and *Critias* in **A F**. In **V Y Ψ** I checked *in situ* only a few passages.

Was it not necessary, in order to get a reliable picture of the MS tradition of the *Timaeus*, to collate the complete text in all MSS instead of only sample passages? No, I do not think so: by collating extra passages, by taking into account all readings reported in the apparatuses of Bekker and Stallbaum, in which members of all MS families are recorded, and by comparing my results with those of others (e.g. Schanz, Jordan), I think I have sufficiently reduced the possibility that important variants in certain MSS have escaped our attention, let alone that a full collation of all MSS would lead to drastic changes in my stemma (cf. also Boter 1989, XXV).

I have decided to discuss the MSS of the *Timaeus* and *Critias* in four different chapters, the first of which deals with the primary MSS of the *Timaeus*, the second with the character of the primary MSS of the *Timaeus* and *Critias*, the third with all the remaining MSS of the *Timaeus* and the fourth with both primary and secondary witnesses of the *Critias*.

The primary MSS are those MSS in which agreements in variants with ancient testimonia, and uncial errors, occur for the first time. The evidence for the primacy of MSS is based on the elimination of other MSS. If there are no exter-

5 I have also collated excerpts from the *Timaeus* in **P**, as far as that was possible. I concluded that **P** depends on **A** (see page 205).

nal grounds for establishing that a certain MS is older than all the other MSS, the answer to the question of which are the oldest MSS sharing specific uncial errors and variants with ancient testimonia must be given on internal grounds, and this can be done only after a stemma of all MSS has been constructed. This argument from elimination is not treated in the chapter on the primary MSS itself, but is deferred to the chapter on the affiliation of the MSS, where it is demonstrated that all the remaining MSS belong to the groups of which the primary MSS are the sources. In the chapter on the primary MSS, therefore, I discuss the presence of uncial errors and of cases of agreement in variant or error with ancient testimonia. The chapter also contains a discussion of the relationship between the primary witnesses. In the MS tradition of the *Timaeus* we are faced with a so-called open recension (the term is Pasquali's), which means that "the older manuscripts, or more strictly all those manuscripts in which worthwhile variants (other than emendations) appear for the first time, are not related perspicuously and do not allow us to reconstruct an archetype" (West 1973, 37 f.). Instead of the terms 'open' and 'closed', Tarrant (1995, 109) and Timpanaro (2005, 137) prefer to use 'non-mechanical' and 'mechanical' to describe traditions with heavy and light contamination respectively.

Part 2, Chapter 2 contains a description of the character of each of the primary witnesses through an analysis of the different kinds of errors made in it and the different hands displayed in it.

My description of the affiliation of the MSS and their individual characteristics is primarily based on data derived from the text of the MSS, that is, on the errors and variants found in them. Only occasionally in my argumentation do I also make use of codicological information such as the dating of a particular MS (e.g. in the case of **C**, page 73 and 100). In a number of cases where I try to distinguish between different hands, I venture onto codicological ground myself. The reason for this rather limited use of the fruits of codicology is not that I deny their value—if there is no doubt about the date or provenance of a MS or a particular hand, it would be unreasonable to ignore such information—, but in this field, at least in the case of Plato MSS, "hardly anything has been established beyond doubt", as Boter (1989, XXI) puts it. The relationship between the MSS therefore has to be established first and foremost by the stemmatic method. How this method works, follows here.

The first thing I did after collating the sample passages in each of the MSS was to distinguish groups of MSS on the basis of *errores coniunctivi et separativi*. We have seen above that the different primary MSS could not be reduced to one single archetype. This means that it is not possible to construct one stemma of all MSS. The maximum that can be achieved is the construction of a separate

stemma for each different branch of the tradition, so that we get four stemmata, one of the **A**-family, one of the **F**-family, one of the **C**-family and one of the **g**-family (to which **Y Θ Ψ** belong; **V** has no extant offspring). We can indeed construct a satisfying stemma for each of these different families. Nevertheless, complete certainty cannot be reached in all cases, because of contamination, which means that in his copy a scribe has brought together readings from more than one exemplar (cf. Maas 1927, 2).

If there is no evidence of contamination, the relations of the MSS may be established to a high degree of certainty. Maas (1927, 3 f.) describes the method of doing this. To summarize his argument:

1) MS B depends on A if B has all the errors of A (possibly with the exception of a few trivial errors in A which were easily corrected by the scribe of B), and if in addition B has some errors of its own.
   A dependent relation is still more evident when:
   a) B, say, has an error that has been caused by a mechanical injury of the text in A;
   b) the scribe of A himself has written additions to the text which have been adopted in the text by B (provided that the additions in A cannot have been derived from B);
   c) B omits a series of words which corresponds exactly to one specific line in A (the omission in B can then be explained by the fact that the scribe overlooked one line in A).
2) If two or more MSS have errors in common against all other MSS, but on the other hand they each have separative errors against one another, then they must go back to a common exemplar that has been lost.

As has been said, contamination complicates the construction of a stemma and in a number of cases it is not possible to gain full certainty. This implies that we have to be content with a historical probability at best.

How is contamination to be looked upon in practice? Contamination[6] should not be regarded as the product of a situation in which a scribe had two exemplars before him, compared both MSS with each other, made his choice and then started to write. This procedure is too tiring to have much probability. No, what has often happened is that the text, after having been written in a MS, has been revised with the help of another exemplar, either by the scribe himself or by another, possibly later hand, or even by various hands. Variants were then

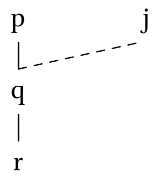
6 In this exposition I follow West 1973, 12 f.

put into the text itself or written in the margin or above the line. Such revisions have been made in at least 25 MSS that contain the *Timaeus*. When such a MS served in its turn as the exemplar for a new copy, the scribe had four different options each time his exemplar contained a variant:

1) He could adopt his exemplar's text and marginal variant in his text and in his margin (or above the line). In the *Timaeus* this was done, for instance, by the scribe of **W**, who derived his text from **Ψ** (see page 233); in the *Critias* this was the habit of **Amb.**, who copied from **F** (see pages 329 f.).
2) He could adopt the text only and neglect the variants. Where this occurs consistently it is probable that the copy was made before the exemplar had been corrected; an example in the *Timaeus* is **Pal.**, who ignores all readings in a second hand in his exemplar **o** (see page 316).
3) He could adopt his exemplar's variant and ignore the reading in his exemplar's text. This is the habit, for instance, of the scribe of **q**, an apographon of **β** (see page 261).
4) He could adopt the exemplar's marginal variant and put the reading of the exemplar's text in his margin. Instances can be found in e.g. **M** and **Ang.** (see page 303 and 315).

Accordingly, the apographon of a revised text may have readings in its text that have been derived from another MS family. **Par.**, for instance, which is dependent on **C**, has variants in its text derived by the corrector of **C** from a MS belonging to the **g**-family. If more apographa have been derived from one contaminated MS, the texts of these copies may show considerable differences. Apographon A, for example, may in many cases have taken over the original text from the exemplar, whereas apographon B generally preferred the variant in the margin or above the line. Examples of such a discrepancy between two apographa in the *Timaeus* are **Par.** and **Scor.** (both dependent on **C**; see page 225) and **β**'s apographa **q**, **Ru.** and **Neapol.** (see page 262).

Now, the construction of a stemma becomes complicated if we have a MS whose contaminated exemplar is lost. Take for example three MSS p, q and r which derive from each other in a straight line and of which the middle MS (q) has been contaminated from a MS belonging to another group (j). In a diagram:



Suppose now that q is lost; r exhibits agreements with p on the one hand and with j on the other. The first are caused by so-called vertical transmission; the latter agreements are due to horizontal transmission (= contamination).[7] In practice a MS quite often shares variants with two different families. The question then is whether one is allowed to assume that contamination has taken place in a hypothetical lost exemplar (viz., that q existed). Perhaps r is not at all dependent on p, but should be placed somewhere between p and j, as it shares readings with both of them.

Once we conclude that a contaminated exemplar (q) must have existed, then the question arises how we can prove that q (and also r) is vertically derived from p and horizontally from j, and not the reverse.

In the search for an answer it may be useful to remind ourselves that contamination is a common phenomenon. Therefore, the hypothesis that a lost MS has been subject to contamination does not a priori carry the objection of improbability. It was already Pasquali's conclusion that the practice of contamination, viz. the interference of horizontal with vertical transmission, was a rule rather than an exception in the tradition of most classical texts (Pasquali 1952, 109 ff.). Tarrant (1995, 109) confirms this by stating: "Classical editors now regard contamination as a fact of textual life, not as a deviation of some imagined norm."

Now, what features distinguish those MSS that depend on a contaminated exemplar? It is best to look first at the MSS whose contaminated exemplars are still extant.

In the first place we find that the scribe of such an apographon copied both text and variant from his exemplar, as we have seen above. Thus, if a MS has variants above the line or in the margin written by the scribe himself in the same ink (so that it is improbable that they were added afterwards), this is an indication (not a proof!) of a contaminated exemplar. Variants of this kind occur for example in **Ψ** and **As.**, which in my hypothesis are derived from a contaminated exemplar (see pages 119 f. and 226 ff.).

Secondly, we find that the apographon has double readings, because both text and variant have been taken over from the exemplar and have been put side by side in the text of the apographon. I regard this as conclusive proof of dependence. An example of such an apographon is **Par.**, which depends on **C** (cf. page 222). I use the occurrence of double readings as an argument for the hypothesis of a lost contaminated exemplar, for instance in the case of **Scor.** (see page 223). Double readings are also found in the primary MSS **V** and **F** (page 129 and 138).

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7 The terms vertical and horizontal transmission are borrowed from Pasquali 1952, 140 f.

Another indication of contamination in a lost exemplar is the transposition of two words in places where other MSS of the same group omit one of these words. An example can be found in **Scor.**, which depends on **C**: 19a8 ἔτι τι] τι **C**: τι ἔτι **Scor.** (see page 223). **Scor.**'s transposition suggests that in a lost intermediary MS between **C** and **Scor.** ἔτι had been supplied above the line.

However, I have not observed the features described above in any of the MSS that I assume depend on a contaminated exemplar, seeing that they share readings with different groups of MSS. How should one then proceed? If the occurrence of the different variants in the MS in question cannot be explained by a stemma without contamination, the best one can do is to frame a hypothesis in which the facts are accounted for in the simplest way, that is, by postulating contamination as little as possible.

Here the second question arises: How is it possible to determine that a MS belongs to the one group through vertical transmission and to the other group through contamination?

It is easy to answer this question when dealing with a MS exhibiting characteristics that clearly show the MS in question to be vertically dependent on another extant MS. Examples of such characteristics are errors caused by mechanical injury to the exemplar, or omissions of a series of words which correspond to specific lines in the exemplar. This holds true in the *Timaeus* for **M**, for example, which is clearly derived from **a** in view of such an omission (and for other reasons); on the other hand **M** shares readings with **R**. It is reasonable then to assume that there has been an intermediary MS between **a** and **M** which was contaminated from **R** (see page 307).

If such a clear relationship of vertical dependence cannot be observed, there is still another method to distinguish a fundamental relationship (due to vertical transmission) from a more or less incidental relationship (due to contamination; cf. West 1973, 35–47 and Tarrant 1995, 109–110). The most significant agreement between MSS consists of common omissions and transpositions of words, since errors and variants of this kind are not easily transmitted through contamination—although it is not impossible (West 1973, 42). A striking example is provided by **M**: for the major part of the *Timaeus* **M** is vertically dependent on **a** and always follows **a** in word-order variants; from 50b1 to 70e1, however, **M** is vertically dependent on a MS belonging to the **Ψ**-group, probably **R**; in this part **M** always agrees with **Ψ** in word-order variants (see page 304). Occasionally, however, a transposition is in fact transmitted by way of contamination, for example in **C**, where in a few cases **C**^{2} adapts the word order to that of the **Ψ**-group (see page 179).

In this way, working on the hypothesis that in a number of cases a contaminated MS is lost, I think a satisfactory stemma can be constructed for each of the

different families. It goes without saying that contamination cannot be applied as a theory by which every arbitrary, divergent variant can be explained automatically. I hope it has become clear from the above that use of the hypothesis of contamination is justifiable within set limits.

Thus my guide in establishing the relations of affinity between the MSS has been the method described by Maas and more recently adapted somewhat by West. The latter emphasized, more than Maas did, that the occurrence of contamination must not be regarded as an exception, but as a normal and frequent phenomenon in the relations between MSS of classical authors.[8]

Part 2, Chapter 3 presents the arguments for the secondary status of all other MSS, that is, their dependence, direct or indirect, on one of the primary MSS.

In Part 2, Chapter 4, using the same method as for the *Timaeus*, I construct a stemma for the MSS of the *Critias*. My arguments are based solely on information derived from the *Critias* text; in the case of MSS that contain both the *Critias* and the *Timaeus* this means that the affiliation of these MSS has been established for the *Critias* independently of the relations established for the *Timaeus*. In a number of cases this has led to parallel conclusions; **x**, for example, goes back to **F** in the *Timaeus* and in the *Critias* alike (see page 213 and 330). On the other hand, we find more than once that conclusions are not parallel; for example, **a** belongs to the **Y**-group in the *Timaeus*, but in the *Critias* **a** goes back to **F** (see page 300 and 333); **Σ** is derived from **Vat.** in the *Critias*, but in the *Timaeus* **Σ** belongs to another group and depends on **Ve.** (see page 352 and 286).

A and **F** are the only primary witnesses of the *Critias*; the arguments for their primacy are also given in this chapter. Characteristics of these MSS based on information derived from the *Timaeus* and the *Critias* have been described in Part 1, Chapter 2 on the primary witnesses of the *Timaeus* and need not be repeated here.

In the next chapter I discuss the first printed editions of both dialogues, which date from the sixteenth century, by asking which MSS or other witnesses constituted the basis for these editions. I do the same for Ficino's fifteenth century Latin translation.

Part 2, Chapter 6 discusses papyrus fragments that contain a few lines of the *Timaeus* and *Critias*.

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8 See also my reference to Pasquali and Tarrant; page 8 above.

Part 3, Chapter 7 consists of some remarks on the indirect tradition. This is followed by the *index testimoniorum* and an index of ancient authors and books in which these testimonies can be found.

My book ends with a bibliography and an index of places that are interesting with regard to textual criticism (*index locorum potiorum*).

PART 1

Status Quaestionis

A historical survey of the studies that have been devoted to the MS tradition of Plato should start with Immanuel Bekker. He was the first Plato editor to constitute his text on the basis of a considerable number of MSS; his edition appeared in 1816–1818. Bekker's collations, together with the collations of a number of MSS published a few years later by Stallbaum, provided the necessary material for a comparison of the different MSS, making it possible to distinguish groups of MSS and to evaluate the significance of the individual MSS. The printed editions before Bekker, on the other hand, were not fundamentally different from the MS copies of the text except that they were printed and that a single edition published a number of identical copies of the text instead of one unique MS. As for the character of their text, the earliest printed editions were no more than a reprint of a particular MS or of a previous edition, occasionally with corrections and variants derived from one or more MSS or editions, as had also occurred in many cases where one MS was copied from another MS. Moreover, in the first printed editions, as in the case of a MS, explicit information about the identity of the sources used by the editor of the text is often absent. In the description of these editions, therefore, attention will be directed mainly to the question whether it is possible to identify the source from which the text was drawn, and, if this proves impossible, whether there are reasons to suppose that important sources were used which are now lost. The study of the first editions, accordingly, forms a part of my investigation of the textual tradition, and for this reason it falls outside the scope of this chapter, in which I intend to give a historical survey of the investigation already conducted.

Thus, Bekker and Stallbaum were the first Plato editors who did *not* confine themselves to a kind of revision of the edition of one of their predecessors, but who based their text on the collation of a considerable number of MSS.[1] What Bekker and Stallbaum did not do was investigate the *relations* between the different MSS. The first to do so, about half a century later, were Schanz and Jordan. On the basis of their investigations they made a classification of the

1 In his *Specimen editionis Timaei Platonis dialogi*, which dates from 1807 (edited in A. Boeckh, *Gesammelte Kleine Schriften*, III, 181–203, Leipzig 1866) A. Boeckh announces a new *Timaeus* edition with commentary which he is preparing. With regard to his treatment of the textual tradition Boeckh remarks (183): "codices, editiones, versiones, commentarii, compendia, alia id genus subsidia brevi quadam tabula describenda". Concerning his text he promises: "Insequetur textus Platonis ita a me recensitus, uti pro opibus, quae tum suppetent (et novas speramus suppetituras), fieri poterit." The indirect tradition, Byzantine authors included, was to be fully investigated by Boeckh. As a specimen of his planned commentary Boeckh next comments on *Ti.* 17a1–19e8. The edition never appeared.

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MSS into different families. Within these families they distinguished between primary and secondary MSS, the latter of which could be eliminated from the critical apparatus.

This chapter starts with the period of Bekker, Stallbaum and their immediate successors. The next period is initiated by the studies of Schanz and Jordan, who laid down the principles on which the twentieth century editions by Burnet and Rivaud are based.

Bekker published his edition of the complete works of Plato in 1816–1818; in 1823 he added two volumes of critical annotations. In his critical apparatus Bekker reports his collations of fifteen MSS for the *Timaeus*, viz. **A Θ E Σ Y Par. S Ψ q s x Pal. Ric. Vat.** and **R.**[2] For the first pages of the *Timaeus* he also quotes from **b**.

For the *Critias* Bekker reports from ten MSS: **A E Σ v a c o Pal. Urb.** and **Vat.** From his text of the *Timaeus* and *Critias* it appears that, as in other dialogues (cf. e.g. Boter 15), Bekker attached much value to **A**; but besides **A** Bekker often follows other MSS in the *Timaeus*, especially **Y Θ E q** and **Σ**, all of which belong to the **Y**-group. In the *Critias* too Bekker regularly adopts readings from MSS other than **A.** Nowhere, however, has Bekker explicitly stated his views on the value of the different MSS.

I have observed, as many others have, that the accuracy of Bekker's collations often leaves much to be desired. Bekker frequently fails to distinguish between different hands in one MS. Burnet, for example, criticised (*praefatio* vi) this nonchalance of Bekker's with regard to **A.**

In the critical apparatus to his edition of the *Timaeus* and *Critias* in 1824 Stallbaum reports the following MSS: for the *Timaeus*: from Florence **a b c n o x β** and from Tübingen **C**; for the *Critias*: **a c o x**, all from Florence. The Florentine MSS were collated by De Furia; for the readings of the *Tubingensis* Stallbaum consulted the Bipontine edition (see Stallbaum 1826, vol. XII, vi and ix). Because of this selection of MSS Stallbaum, in his text of the *Timaeus*, follows predominantly the readings of the **g**-family to which all his MSS except **x** and **C** belong. From the latter MSS too Stallbaum adopts some variants in his text. In his apparatus to the *Critias*, only MSS belonging to the second family, i.e. the family of **F** and its derivatives, are represented (**A** stands at the head of the first family). Apart from variants offered by the MSS, Stallbaum's apparatus

2 For some of the MSS Bekker and also other authors used different sigla. I have thought it best to be consistent in keeping to my own sigla throughout my book. Only in direct quotations have I taken over the sigla used by the author in question, but whenever a siglum varies from my own, I have added the latter in brackets.

also records variants that he discovered in ancient testimonia. Occasionally he mentions a reading of **A** which he borrowed from Bekker's edition. Stallbaum does not give an evaluation of the different MSS he used.

Like Bekker, De Furia/Stallbaum often fail to distinguish between original and later hands in MSS (cf. Boter 1989, 15), so that in many cases a distorted picture of a MS is given. This holds in particular for a MS like β that has been corrected intensively. However, not only in cases of readings before and after correction, but also in general, Stallbaum's report of the MSS proves highly unsatisfactory and full of errors. In a later edition from 1838, which I have not inspected myself—but I accept this on the authority of Burnet (1905, *praefatio* v) and Taylor (1928, 34 n. 1)—, Stallbaum prints a collation by Bast of the *Timaeus* text in **A**. Its insufficient distinguishing of different hands is criticised by Burnet (*l.c.*).

A separate edition of the *Timaeus*, with a commentary and a Latin translation, was published by A.F. Lindau in Leipzig 1828. In his preface Lindau says that he has compared the readings of the MSS present in the critical annotations of Bekker and Stallbaum, while he himself also possessed the collations of five Parisian MSS ("quinque codices Pariss. meis impensis esse collatos"). It is not clear to me which MSS Lindau had in view. There are in fact only four *Parisini* that contain the *Timaeus* (they were already reported in Bekker's apparatus), but perhaps Lindau includes one (or more) of the MSS (*Parisini 1838, 1839, 1840* and *1841*) which contain Proclus' commentary on the *Timaeus*. Lindau also claims to have consulted the *Lobcovicianus*, as well as a great number of ancient testimonia that were neglected by the preceding editors. In his commentary Lindau discusses extensively variants in earlier editions, in MSS and in ancient testimonia, as well as the translations of Cicero, Calcidius and Ficino. Martin (1841, 411) remarks that Lindau has reprinted Bekker's text with only very few alterations.

Etudes sur le Timée de Platon by T.H. Martin dates from 1841. This study contains a Greek text of the *Timaeus*, a French translation and a commentary. Martin usually follows Bekker, but in addition he adopts a number of readings from Stallbaum and Lindau (Martin 1841, 411). He also makes a few corrections himself (Martin 1841, viii).

About the middle of the nineteenth century three editions of the complete works of Plato were published, which have in common that they are mainly based on **A**, as their respective editors inform us.

The Zürich edition by Baiter, Orelli and Winckelmann dates from 1839. In their preface the editors inform the reader about their method of working: for

the constitution of the text they jointly made a choice from different variants they found at corresponding places in the apparatuses of Stallbaum, Bekker and Stephanus. Boter (18) quotes a remark of Orelli's that he mainly follows **A**.

In 1846 the Didot edition of Plato appeared in Paris, the second volume of which includes the text of the *Timaeus* and *Critias* edited by Schneider. In his preface Schneider says that he has used Bekker's and Stallbaum's apparatuses, but has also consulted a number of MSS himself: "primi ordinis codices (…) incogniti adhuc, in Timaeo Vindobonensis, in Critia Monacensis". By the latter Schneider must have meant *Monacensis 514*, and by the former **W**. Schneider does not mean **F**; this I infer from Schneider's next remark on some MSS which he also used and which had been less accurately collated up till then according to Schneider: "nec deerant secundae tertiaeque classis libri, quos item ipse contulissem, Tubingensis Martini olim Crusii et alter Vindobonensis in Civitatis apparatu littera F notatus, tum Lobcovicensis et Monacensis B"[3] (*praefatio* ii).

For **A**, which he considered to be the 'codex optimus' in the *Timaeus* and *Critias* (as also in the *Republic* and the *Laws*), Schneider had a fresh collation at his disposal, made by Dübner (*praefatio* iii).

It may be observed that Schneider's qualification 'codex optimus' explicitly states his view on the value of an individual MS. His terms 'primus ordo' and 'secunda tertiaque classis', quoted above, are also meant to denote different *qualities*: good, less good and still less good texts. There are no reasons to suppose that the terms refer to a distinction between different families of MSS or between independent and dependent MSS.

Hermann's Teubner edition appeared between 1851 and 1853. The fourth volume includes the *Timaeus* and *Critias* and dates from 1852. In his preface Hermann asserts that he bases his text mainly on **A**, which he had inspected himself. In cases where he disagrees with **A**, he generally follows Schneider's Didot edition. Occasionally Hermann makes use of ancient testimonia; in 70d3, for instance, he reads μάλαγμα with Longinus and Albinus against ἅλμα (or ἅμμα) μαλακὸν of the MSS.

A separate edition of the *Critias* was published by Schneider in Breslau in 1855 (*Critiae critica adnot. instructi Pars I, II*). Rivaud regularly refers to this edition in his critical annotations. Unfortunately, I have not succeeded in finding a copy of it.

3 The latter MS is **q**.

The general preference of the editors for **A** is also shared by Cobet in his article from 1875 *De Platonis Codice Parisino A*. Cobet, however, shows himself far more extreme in his predilection. He speaks scornfully of the superfluous work done by Bekker and Stallbaum in collating all kinds of MSS that have no value at all, except that they occasionally supply an insignificant correction that any reader could have invented. Accordingly, Cobet's advice to the editor of the text is to take the best MS and to constitute the text on this basis emended with one's own conjectures.

According to Cobet (1875, 195) the *codex praestantissimus* in the *Timaeus* and *Critias* is **A**, but because of the lacuna of **A** in *Criti.* 111e6–112a5 he acknowledges that the other MSS cannot be completely ignored. **A** may be the *codex optimus*, but Cobet knew very well that it was not the *codex unicus* (i.e. the archetype). In his article he demonstrates **A**'s excellence by giving a complete transcription of its text of the *Critias*.[4] **A**'s superiority not only appears from the fact that in many places it is the only MS which has preserved the correct reading, but also from the fact that it is the only MS in which several typical Atticisms are handed down to us intact. After adducing examples of errors in the other MSS, Cobet discusses the places where **A** has an error; in these cases Cobet suggests an emendation.

With the studies published by Schanz and Jordan in the second half of the nineteenth century the 'Lachmann method' makes its entry in the field of Plato investigations. This method aims at the simplification of the critical apparatus, not in the extreme manner of Cobet, but by dividing the MSS into families and by reducing these families to one common archetype, which either still exists or which is to be reconstructed.

In the first article devoted in particular to the MSS of the *Timaeus*, Schanz (1877a) classifies into two families the MSS which were collated by Bekker: the first family consists of **A Vat.** and **C**;[5] to the second family belong **Θ Y Ψ S** and **R**. Since **Vat.** and **C** jump across to the second family every now and then, they do not offer a clear picture of the first family, and therefore they can be eliminated without objection. In the second family **Y Θ** and the exemplar of **Ψ S R** stand side by side. Since the latter three MSS present a more corrupt text, they can be eliminated as well. For the critical apparatus, therefore, we only need **A** (first

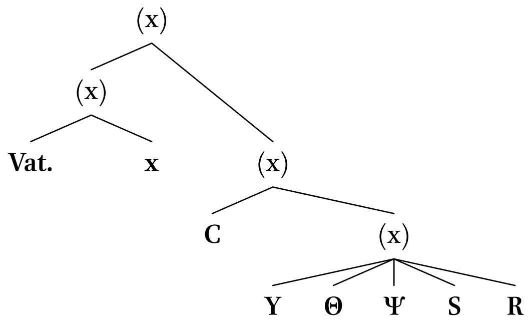
4 An error in this transcription is: 113b3 ἐμοῦ. In fact, **A** reads αὐτοῦ.

5 **C** was not recorded by Bekker, but by Stallbaum. Schanz himself acquired a collation of **C** made for him by J. Eberz.

family) and **Y Θ** (second family). Of these MSS, **A** is the most important source, but in a few cases the second family has preserved the best reading.

In a following article Schanz (1877b) remarks that in all probability **Y** derives from **a**. Thus, **a** is the source of **Y** and **Θ**. One year later, Schanz (1878a) admits that the latter observation was a mistake; he has now found out that it is just the reverse: **Y** does not depend on **a**, but **a** depends on **Y**. In his article Schanz also changes his former opinion that **Vat.** and **C** belong with **A** to the first family. Having reinvestigated the relations between the MSS, Schanz now concludes that **A**, along with its derivative **P**, stands apart from all the other MSS recorded in the apparatuses of Bekker and Stallbaum. This also holds good in the *Critias*, where **A** stands in opposition to all the other MSS, as is evident from the lacuna in 111e6–112a5. In the second family the first position is occupied by the source of **Vat.** and **x** (Schanz did not have a collation of **F**). One step below it stands the MS from which were derived **C Y Θ Ψ S R**. On the third step stands the source of **Y Θ Ψ S R**.

It is not quite clear from Schanz' exposition exactly how the relationship between these three 'Stufen' should be seen. I gather from Schanz' words that for the second family he has the following stemma in view:



The task of the critic, according to Schanz, is to reconstruct for the *Timaeus* the head of the second family. With the help of the readings of this family it is possible to pass a judgement on the many variants of the first and the second hand in **A**.

In *Nachträge* Schanz (1879c, 364f.) repeats his opinion that the MSS of the *Timaeus* are to be classified into two families: family one is **A**, family two is all the other MSS. The MSS of the second family with the closest relation to **A** are, firstly, the source of the group to which **Vat.** belongs and, secondly, **C**. In his book on the *Venetus* **T** Schanz (1877c, 105) expresses his supposition that **Vat.** (like **x**) derives from **F**, about which he had apparently acquired some information. Here, Schanz also draws **W** into his investigations: in the *Timaeus* **W** is on a par with **Ψ**, alongside **Y** and **Θ** (1877c, 103f.).

In his efforts to set up a stemma of MSS Schanz achieved considerable results. In general, his conclusions about the relations between the MSS are confirmed by my investigation, as can be seen in my chapter containing the description of the MSS. In a few cases, however, it appears that Schanz was too rash in drawing his conclusions. In his defence it must be stated that the collations by Bekker and Stallbaum, from which Schanz acquired most of his information about the MSS, often ignored the occurrence of corrections and variants and failed in many places to distinguish between different hands in one MS. To give an example: Schanz states (1877c, 103) that **W** cannot be dependent on **Ψ**, as the addition of τὰ δὲ, after περιληπτὰ (28c1) in **Ψ**, is not followed by **W**. This conclusion is premature, for Schanz forgets that τὰ δὲ is added above the line, as Bekker indicates, and therefore it is possible that the scribe of **W** just ignored the addition in **Ψ**. But what is not evident from Bekker's apparatus is that the addition in **Ψ** comes from a second hand; this second hand in **Ψ** is never followed by **W**, possibly because it was active after **W** had been copied from **Ψ** (that **W** is in fact a copy of **Ψ** will be demonstrated on pp. 231ff.).

A stronger objection is that Schanz ultimately oversimplifies his case by accepting the existence of only two families of MSS, so that all MSS except **A** (and **P**) belong to one and the same group. As a consequence, the differences existing between **Vat.** and **C Y Θ**, for instance, are dismissed as being corruptions that originated within this group. Later investigations by Diehl for **Vat.** and Burnet for **F** have shown that all sorts of variant readings in these MSS already occur in Proclus' quotations from Plato and in other ancient testimonia.[6]

A. Jordan was active in the same field of investigations into the Plato MSS and at the same time as Schanz. Occasionally, Jordan disagreed with Schanz, for example about Schanz' (erroneous) supposition that **Y** depended on **a**. Jordan's article *Zu den HSS des Plato III* (1878) is devoted in particular to the *Timaeus* MSS. Jordan compared all the MSS in Bekker and Stallbaum, and like Schanz he reached the conclusion that there were two families: **A** constitutes the first family, all the other MSS the second one. This second family contains a few MSS which were corrected: **E Par. q Vat. C** and **x**. Their corrections are derived from **A**, as can be gathered from the agreement with $\mathbf{A}^2$ in quite a large number of readings. **F** and **x**, Jordan asserts, are dependent on **a**, which in its turn goes back to **Y**. The oldest MS of the second family is **Y**, but Jordan admits that he has not investigated **C**'s age. Alongside **Y** stands **Θ**, but the latter is unimportant

6 For this oversimplification by Schanz, see also Pasquali 1952^2, 253.

because of its many corruptions. Thus, Jordan concludes that there are two independent traditions in the *Timaeus*, viz. **A** and **Y**.

Besides the MSS of Bekker and Stallbaum, Jordan inspected some others himself: **Est.** (dependent on **A**), **Neap.** and **Neapol.** (belonging to the second family), and *Ottobonianus 177*, which according to Jordan contains some excerpts from the *Timaeus*, but these I have not found (nor do the lists of Wohlrab, Post, Wilson and Brumbaugh-Wells mention their presence in *Ottob. 177*).[7] Moreover, and this is interesting, Jordan studied *Vindobonensis 337* (**V**). This MS seems to be dependent on **A**, notwithstanding the absence of some of **A**'s errors, but it is not possible to prove this dependence with any certainty according to Jordan. He therefore commends this MS to the attention of the new Plato editor. Since neither Burnet nor Rivaud have taken any notice of it, I would like to repeat Jordan's commendation. My motives for this will be explained in chapter 4 on the primary MSS. Jordan concludes his article with: "Die Grundlage der Kritik kann selbstverständlich auch im Timaeus allein der Parisinus A bilden." Thus, Jordan oversimplifies even more than Schanz: all MSS belonging to the second family together with **Y** are either dependent on **Y** (among these is **F**), or are more corrupt (e.g. **Θ**), or have been corrected from the first family (e.g. **Vat.** and **C**). In this way Jordan eliminates a number of MSS that have important variants.

Archer-Hind's edition of the *Timaeus* with English translation and commentary dates from 1888. His text 'rather closely adheres' to the text of Hermann, as he himself notes (1888, 51). In his brief critical notes Archer-Hind records readings of **A** (quoted on Bekker's testimony) and readings of Hermann, Stallbaum and the Zürich edition by Baiter, Orelli and Winckelmann. Apart from **A**, no readings of other MSS are cited by Archer-Hind. As for conjectures, he remarks (1888, 51): "in a very few cases (about six or seven, I believe, in all) I have introduced emendations, or at least alterations, of my own; none of which are very important."

In the 1880s, after Schanz and Jordan had investigated only the medieval MSS, it was Rawack who drew into his investigation the ancient testimonia of the *Timaeus*. According to Pasquali (1952^2, 251) Rawack was the first to make a systematic examination of the indirect tradition of Plato (we have seen before that Stallbaum and Lindau among others had already made use of ancient quotations). It is no wonder that this systematic study started with the *Timaeus*:

7 Perhaps Jordan means Timaeus Locrus' treatise in *Ottob. 177*.

besides the ancient translations by Cicero and Calcidius there is a rich indirect tradition of the *Timaeus*; perhaps the *Timaeus* is, relatively speaking, Plato's most frequently cited dialogue.

After Rawack had made a collection of ancient testimonia of the *Timaeus*, he compiled a list of deviations in the indirect tradition from Hermann's text, mentioning the place where he found them. It was Rawack's aim, firstly, to claim the superiority of some ancient readings over the readings given by **A**. Thus Rawack defends in 40c5 Proclus' reading προχωρήσεις (*antecessiones* Cic.; *progressus* Calc.) against προσχωρήσεις in the MSS.[8] Secondly, Rawack intends to defend readings of **A** against variants in the other MSS with the help of ancient testimonia. To give an example: in 33a5 Rawack argues for λυπεῖ (Philo) against λύει, the reading of **A**² and the other MSS. λύει is preserved in **A**, in an apparently distorted form, as λύπας.[9] Thirdly, Rawack ventures to make some conjectures.[10]

Remarkably enough, Rawack does not use the indirect tradition to support readings in other MSS against the readings of **A**. Here too, as in the studies of Schanz and Jordan, one senses in the background the idea that the medieval MS tradition is ultimately one, and that the variants in the different MSS usually do not have an ancient origin, but only emerged in the Middle Ages.[11]

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8 Other ancient readings defended by Rawack are:

In 17d1 the omission of ἑκάστῃ τέχνῃ (Hermann's reading together with **Y**) in Proclus and Calcidius, while he rejects the variants at this place in **A Vat.** and Stob.

19a1 φαμὲν Pr. against ἔφαμεν MSS.

21e2 ὃν Pr. against ὃ MSS (Rawack did not know that **F** reads ὃν).

22d1 Proclus' omission of καὶ against its presence in the MSS.

30b8 Proclus' omission of τε against its presence in the MSS.

41a7/8 The omission of (ἃ) δι' ἐμοῦ γενόμενα in quite a few testimonia against the presence of these words in the MSS (but these words also occur in other ancient testimonia).

80e3 αὐτὰ Gal. Stob. against αὐτὸ MSS.

9 In 41e5 Rawack prefers to read χρόνου with Proclus and Plutarch instead of χρόνων found in the MSS. But Rawack is mistaken when he thinks that **A** reads χρόνου.

In 70d8 Rawack prefers ὅσων, found in **A** and Galen, to ὅσον, the reading of the other MSS.

10 Some examples: 27b9 εἴη καλέσαντα Rawack: ἐπικαλέσαντα **A**: καλέσαντα **Y** (εἴη add. post ἂν): ἢ καλέσαντα Pr.; 40c6 ὁπόσοι Rawack: ὁποῖοι MSS.

11 Nevertheless, although Rawack does not make the effort to look for authentic readings in MSS other than **A** and omits to point to *their* agreement with the ancient testimonia, he is aware of the fact that the error 86d2 κακῶς (which occurs in several MSS against κακὸς in **A**) is an old one ("veteri apographorum discrepantiae deberi"), because Galen too reads κακῶς (Rawack 1888, 39).

In his study of the origin of the different medieval MS families, Immisch (*De recensionis platonicae praesidiis atque rationibus*) tries to reconstruct the previous history of the Y-group. This group of MSS distinguishes itself through a varying order of the dialogues, in which e.g. the *Timaeus* has been moved forward and put between the *Symposium* and the first *Alcibiades*. This 'sylloge Y', as Immisch argues (1903, 76–79), originates from a circle of adherents to an ancient ecclesiastical Aristotelianism with hostile feelings towards Plato. Immisch concludes this, in the first place, from the presence of a tract criticising Plato's psychology, written by a certain Nicephorus Choumnos (c. 1250/1255–1327; cf. Wilson 1983, 260) in **Ve.** (= *Venetus 590*; according to Immisch this MS is not dependent on **Y**, but is on a par with it).

In the second place, Immisch points to the presence of some scholia, in particular on the *Phaedo*, written in the first hand according to Immisch, which also attack Plato's theory of the soul (cf. Carlini 1972, 164 f.). Three scholia on the *Timaeus* (ad 32c, 34b and 40b, see Immisch 1903, 78) are thought to derive from this same Aristotle-minded community. Thereupon Immisch develops (1903, 82–84) the hypothesis that the sylloge **Y** goes back to Photius, of whom there is some evidence that he was hostile towards Plato, as Immisch says (1903, 83 n. 1). This brings the sylloge **Y** in relation to **A**, which is also assumed to have derived from the circle of Photius. A marginal annotation ad *Lg.* 743b in **A** tells us that a recension of the text was made by Leo the Philosopher. This man lived in the ninth century and was in contact with Arethas and Photius (Immisch 1903, 49). Wilson (1983, 89), however, says that "there is very little sign of contact between the two of them" (i.e. Leo and Photius); compare also Boter (1989, 46), who argues that "the connection of **A** with the circle of Photius can be neither proved, nor disproved".

Finally, the fact that **T** is closely related to **Y** in the *Timaeus*, but to **A** in other dialogues, also proves the close connection between **A** and **Y**.

However, according to Immisch, this common relation with Photius is not the only thing which connects **A** with the **Y** sylloge. Immisch also draws attention to the relationship between **A** and the **Y** sylloge via e.g. *Florentinus 80.17* (15th century). This MS is connected with **A** in the *Leges* but on the other hand has some of its dialogues in **Y** order (*Flor. 80.17* does not contain the *Timaeus*). The other MSS with **Y** order do not contain the *Leges*; Immisch (1903, 82) therefore thinks that *Flor. 80.17* was drawn "ex fonte sylloges pleniore".

Immisch thus assumes that the sylloge **Y** goes back to Leo the Philosopher's ninth century recension mentioned above. The medieval tradition as a whole, then, would go back to an "archetypus apparatu critico et exegetico instructus" dating from the sixth century. Immisch' theory about the provenance of **Y** is elaborately discussed by Alline (1915, 229–235), who also enthusias-

tically accepts and defends his concept of the existence of an archetype with variants (cf. e.g. Alline 1915, 185).

My objections to Immisch' argument are the following:

1) It is not clear that the marginal annotations in **Y** derive from the same source as the text. In my judgement, the scholia on *Ti.* 32c, 34b and 40b, which arose from the alleged Aristotelian school, were written in **Y** by a later hand than that of the text. Dodds (1959, 54) makes the same observation: the scholia on the *Gorgias* are in a different hand from the text.
2) When two MSS are closely related in one dialogue, it is not necessarily so in the other dialogues they contain.
   a) Agreement between *Flor. 80.17* and **A** in the *Leges* proves nothing at all about the derivation of the other dialogues. In the *Timaeus*, to be sure, there is no clear connection between **Y** and **A**; on the contrary, **Y** stands much closer to **F** (cf. also Alline 1915, 234; Immisch did not possess a collation of **F**). Dodds (1959, 54) remarks about **Y** that "the tradition on which it draws appears in fact to vary in different dialogues, sometimes even within the same dialogue".
   b) The *Timaeus* text was added in **T** some centuries after those dialogues whose text is connected with that of **A**. In the *Timaeus* **T** and **Y** are connected with each other, but as **T** is dependent on **Y**, this mutual connection is of no consequence for the origin of **Y**.

We have seen that Rawack tried, with the help of ancient testimonia, to prove the authenticity of the readings of one of the medieval MSS (in this case **A**) against the other MSS. Diehl, on the contrary, in his article of 1903 on the *Timaeus* text in Proclus' commentary on the *Timaeus*, draws attention to the fact that there are a number of MSS which have variants in common with the *Timaeus* quotations of Proclus. The most significant cases of agreement with Proclus are to be found in **C** (which was collated by Diehl himself for the part relevant to Proclus, i.e. *Ti.* 17a1–44d2), in **A** and in **Vat.**, the latter MS seeming to have the closest connection with Proclus.

In the first part of his article Diehl treats the important subject of the reliability of Proclus' lemmata as an ancient witness for the Plato text. Are the lemmata in Proclus' commentary really Proclus' own, asks Diehl, or have they been subjected afterwards to a revision with the help of the Plato tradition? Diehl's answer is that the lemmata are authentic; his main argument is that the text in the lemmata generally agrees, also in variants, with the text in the commentary. Besides, Proclus' text is supported at several places by passages in

other works of his, and by *Timaeus* quotations in other ancient authors. On the other hand, there are places where a discrepancy exists between the text in the lemma and that in the commentary. Diehl argues that this is not necessarily the result of a correction of Proclus' lemma from a Plato MS; the disagreement may also have been caused by the fact that Proclus had access to different Plato copies. This is confirmed by Proclus himself in a few cases where he discusses variants in his Plato copies.

As to the Plato MSS, Diehl remarks that there are no indications that a predecessor of **A C** or **Vat.** has been corrected with the help of the text in Proclus' lemmata or commentary. It is hard to exclude this possibility, but Diehl observes that **Vat.** occupies a special position among the Plato MSS even in the part of the *Timaeus* text from 44d2 onwards which is not handed down in Proclus' commentary (the commentary ends at *Ti.* 44d2). Still, it remains possible that at least some readings in **Vat.** (or in other MSS) are the result of a correction from Proclus or another ancient source (see also below).

The conclusion on the Plato MSS is that **Vat.** cannot be dependent on **A** or **C** or any other extant MS. Likewise, **A** cannot be the source of **C** and, accordingly, cannot have served as the archetype of all the Plato MSS. As to **Vat.**'s alleged independent status, one must bear in mind that Diehl did not know **F**. The readings mentioned by Diehl, which **Vat.** shares with Proclus, are in reality also shared by **F**.[12] When in Diehl's article **Vat.** is replaced in these cases by **F**, his argument can be used as a demonstration of the primary status of **F** (Diehl in fact uses another siglum for *Vaticanus 228*, viz. a Gothic o). Concerning the relation between **C** and Proclus, Diehl mentions three places where **C** agrees with Proclus against all the other MSS. In fact, it appears that in all three cases **C** does not stand alone, but is found in company with **A** or with **F**.[13]

12 There are two exceptions: 22b6 εἰπεῖν **ACgF**: εἶπε **Vat.** Pr.; 25b5 ὑμῶν ὦ σόλων **ACg**: ἡμῶν ὦ σόλων **F**: ὦ σόλων ὑμῶν **Vat.** Pr.

I think that these common variants shared by **Vat.** with Proclus are due, if not to mere chance, to a correction of **Vat.** from Proclus. In my chapter on the secondary MSS I will argue that **Vat.** depends on a highly corrected MS, and that **Vat.** goes back, indirectly, to **F** (see pp. 207 ff.).

13 The cases are: 29b8 ἀνικήτοις **A** Pr. (Cic. Calc.): ἀνικήτους **CA**²: ἀκινήτοις **Fg**: ἀκινήτους **C**². Thus, not only **C** and Pr. read ἀ̱νικ-, but so does **A**.

39b4 γῆν] γῆς **C** Pr. with **F** (corr. **C**¹⁽ᵘᵗ ᵛⁱᵈ·⁾).

42a5 μίαν om. **C** Pr. Stob. (sed habet μίαν alio loco) with **F** (corr. **C**²).

The first case, therefore, does not tell us anything about **C**'s independence with regard to **A**, but the latter two cases do, because **C** is older than **F** (see p. 100).

In the year before Diehl's article was published, Burnet (1902) had demonstrated that **F** deserves a special place among the MSS of the *Republic*. Pointing to its many uncial errors, Burnet argued that **F** "is derived, mediately or immediately, from an archetype of greater antiquity than any extent Plato MS" (1902, 99). A second argument by Burnet for **F**'s independent status is the frequent agreement between **F** and the indirect tradition. Burnet called to witness examples of agreement with Plutarch, Eusebius and Stobaeus. In order to explain this agreement Burnet assumed that the original of **F** "followed the recension used by Galen, Iamblichus, Stobaeus, Clement, Eusebius and other writers of the first five centuries after Christ" (*o.c.* 99 f.). Burnet called this recension an 'ancient vulgate' of Plato's text (after Schneider, who spoke of a 'vetus vulgata'), while he thought that "our ninth century MSS represent a recension made possibly about the fifth century A.D.".

The hypothesis of an ancient vulgate was attacked in the same year by H. Stuart Jones (1902, 388 ff.), who drew attention to the many differences among the quotations by the ancient authors which Burnet considered its representatives. Stuart Jones prefers to speak of a 'commercial text', used, for instance, by Eusebius and Stobaeus. However, he accepted the independent status that Burnet claimed for **F** in the *Republic*. Burnet thereupon admitted (1903) that his hypothesis about an ancient vulgate was not (or not yet) sufficiently supported (compare also Burnet 1905a, *praefatio* ivf.).

In a later article (1905c, 299) Burnet demonstrated that in the *Critias* **F** must be considered the most important representative of the second class of MSS, alongside the first class of **A**, because (1) **x** and **v** depend on **F**; (2) it is true that **Σ** and **Vat.** stand closer to **A** than **F** does, but this is probably because the exemplar of **Σ** and **Vat.** had been contaminated; (3) **a** and all other *Critias* MSS in Bekker's apparatus criticus offer a much more corrupt text than **F**. In a footnote (1905c, 298 n. 2) Burnet remarked that in the *Timaeus*, as in the *Critias*, **Vat.** is closely related to **F**. However, he disagreed with Schanz, who asserted that **Vat.** depends on **F** (Schanz 1877c, 105). In this I agree with Schanz; my arguments are given on pp. 207 ff. and 347 ff.[14]

14 I assume that Burnet was led astray in particular at two places where the collation of **F** used by Burnet proves to be wrong: in 26c3 **Vat.** agrees with Proclus in the variant βαφῆς; however, **F** does not read γραφῆς with **AY** as Burnet records, but also reads βαφῆς. Likewise in 28a8: τὴν is added before δύναμιν not only by **Vat.**, Proclus and Stobaeus, but, in contradiction of Burnet, also by **F**. Thus, in neither case does it hold true that only **Vat.** agrees with the indirect tradition against the other MSS, as in both cases **Vat.** is found in company with **F**.

In 1905 Burnet's edition appeared, the first new critical edition of the *Timaeus* and the *Critias* since Hermann's text in 1852. The progressions that had been made in the meantime now found their result in a new text and a new critical apparatus. On the one hand, all MSS that were regarded as secondary had been removed from the critical apparatus; on the other hand, a place was reserved in the apparatus for readings in the indirect tradition that either supported (a part of) the MSS, or deviated from the readings of the MSS. In dealing with the indirect tradition Burnet gratefully made use of the work of Rawack (Burnet 1905a, viii).

As for the MSS, Burnet bases his *Timaeus* text mainly on three MSS: **A Y** and **F**. **A** and **Y** had already been considered by Schanz and Jordan to be the leaders of the first and the second family of MSS respectively. Burnet himself added **F** as a primary source. Alarmed by the frequent discrepancy between the collations of **A** by Bekker and Bast (who collated **A** for Stallbaum) in the *Timaeus* and *Critias*, Burnet deemed it necessary to make a new collation of **A**, in which, unlike his predecessors, he made a consistent distinction between the readings of **A** and **A**^{2}, though both, as Burnet rightly remarks, come from one and the same hand. For **Y** Burnet relies on Bekker's collation.

F was collated for Burnet by Král (*inter alia* for the *Timaeus* and *Critias*). Errors occur frequently in Burnet's report of **F**;[15] a number of them were possibly caused by a misunderstanding between Burnet and his collator Král, as Dodds assumes. As to the errors in Burnet's report of **F** in the *Gorgias*, Dodds (1959, 43) remarks: "It looks (…) as if Burnet had misinterpreted Král's silence in these places as meaning that F agreed with Schanz, whereas it really meant that F agreed with BTW." As to the *Timaeus* it seems that Burnet misinterpreted Král's silence in a number of places as meaning that **F** agreed with Bekker (there is no *Timaeus* or *Critias* edition by Schanz), whereas it really meant that **F** agreed with **A** or with an edition based on **A**, e.g. Hermann's Teubner text. So for example *Ti.* 57c8 τὸ **A** Hermann: τοῦ **Y** Bekker. Burnet also reports τοῦ for **F**, whereas **F** really has τὸ. Another example is 68d3 λαμβάνοι τὸ **Y** Bekker: λαμβάνοιτο **A** Hermann. Burnet also reports **Y**'s reading for **F**, but **F** actually agrees with **A**.[16]

15 For a list of errors in Burnet's report of **F** in the *Clitophon* see Slings 1981, 280 f.; for the *Gorgias* see Dodds 1959, 42.

16 Other errors in Burnet's report of **F** in the *Timaeus* and *Critias* follow here; I mention the real reading of **F** (I do not record variants of **F** which have been left out of Burnet's apparatus): *Ti.* 20e3 τὸν habet **F**; 22a7 νεώβης **F**; 23a2 ἀκοὴν **F** (also wrong in Rivaud); 23e4 ἐννακισχίλια **F**; 28a8 τὴν δύναμιν **F**; 29b7 καὶ (alterum) om. **F**; 39b3 καὶ τὰς (τὰ om.) **F**; 45c6 τῶν om. **F**; 58d2 ὁ **F** (not ὃ); 65a7 τε om. **F**; 75b1 ξυστρεφομένη **F**; 80e4 δὲ add. ante

Besides **A Y** and **F** Burnet also considers **P** a primary witness of the *Timaeus*. **P**, which contains only excerpts of the *Timaeus*, is dependent on **A** according to Schanz and Jordan, and this is also my opinion (see my arguments on pp. 202 ff.), but Burnet assumes that **P** is derived from the same source as **A**. He declares (1905a, vii) that he intends to expound his views on the subject elsewhere, but I have not succeeded in discovering whether and, if so, where he has done this. Possibly Burnet was misled by some errors in the collation of **P**, which was made for him by P.S. McIntyre; in 29b8, for example, **P** does not read ἀκινήτους as Burnet reports, but ἀνικήτους with **A**²; in 29d6 Burnet ascribes the reading νόμον to **P** (with **Y** and Proclus), but in reality the whole sentence is omitted in **P**.[17]

In the *Timaeus* **Vat.** is held to be a gemellus of **F** by Burnet (1905a, vii), as we have already seen above (p. 27), but Burnet only occasionally records a reading (drawn from Bekker), viz. where **Vat.** is supposed to agree with the indirect tradition against all other MSS (that this supposition is in fact wrong is demonstrated above, see p. 26).[18]

Burnet does not give a complete report of all the variants in the MSS which he uses. Only **A** is quoted completely by him, with the exception of orthographic *minutiae* like ξυν- instead of συν-, μῖξις instead of μεῖξις, etc.[19] In cases of ephelcustic -ν, of crasis and elision Burnet always follows **A**, as he says in his preface.

When the reader subjects Burnet's text to a closer inspection, he will observe that in cases of word-order variants Burnet usually prefers **A** to **FY** (examples are found on p. 128 of my study). **A**'s authority is further evident from the fact

δεδημιουργημένη **F** (sic) (δεδημιουργουμένη Rivaud); 83a5 διόλλυνται καὶ τήκονται **F** (also wrong in Rivaud); 83c5 ὅρος **F** (also wrong in Rivaud); 84d7 διάφραγμα τ' ἴσχον (sic) **F** (also wrong in Rivaud); 89c3 βίον **F** (also wrong in Rivaud); *Criti.* 109d3 σέσωσται **F** (also wrong in Rivaud); 109d7 ἀκηκοὼς **F** (also wrong in Rivaud); 114b7 τριττοῖς **F** (also wrong in Rivaud); 117e1 ᾔειν om. **F** (ἦν **F**^{1sl}) (also wrong in Rivaud); 118a4 ἐν κύκλω **F**.

17 Some further errors in Burnet's report of **P** are (I give the real readings of **P**): 24d5 ὑπερβεβηκότες **P**; 28a1 ἀεὶ om. **P**; 28b1 γενητῶ **P**; 28c2 γενητὰ **P**; 29a4 Burnet records τὸ γεγονὸς as **P**'s reading, but this passage is absolutely unreadable in **P**; 29c8 μεμνημένον **P**; 40d4 Burnet ascribes γεννητῶν to **P**, but this passage is absent from it.

18 In addition, Burnet cites **Vat.** in two other cases: 57c8 τὸ **Vat.** with **A**. **F**, however, also reads τὸ; 78b5 ἔχον **Vat.** This reading is also written by the corrector of β, to whom **Vat.** is related.

19 Some errors which I have noted in Burnet's collation of **A** are: In 19a3 **A**² does not add ἀνα above the line (Burnet, Rivaud), but δια. In 67c2 **A** reads τὰ and not τὰς as Burnet says (with Bekker!). In 90c6, where **A** reads παντος, the correction of **A**² in my opinion is not πάντως (as Burnet and Rivaud say), but πάντας. In *Criti.* 112e8 **A**² actually reads in the margin παῖδες ὄντες. In 120b3 **A** reads in my and in Cobet's opinion δι' ἀναθεὶς, whereas **A**⁵ corrects to δὴ ἀναθεὶς.

that, in very many places where **A** stands alone (or with **P**) in a variant opposed to **FY**, it is **A**'s reading which is preferred. On the other hand, Burnet also adopts some twenty variants of **F** against **AY** in his text (these cases will be discussed on pp. 136 ff.).[20] I have counted sixteen places where **Y** is preferred to **AF** (see pp. 147 f.).[21]

In the *Critias*, where there are only two MS families, Burnet alternately favours **A** and **F**, but because of the large number of errors in **F**, he adopts **A**'s readings more often than those of **F**. In a few cases in his text Burnet adopts a reading from a secondary MS (drawn from Bekker's or Stallbaum's critical apparatus) against **AFY**. For secondary MSS Burnet employs the collective siglum scr.recc. (= "lectiones librorum post litteras renatas exaratorum"; *praefatio* xii). Examples are: *Ti.* 53b2 ἅττα scr.recc. Plu.: αὐτὰ **AFY** Simp.; 70c3 οἴδησις scr.recc.: οἴκησις **AFY** Gal.[22] In a number of places Burnet chooses a reading found in the indirect tradition against the MSS, for example in 22d1 κατ' Pr.: καὶ κατ' codd. and Clem.; 43c2 πάγῳ Pr.: om. codd.[23] In the *Critias* the indirect tradition, which is almost non-existent, is never followed against the MSS.

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20 In some of these cases Burnet adopts a reading of **F** where editors before him and Rivaud after him follow **AY**:

22c1 κατὰ **F** Pr. Clem. (Bt.): καὶ κατὰ **AY** (Riv. Bekker)

28b1 τὸ om. **F** Pr. (Bt.): habent τὸ **AY** Stob. (Riv. Bekker)

37b7 ἰὼν **F** Pr. Plu. (Bt.): ὢν **AY** (ἐὼν Stob.) Cic. (ut vid.) (Riv. Bekker)

40b8 ἰλλομένην **F** Pr. Plu. Aristot. (**Y** in scholio) (Bt.): εἰλλομένην **A** (Riv. Bekker): εἰλουμένην **Y**

53a1 ἀνικμώμενα **F** (Bt.): ἀναλικνώμενα **AY** (Riv. Bekker)

53a8 εἶχεν **F** (Bt.): ἔχειν **AY** (Riv. Bekker)

55d5 θεόν **F** Phlp. (**Θ2**) (Bt.): θεός **A** (Riv.): om. **Y** (Bekker)

90c5 ἐν om. **F** Iambl. (ἑαυτῷ habet Iambl.) (Bt.): habent **AY** (Riv. Bekker)

Criti. 112a8 ὀλίγον **F** (Bt.): ὀλίγων **A** (Riv. Bekker).

21 An error in the report of **Y** is 39a4 τὰ τάχιστα **Y**; in fact, **Y** omits 39a3–4 περιῄειν ... τάχιστα. τὰ, however, is added before τάχιστα in **Y**'s gemelli **Θ** and **Ψ**.

Also wrong is the report in 41b7: **Y** here does not read ἀγέννητα, but γενητά with **F**.

Some other errors in Burnet's report of **Y** are (I give the true readings): 31c2 καὶ **Y** (om. τε); 75a1 τά τε περὶ τὰ] τά τε **Y** (the same mistake in Riv.); 80d4 τε] δὲ **Y**; 85d3 ψύχει **Y**.

22 Further examples are: *Ti.* 59d6 αὖ τῷ scr.recc.: αὑτῷ **AF** Stob.: αὖ τὸ **Y**; 63e3 ἀνευρεθήσεται scr.rec.: ἂν εὑρεθήσεται **AFY**; *Criti.* 115b2 παιδιᾶς scr.recc.: παιδείας **AF**; 121a8 ἃ scr.recc.: τὰ **AF**. In fact, these correct readings in the *Timaeus* come from β^{pc}. *Criti.* 115b2 παιδιᾶς is to be found only in **M**; 121a8 ἃ is not found in any MS. A reading of **Vat.** is adopted under its own name by Burnet in his text: 78b5 ἔχον **Vat.** (with β^{pc}): ἐχόντων **F**: ἔχοντος **AY** Gal.

23 More instances can be found in (see Burnet's apparatus): 17d1, 32b1, 33a3, 35a4 (αὖ πέρι seclusit Burnet cum Cic. et Sext.Emp. contra codd. et Pr. Plu. Eus. Stob.), 40c5 (with Θ^{ac}), 70d3, 79d1, 83b6 (χλοῶδες Gal. with **C** $\Theta^{\gamma\rho}$: χολῶδες codd.), 90c5.

Burnet's attitude towards text emendations based on conjecture is rather reserved. In a number of cases, however, he rejects the tradition and adopts a conjecture in his text, e.g. *Ti.* 48b8 οὐδ' ἂν ὡς Hermann: οὐδαμῶς **A**: οὐδ' ὡς ceteri Stob.; *Criti.* 114b5 ὄνομ' ἂν Burnet: ὄνομα **AF**.[24]

Finally, the most important positive aspects of Burnet's edition are as follows:

1) The text is based on those MSS whose selection is justified by the results of preceding investigations of Schanz and Burnet himself among others.
2) For the constitution of the text Burnet has made use not only of the direct, but also of the indirect tradition.
3) With regard to conjectural emendations Burnet exercises a sound reserve.

On the other hand, his edition suffers from several drawbacks:

1) Errors in his report of **F** are rather frequent. This gives the impression that **Vat.** is the only MS to have preserved an important variant in a number of places (whereas in fact **F** has the same reading as **Vat.**). These places cannot therefore serve as an argument for **Vat.**'s supposed independence from **F**.
2) Burnet gives **P** primary status, a position to which it has no justified claims.
3) As a consequence of an exaggerated simplification of the stemma by Schanz and Jordan, some important MSS, viz. **CΘΨ**, have disappeared completely from the scene (see also pp. 21f., and Pasquali 1952[2], 247).

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24 The other places where Burnet adopts a conjecture are (see Burnet's apparatus): *Ti.* 19b1 (αὐτὰ ταῦτ' Steph.: ταὐτὰ ταῦτ' **A**: τοιαῦτ' **F**: ταῦτ' **Y**; but in fact **Cβ** and the Aldina already had αὐτὰ ταῦτ'), 19c4, 24e6 (καλεῖτε Burnet: καλεῖται codd.; in fact **β**[pc] already read καλεῖτε), 27b9, 29c4, 38d3, 50e7 (ἀώδη Hermann (in fact also **β**[pc]): ἀνώδη **q**: εὐώδη codd.), 58e7 (κατάτασιν Steph. (in fact also **β**): κατάστασιν codd.), 60d4–5, 61b5 and d2, 66a2 (τὸ δὲ αὖ τῶν Schneider (in fact also **β**[pc]): τῶν δὲ αὐτῶν codd.), 69c2 (ἔχον τὰ πάντα Bekker (in fact also **V**): variae lectiones codd.), 71a1 (καὶ ἰδίᾳ συμφέροντος Burnet (in fact also **S2**): variae lectiones codd.), 74c2 (ἀνιδίουσαν Ruhnken et fortasse **A** (but also in **Vβ2 C**): variae lectiones codd.), *Criti.* 108d7 (αὔτ' ἤδη Burnet (Rivaud ascribes this conjecture to Schneider): αὖ τ' ἤδη **A**: αὐτὸς ἤδη **F**), 111c5, 113c3 (κατῴκισεν Burnet (Rivaud ascribes this reading to Schneider); in fact it already occurs in **Vat.** and **M**: κατώκισαν **F**: κατώικησεν **A**), 114c4, 115b5 (ποτε secl. Cobet, but ποτε is omitted already in **Vat.**), 116b1, c6–7 (ἐγέννησαν τὸ Burnet (Rivaud ascribes this conjecture to Schneider; the reading already occurs in **Vat.**): ἐγεννήσαντο **AF**), 116d1, d8 (ἓξ Burnet (Rivaud ascribes it to Schneider): ἐξ **AF**), 118b3 (ὑμνεῖτο Burnet (Schneider according to Rivaud; also **Vat.**): ὕμνει τὸ **A**: ὑμνεῖ τὸ **F**), 118c2.

> Besides, Burnet has apparently paid no attention to Jordan's suggestion (1878, 474) to make a further study of **V** (see also above, p. 22).

In 1922 E. Deneke published a dissertation in which he investigated F's relation to the ancient testimonia in the *Timaeus*, the *Republic*, *Gorgias*, *Meno* and *Menexenus*. For his information about the MSS and the indirect tradition Deneke relied on Burnet's apparatus, but the quotations from Cicero, Galen, Calcidius and Proclus were re-examined by Deneke himself. With regard to the *Timaeus*, Deneke (5–22) first discusses a number of common errors of **AFY** that supposedly prove that these MSS ultimately derive from one source. I doubt whether there is indeed any question of an error in all cases that Deneke adduces, and in a number of other cases I think it possible that errors have been made in the different MSS independently of one another. I discuss these instances on pp. 139 f. in the chapter about the primary witnesses of the *Timaeus*. However, I do not want to dispute the conclusion that all MSS go back to one source (see also p. 140).

Next, Deneke points to the agreement between **A** and Cicero on the one hand, and between **FY** and Plutarch, Galen, Eusebius, Calcidius, Proclus, Stobaeus on the other hand. A few places that Deneke adduces are invalid (see pp. 141 f.), but apart from this his observation is correct. Finally, Deneke shows a number of cases of agreement between **F** and Galen, both in correct and in corrupt readings in opposition to **A** and **Y** (see also on p. 143).

On the basis of these observations Deneke develops a number of hypotheses about the history of the text of the *Timaeus*. For a rejection of these theories, see chapter 2, pp. 144 f. with n. 18. Nevertheless, Deneke has the following merits: After Burnet had proved that both **A** and **F** continue an ancient tradition, Deneke makes it clear that the *Timaeus* shows an opposition between **A** on the one hand and **FY** on the other hand, and that this opposition already existed in antiquity. Secondly, Deneke demonstrates that **F** and **Y** already parted company in antiquity, so that we may now speak of three ancient traditions that are represented by the MSS of the *Timaeus*.

In 1925 the Budé text of the *Timaeus* and *Critias* edited by A. Rivaud appeared. The most important improvement on Burnet's edition is that Rivaud gives a better collation of F. Nevertheless, errors in Burnet's collation are occasionally taken over by Rivaud; examples can be found in the list on p. 28, n. 16. A second improvement on Burnet, at least in theory, is that Rivaud finds it necessary to extend the critical apparatus with a few MSS that are considered primary. Unfortunately, Rivaud fails in his purpose, because he chooses the wrong MSS, viz. **W** and **Par.**, neither of which can claim primary status. The consequences

for his text are not too serious, since Rivaud does not adopt readings in which **W** and **Par.** stand alone against all other MSS. His critical apparatus, however, is not improved by the presence of just *these* MSS.

In his *Notice* Rivaud (1925, 122) accounts for his choice of **W** and **Par.** as follows: **W** shows many variants shared with **Y** against **A**, but on the other hand **W** contains many readings which can be found in Proclus and other ancient commentators, and it shows traces, it seems, of a tradition independent of **A** and **Y**. This latter observation, that **W** is independent of **A** and **Y**, I go along with. However, I shall demonstrate elsewhere (pp. 231 ff.) that **W** depends on **Ψ**, which implies that not **W**, but **Ψ** gets the credit here. Rivaud exaggerates in my opinion when he asserts that there are many cases of agreement between **W** and Proclus *cum suis*. I have succeeded in finding only five, not all of which are equally significant (see pp. 107 f., where I discuss common variants of **Ψ** with Proclus and others, variants which are also shared by **Ψ**'s derivative **W**, as I checked myself). **Par.**, as Rivaud states, shows many cases of agreement with **Y** and **W**, but also contains remnants of an ancient tradition independent of **A** and **Y**. Here the same applies as to the choice of **W**: **Par.** indeed shares readings with the indirect tradition against **A** and **Y**, but Schanz had already demonstrated that **Par.** is dependent on **C** (Schanz 1877a, 485 f.; 1878a, 750 n. 1). Besides, it must be noted that Rivaud's report of **Par.** is absolutely unreliable.[25]

With regard to his text, Rivaud comments (1925, 120 ff.) that he relies in the first place on **A**, of which he made a fresh collation and which he reports completely.[26] As well as of **A**, Rivaud also made a new collation of **F**, as I mentioned already, and of **Y**.[27] Of both MSS, **F** and **Y**, he mentions only the most important variants. Rivaud admits to choosing **Y**'s readings only when they are manifestly better than the readings of **A** and **F**.

Like Burnet, Rivaud cites readings from **P** in his critical apparatus. Apparently he drew his information about **P** from Burnet's apparatus, as may be gathered from the repetition of Burnet's errors in Rivaud's report of **P** (see p. 29, n. 17). The most important ancient testimonia were investigated afresh by Rivaud. Rivaud himself remarks (1925, 123) that his text differs little from

25 A few examples from the many errors in Rivaud's report of **Par.** are (I mention the true reading of **Par.**): 37d2 ὃν om. **Par.**; 38b2 τε] δὲ καὶ **Par.** (with **C**); 38c6 πλανητά **Par.**[2ir]; 39e4 τὸ] τῷ **Par.**; 41a8 μὴ om. **Par.**; 42b2 ἐν δίκῃ **Par.**

26 In a few places Rivaud follows Burnet in ascribing to **A** a reading which as far as I can see is not in **A**, viz. in *Ti.* 19a3, 90c6 and *Criti.* 120b3; see p. 29, n. 19).

27 Some errors in Burnet's report of **Y** are not taken over by Rivaud (see p. 30, n. 21); only in 75a1 does Rivaud make the same mistake as Burnet (**Y** in truth reads τά τε τῶν, not τὰ τῶν).

Burnet's; that he adheres as much as possible to the tradition and adopts a conjecture only in incidental cases. When one examines the differences from Burnet's text, it is indeed clear that they result from the fact that Rivaud, more than Burnet, is inclined to follow **A**.[28] Less often than Burnet, Rivaud prefers a variant of **F** to a common reading of **AY** (see p. 30, n. 20). Even less than Burnet does, Rivaud chooses variants of **Y** against **AF**.[29] Thus, the paradox presents itself that in his critical apparatus Rivaud makes room for two MSS which are related to **Y** (viz. **W** and **Par.**), but in his text he does not adopt any more readings from **Y** or **FY**; on the contrary, their number is reduced, compared with Burnet's text. Finally, Rivaud has a more conservative attitude than Burnet towards text emendations.[30] Rivaud follows Burnet at places where the latter adopts a reading of the *recentiores* (see p. 30, n. 22), but without mentioning their provenance.

A.E. Taylor's *Commentary on Plato's Timaeus* dates from 1928, two years after Rivaud's edition. In his preface (viii) Taylor writes: "Primarily this book is intended as a commentary on the text contained in Professor Burnet's edition of Plato. I have therefore attempted no re-examination of manuscripts, though I have allowed myself to cite, on the authority of M. Rivaud's more recent edition of the dialogue, the readings of W where they seem to be of interest." Taylor cites these readings of **W** on two pages of *Addenda* in the front of his book (xivf.). On pp. 42 f. he gives a list of some twenty divergences from the text of Burnet. In most cases these divergences are upon points of punctuation.

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28 Thus, Rivaud chooses **A**'s reading, where Burnet preferred the variant of **FY** in:
21c6 μή **FY** (Burnet Bekker): εἰ μή **A** (Rivaud)
24a3 τῇδε **FY** Pr. (Burnet Bekker): τῆσδε **A** (Rivaud)
49a5 καὶ **FY** (Burnet): κατὰ **A** (Rivaud Bekker)
87d5 ὀχῇ **FY** (Burnet Bekker): σχῇ **A** (Rivaud).

29 17c10 δὴ δόντες **Y** Pr. Stob. (Burnet): δίδοντες **A** (Rivaud) (γε δὴ **A**^{2sl}): δηλοῦντες **F**
22a5 πόλει om. **Y** (Burnet): habent **AF** Clem. (Rivaud)
36e2 διαπλακεῖσα **Y** (Burnet): διαπλεκεῖσα **AF** Pr. (Rivaud).

30 This can be seen in the following cases (see Rivaud's apparatus; I quote Rivaud's line numbers): *Ti.* 19c5, 38d2, 48b8, 61b4, 83a3; *Criti.* 116d1.
On the other hand, Rivaud in his turn is dissatisfied with the text of the MSS:
Ti. 49e2, e3, 51e1; *Criti.* 109c4.
Other differences from Burnet's text which I have noticed are to be found in:
Ti. 22d9 νομῆς **A**^{ac} Burnet: νομεῖς **A**^{pc}**FY** Rivaud
36b6 πᾶν codd. Burnet: om. Rivaud (Rivaud wrongly thinks that πᾶν is absent in **Y**)
43c2 πάγῳ Pr. Burnet: om. codd. Rivaud
66d1 δὲ δὴ **A**^{ac}**FY** Burnet: δὲ Stob. Rivaud (δὲ punct.not. **A**^{2}).

Bury's Loeb edition appeared in 1929. Surprisingly enough, Bury based his text on that of the Zurich edition (Bury 1929, 15). His footnotes show that he also drew readings from the editions of Ast, Stallbaum, Lindau, Schneider, Hermann and Burnet. At times, he makes a conjecture.[31]

In 1937, under the title *Plato's Cosmology*, F.M. Cornford published a translation of the *Timaeus* with commentary, based on Burnet's text. Cornford deviates from Burnet's text in a number of cases, as explained in his footnotes.[32]

In 1957, A. Belli edited the *Critias* with notes for use in Italian secondary schools. The text is a reproduction from Rivaud's edition.

A *Critias* translation with an extensive introduction and commentary was published in 2006 by H.-G. Nesselrath, who based his translation on the editions of Burnet and Rivaud, but consulted a photographic reproduction of **F**, in order to correct some errors in Burnet's references to **F**. In about twenty cases, Nesselrath deviates from Burnet's text by adopting a conjecture (see Nesselrath 2006, 71f.).

The tradition of Plato's dialogues in general has been the subject of several studies. Boter (1989, 18–20) gives a short survey of them. It may be useful to select a few points from these studies where they make use in their arguments of passages taken from the *Timaeus* or *Critias*.

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31 *Ti.* 37a1 ψυχή bracketed by Bury; 66b2 ὕδατα bracketed by Bury; 91b4 ἔρωτα] ἐρῶν Bury; *Criti.* 112a4 ἑτέρῳ] ἀνωτέρῳ Bury. Some conjectures he adopts from others are: *Ti.* 27b1 δὲ] δὴ Stallbaum; 37b7 αὐτοῦ] αὐτὰ Hoffmann; 86d6 καὶ] κατ' Richards; 88a4 δι' del. Madvig; 89c3 δυνατὰ del. Lindau.

32 In a few places (20a8, 23a2, 38a4, 90c3) Cornford chooses an alternative variant from the MSS in order to avoid a hiatus (but there is no reason for this, as it is not clear that Plato objected to the occurrence of hiatus).

Further, Cornford chooses an **F** reading where Burnet follows **A**: 25d5 καταβραχέος **F** Pr.; 40c1 om. τὴν **FY** Plu.; 40d2 αὐτῶν **F** Pr. (lemma) (αὖ τῶν **AY**); 56c8 ὧν περὶ **FYA**^{2} (ὧνπερ **A**).

On the other hand, Cornford prefers a reading of **A**, where Burnet chooses **F** in: 57b4 ταὐτὰ **F**: ταῦτα (**Y**) or αὐτὰ (**A**) Cornford.

Cornford follows **A**^{2} where Burnet follows **AF** in 60c1–2 ὑπερεῖχεν αὐτῶν **AF** Burnet (ὑπῆρχεν αὐτῶν **Y**): οὐ περιεῖχεν αὐτὸν **A**^{2} Cornford.

Against **AF** (Burnet), Cornford follows **Y** in 47d1 φωνῇ(ι) **AF**: φωνῆς **Y**, and Cornford follows **W** in 77c2 φύσει **AFY** Stob.: φύσιν **W**.

Cornford retains the text of the MS tradition against Burnet in 35a4 αὖ περὶ (del. Burnet).

Finally, Cornford occasionally adopts someone else's conjecture, and makes also a few of his own.

It is generally accepted that there are errors shared by all Plato MSS; they prove that the Plato tradition ultimately goes back to one archetype. To demonstrate this, Pasquali (1952², 252 n. 2) and Carlini (1972, 106), following Wilamowitz (1919, 343), refer to *Ti.* 43c2 πάγῳ, which is preserved by Proclus, but omitted in all MSS.[33] The presence of πάγῳ seems most welcome, but of course it is possible that Plato wrote στερέῳ, used here as a substantivated adjective without πάγῳ.

A few other common errors in the *Timaeus* MSS to which Carlini draws attention, and rightly in my opinion, are:

33a3 συστάτῳ Pr.: ξυνιστὰς τῶ **A** Phlp.: ξυνιστᾶ.τῶ **F**: ξυνιστᾶν τῶ **g**.[34]
40c5 προχωρήσεις Pr. (*antecessiones* Cic.: *progressus* Calc., in his commentary). This reading is to be preferred to προσχωρήσεις which is read by all MSS (and Calc., who has *accessus* in his translation).
22d1 κατ' Pr. is preferable to καὶ κατ' of the MSS and Clement.

Wilamowitz has noted a few more places in the *Timaeus* where the supposedly correct text is preserved by one or more ancient witnesses, whereas all the MSS are considered to be corrupt:

35a4 αὖ πέρι (περὶ) MSS with Pr. Plu. Eus. Stob.: om. Cic. Sext.Emp.
41a7–8 δι' ἐμοῦ γενόμενα MSS with Phlp. Them. Stob.: om. Pr. Ph. Eus. Cic. and other testimonia (in fact, **C** also omits these words; **C2** supplies them).
29b8–c1 τούτου δεῖ μηδὲν ἐλλείπειν MSS: non vertit Cic.

Jachmann (1941, 312) agrees with Wilamowitz in these three cases, but I am not convinced, at least in the latter two cases, that the reading of the MSS should be condemned. I may refer to Taylor, who accepts the readings in 41a7–8 and 29b8–c1, but not, rightly I think, in 35a4. Anyhow, I would hesitate to quote these places as a proof of the derivation of all extant MSS from one and the same archetype. Other instances in the *Timaeus* and *Critias* where all MSS share or are supposed to share errors are discussed by me on page 141 and 324.

Thus, if it is accepted that the MS tradition is fundamentally unitary, there remains the question of when the different branches of the tradition were

33 πάγῳ is only added in the margin of **Par.** by a second hand, who probably derived it from Proclus' commentary on the *Timaeus*; see p. 220.

34 **C** here reads only τῶ; I guess that an ancestor of **C** also read something like ξυνιστὰς τῶ, and that ξυνιστὰς was rejected afterwards as being impossible; see pp. 110 f.

formed. Schanz' opinion was that the tradition was not divided before the Middle Ages. In his view, there was a medieval archetype that descended from an edition by T. Pomponius Atticus, as can be deduced from a passage in Galen's commentary on *Ti.* 77c4 (Schanz 1877a, 488). This idea was repeated by Usener (1914, 155). In the passage in question Galen remarks: αὕτη μὲν ἐξήγησίς μοι γέγονε κατὰ τὴν τῶν ἀττικῶν ἀντιγράφων ἔκδοσιν (Daremberg's correction ἀττικιανῶν for ἀττικῶν is generally accepted among scholars). In this edition, says Galen, he read in *Ti.* 77c4 ὑφ' ἑαυτοῦ (which is also the reading of our MSS) against ἐξ ἑαυτοῦ, a variant that he found in other copies of the text. Schanz and Usener conclude from this passage that our MSS go back to Atticus' edition, but their argument is refuted by Carlini (1972, 36 ff.). Although accepting the existence of an edition by Atticus, Carlini denies the link with our MSS, as the common reading ὑφ' ἑαυτοῦ is the correct one, whereas for the validity of the argument a common error would have been required.

Further, the hypothesis that the manuscript tradition was not divided before the Middle Ages was proved untenable for the *Timaeus* by the outcome of the studies of Diehl and Burnet, who demonstrated respectively that **Vat.** and **F** continued a branch of the tradition which already existed in antiquity, as we have seen above in this chapter. Immisch (1903, 106) developed the idea of an 'archetypus apparatu critico et exegetico instructus', dating from the sixth century AD, an idea which was taken over by Alline (1915, 185), but rejected by Pasquali (1952^2, 258–260). Pasquali points in particular to the *Timaeus* where **F** (and **Y**), as Deneke had shown, agrees with certain ancient authors against **A** in too many cases to be only casual. One cannot assume that a scribe repeatedly adopted those variants and errors from the supposed archetype with variants, which were also present in the copies the ancient authors consulted.

Accordingly, there must have been a more direct line from antiquity to **FY**. For the *Gorgias* Dodds has shown (1957, 26 f.) that **F**, independently of the other medieval traditions, may go directly back to a source which dated from about the fourth century. Whether this conclusion can be also reached in the *Timaeus* is discussed on pp. 165 ff. Deneke's views have been discussed before in this chapter, and have been partly rejected by me, but in the case of the *Timaeus* one can agree with him in so far as our MSS continue a tradition that was already divided in the first centuries AD.

If one wishes to go back still further into the history of the Plato text, one cannot presume more than to attempt a reconstruction, as the material on which it would be based consists of little and scattered information. In his book on the tradition of the *Phaedo* Carlini (1972, 3–141) offers a critical survey of the evidence for the history, not only of the *Phaedo*, but of the Plato text in general and discusses the conclusions reached by previous authors on the subject.

However, on important issues Carlini's own conclusions have been rejected, rightly I think, by Tarán in a review of Carlini's book. According to Tarán, it is improbable that there existed an edition made by Alexandrian scholars on the model of their critical Homer text; nor is there any proof for an edition by Arcesilaus or an arrangement by him of Plato's works in trilogies or tetralogies; "such classifications betray the scholarly habit of the Hellenistic ages" (Tarán 1976, 764[35]). Tarán's own conclusion is that, in general, our text of Plato is reliable, "and that in all probability it ultimately goes back to Plato himself and to the early Academy" (*o.c.* 765).

Carlini (1972, 132–135) also supposed that the common exemplar behind the three families of *Phaedo* manuscripts was the text preserved in the imperial library of Byzantium, founded in 356 AD. The existence of this text explains, on the one hand, the common errors of all our medieval manuscripts and, on the other, the fact that in particular branches of our manuscript tradition, variants are found that they share with ancient testimonia. Carlini supposes that scholars and students produced apographa on the basis of the Byzantine library text, which they read and sometimes modified by adding marginal variants taken from different ancient traditions represented in "vecchi *volumina*".[36] I share, however, the reservations of Tarán (1976, 767), who considers Carlini's arguments insufficient for sustaining such a hypothesis.

Taráns positive verdict on the reliability of Plato's text in general is in accordance with the general opinion of scholars on the quality of the tradition of the *Timaeus*. *Parisinus* A is a good direct witness and the indirect tradition is quite extensive; according to Pasquali (1952^2, 251) the *Timaeus* is the most frequently cited dialogue of Plato in antiquity. The most important ancient witness for the text is Proclus' *Commentary on the Timaeus*, which runs from *Ti.* 17a1 to 44d2. This part of the *Timaeus* is almost completely cited in the lemmata, which Diehl has demonstrated were not added afterwards, but can be ascribed to Proclus himself (see above in this chapter, pp. 25 f.).

Of Galen's *Commentary on Plato's Timaeus* only fragments remain, most of them in Arabic and Hebrew translations; of the Greek text only *Ti.* 76d3–80c8 (in lemmata, with Galen's notes) has been preserved. An important witness for the second part of the *Timaeus* is also Galen's comparison of the medical theories of Hippocrates and Plato in his work *De Placitis Hippocratis et*

35 See also Barnes 1991, 125 f., who points out that there is no proof at all for the existence of a Plato edition in the Academy nor in Hellenistic Alexandria, neither by Atticus or Thrasyllus.

36 Carlini 1972, 135. This idea has been welcomed by Martinelli Tempesta 1997, 261 f.

Platonis (De Lacy, CMG V 4,1,2), in which many a passage from the *Timaeus* is cited, mainly from pages 67c4–86a8.

In his *Compendium Timaei*, which has been preserved only in a ninth century Arabic version, Galen made an excerpt of about 710 lines (counted by me in the Latin translation of the Arabic by Kraus-Walzer). Some passages of the *Timaeus* are only briefly referred to (e.g. the introduction in *Ti.* 17a1–27d4), but other passages, e.g. on the diseases (*Ti.* 81e6–90d7), are elaborately paraphrased. Sometimes Galen follows Plato's words so closely that it is possible to establish with certainty which variant of the text of the *Timaeus* was present in his exemplar.[37] Elsewhere, however, although Galen claims to have used Plato's own words; he gives only a very free paraphrase (cf. Kraus-Walzer 1951, 5 f.).

From antiquity we also have the Latin translations by Cicero and Calcidius of important parts of the *Timaeus*. Cicero translated *Ti.* 27a6–43b5 and 46a2–47b2; Calcidius translated *Ti.* 17a1–53c3.

There is, too, an Armenian translation of the complete *Timaeus*, edited by A. Suqrean (Venice 1877), which probably dates from the 11th century.[38]

The relatively high quality of the *Timaeus* tradition is also acknowledged by Wilamowitz: "Im Timaios zeigt die besonders reiche Nebenüberlieferung viel Varianten, überführt auch manche schon sehr alte Zusätze ([39]), so dass der Kritiker an ihm lernen muss, gerade weil er ziemlich überall durch richtige Wahl zum Ziele kommt" (1919, 336). However, in Wilamowitz' opinion, this far from means that the text as preserved in the direct and the indirect tradition does not require to be emended in certain passages by way of conjecture. In general, the aim of the *recensio* can only be the reconstruction of the first edition, which in the case of Plato's dialogues was made at least one century after the original text was written, according to Wilamowitz, who adds (1919, 329 f.): "Dass sich beträchtliche Fehler der kanonischen Ausgabe zeigen, ist nicht wunderbar: sie ist von keinem Grammatiker gemacht." The editor, therefore, must also resort to conjecture, according to Wilamowitz, who criticises Burnet for relying in too many cases on the tradition (1919, 335).

A radical scepticism regarding the reliability of the tradition is expressed by Jachmann, who developed the theory that the Plato text had already been

37 Galen read for example 28a1 ἀεὶ (with Eus. and **AC**); 41e5 χρόνου; 83b6 χλοῶδες.

38 See also chapter 7, pp. 390 ff.

39 In a note Wilamowitz cites *Ti.* 47a5, where **F**, in his opinion, has an interpolation, "den Burnet gegen die übrigen, gegen Chalkidios und Cicero nicht aufnehmen durfte".

corrupted from its origin by contemporaneous interpolations, and that one can have confidence in conjectural criticism only. Such little confidence in the tradition is not necessary according to Carlini, who assumes that a process of corruption of the Plato text must already have been monitored in the Old Academy (Carlini 1972, 6 and 14 f.).

Different opinions on the value to be attached to secondary MSS have been discussed by Boter (1989, 20 f.); I summarise them here:

In cases where secondary MSS present a good text against the primary MSS, one may safely assume with Dodds (1959, 56) that they are the fruit of conjecture. In the opinion of G. Müller[40] Byzantine conjectures and ancient inheritance may stand very well side by side in these MSS. A real decision can be made only when a reading is supported by witnesses from antiquity. According to Wilson (1983, 237), it is possible to distinguish between readings which are too good to be medieval conjectures and readings which are not. In general, however, "manuscripts written in the second half of the fourteenth century and later are not valuable to editors." (*o.c.* 265). Boter remarks that this general rule cannot be applied to the *Republic* (1989, 21), but concludes "that the true or plausible readings which we find in our secondary MSS are for the greater part conjectures" (Boter 1989, 240). A number of secondary MSS contain interesting readings for the *Timaeus* and *Critias*. The question whether they must be held to be the remnants of a lost independent ancient tradition or only medieval conjectures will be discussed in the chapter on the secondary MSS.

Conclusion: **A** and **F** are generally considered to be primary witnesses both in the *Timaeus* and in the *Critias*; **Y** only in the *Timaeus*. However, Schanz and Jordan demonstrated that **Y** was independent of **A**, but since **F**'s primary status has been proved by Burnet and Deneke, **Y**'s position needs to be reinvestigated. The reason is that an important part of the evidence for **Y**'s primacy, viz. its cases of agreement with the indirect tradition against **A**, is invalid now that it has become evident that this agreement is shared with **F** too.

In the *Timaeus* **P** is also held by Burnet and Rivaud to be a primary MS, but its independent status has not been proved. This also holds true for **W** and **Par.** which were deemed worthy enough by Rivaud to figure in his critical apparatus. This is not a little surprising, especially in the case of **Par.**, since Schanz had already shown that **Par.** was a derivative of **C**.

40 Review of Dodds' edition of the *Gorgias*, Gnomon 36, 1964, 128.

Since Stallbaum, **C** has always been neglected by editors (Burnet records only one reading of **C** in his apparatus: 83b6 χλοῶδες). Its position needs to be reinvestigated.

Vat., containing both the *Timaeus* and the *Critias*, is held by Burnet to be a gemellus of **F**. This opinion has to be reconsidered, now that a better collation of **F** has been made.

Jordan mentioned **V** as a MS that could be of interest for the *Timaeus*. This needs to be investigated.

Finally, it has become clear from the studies of Diehl, Burnet and Deneke that the tradition was already divided in antiquity.

PART 2

The Greek Direct Tradition

CHAPTER 1

Description of Manuscripts

This chapter gives a survey of the MSS that contain the *Timaeus* and/or *Critias*, or a part of them.

Boter's description of the MSS of the *Republic* (Boter 1989, 25–64) has served as a model for my list: for each MS the following data will be presented:

a) *references*: where to find the MS in the (most recent) library catalogue, if existent, and in the lists of Plato MSS printed by Wohlrab, Post, Wilson and Brumbaugh-Wells.
b) the *date* of the MS, as given in the catalogue or the lists of Wohlrab etc., or elsewhere by other scholars. Where I have reason to disagree with the usual dating, I mention this.
c) *appearance*: size, material and, where known, scribe(s) of the MS are mentioned. Further, the activity of correcting hands is noted, as well as the presence of scholia.
d) some data on the *history* of the MS, which I collected from the secondary literature, are recorded. Often, however, nothing is known at all.
e) *contents*: I mention the Platonic works (including the *Spuria*) which the MS contains.
f) the *sigla* given by other scholars, and my own siglum, if I adopt a different one, are mentioned. I do not mention sigla given by editors of other dialogues which the MS contains; e.g. Θ is called Vat. B by Schneider in his edition of the *Republic*.
g) *collations* of the *Timaeus* and *Critias* made by other scholars are mentioned.[1]
h) I summarise the *opinions of others* on the relation of the MS to the other MSS in the *Timaeus* and *Critias;* if relevant, I also mention the position which the MS has in the stemma of other Platonic dialogues, as well as its position in the stemma of the treatise *De natura mundi et animae* ascribed to Timaeus Locrus, which has been investigated by Marg.

1 As said in the Introduction (p. 3), I have collated the whole *Critias* text in all the MSS which contain it. Of the *Timaeus* I have collated at least two sample passages (17a1–25d6 and 86b1–end) in all MSS; in some MSS, however, I have made a full collation of the *Timaeus* (see pp. 3 f.), or I have chosen extra sample passages, the extent of which I mention for each relevant MS in my discussion of them in chapter 3.

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i) *my own conclusion:* finally, I state the result of my own investigations concerning the derivation of the MS.

1 *Bruxellensis 11360–63*

a) Omont 1885, 16 f.; Wohlrab does not mention this MS; Post 87; Wilson 1962, Nº 6; Brumbaugh-Wells 16.
b) fourteenth century (Omont; Wilson; Brockmann 1992, 17); fourteenth-fifteenth century (Post).
c) 22,5 × 15,8 cm; chartaceus; in one hand throughout. There are no corrections by a second hand in the *Timaeus;* scholia are absent.
d) –
e) excerpts from various dialogues (not from the *Critias*).
f) **k** (Bekker).
g) Bekker collated the *Axiochus* in **k**.
h) **k** derives from **Y** (Post). Post thinks that **Σ** is the immediate source of **k**. In *Smp* **k** derives from **Y** without any relation to other MSS (Brockmann 1992, 17 and 122 ff.).
i) the *Timaeus* excerpts derive from **Y**; there is no relation with other copies of **Y**. See pp. 320 f.

2 *Caesenas D 28,4* (*Malatestianus*)

a) Mioni 1964, 65 f.; Wohlrab 666; Post 56; Wilson 1962, Nº 8; Brumbaugh-Wells 34.
b) probably fourteenth century (Brockmann 1992, 18 and 209 f.; Vancamp 1995b, 20 f.; Martinelli Tempesta 1997, 107, where he gives some palaeographic arguments; Joyal 2000, 165; Bianconi 2008, 256 and 274). Slings (1981, 267 f.), Boter (1989, 27) and myself (in my dissertation in 1989, 49) assigned **M** to the fifteenth century because of its dependance on **a**, which we thought was written in the fifteenth century. This latter date, however, seems to be wrong, as several recent studies have shown (see my description of **a**, p. 50).
c) 34 × 23,6 cm; chartaceus; written by more than one scribe (Boter 1989, 27; Brockmann 1992, 210; Vancamp 1995b, 22 f.;). According to Bianconi (2008, 274 n. 56) one of these scribes wrote also a part of **a**.
The *Timaeus* and *Critias* have been written by one and the same scribe. The scribe himself corrected his text; some of the corrections and variants

have been written during the copying of the text, other corrections and variants have been added by the scribe after the text was written, as may be gathered from the different ink. Boter (1989, 27) makes the same observation in the *Republic*. In the *Timaeus* some scholia and diagrams in the margin, written in the first hand, have been taken over from **a**.

d) Hankins (1991, II 427 f., cited by Martinelli Tempesta 1997, 60 with n. 155) supposes that **M** was in the possession of Cassarino; after his death in 1447 **M** came into the hands of Pietro Perleone who, in his turn, gave it to Johannes of Rimini. According to Zazzeri (see Mioni *l.c.*) Johannes Marcus of Rimini gave the MS to the convent of St. Franciscus in Cesena in 1474. Mioni comments that there is nothing to confirm either this origin or date; Martinelli Tempesta (1997, 60), however, considers it an attractive hypothesis.

e) tetr. I–VII, *Iust.*, *Virt.*, *Demod.*, *Sis.*, *Erx.*, *Ax.*, *Clit.*, *Ti.*, *Criti.*, *Min.*, *R.*

f) **M** (Campbell).

g) uncollated for the *Timaeus* and *Critias*.

h) In the *Clitophon* **M** seems to derive from a copy of **a** that was corrected from a MS of the **A**-family. Whenever **M** deviates from **a**, its reading is also found in **R** (Slings 1981, 268). **M** is a derivative of **A** in the *Republic* (Boter 1989, 28). **M** is possibly a direct transcript of **a** in *TL* (Marg 1972, 10).

In *Smp*, *Hi.Ma.* and *Ly.* the corrections are probably in the scribe's own hand and have been derived from **R** (Brockmann 1992, 18 and 210; Vancamp 1995b, 22 f.; Martinelli Tempesta 1997, 110 f.; Trabattoni-Martinelli Tempesta 2003, 35). In *Hi.Ma.* the source of the corrections may also be **Vat.** (Vancamp *l.c.*). According to Martinelli Tempesta (*l.c.*) there is, at least in *Ly.*, no need to think that these corrections from **R** were already present in an exemplar of **M**.

i) In the *Timaeus* a part of **M** goes back to **a**, probably indirectly (one of the arguments is that **Ambr.** and also **o** and **Ric.** (partly) seem to be gemelli of **M**); another part probably derives indirectly from **R**. Corrections in **M** are taken over from **R**, presumably via **M**'s exemplar.

In the *Critias* **M** goes back, probably indirectly, to **a**; here, **M** is a gemellus of **c** and **o**. Corrections in **M** are, I think, taken over from the exemplar, and are derived from a MS which was contaminated from **A** and served as exemplar for **Vat**. See pp. 303 ff., 317 ff. and 341 ff.

3 *El Escorial, Scorialensis y 1,13*

a) De Andrés II 190 f.; Wohlrab 694; Post 81 f.; Wilson 1962, Nº 14; Brumbaugh-Wells 68 f.

b) The major part of the MS dates from the thirteenth or fourteenth century (Slings 1981, 261; 1987, 38 ff.; Boter 1989, 29; Marg 1972, 18; Brockmann 1992, 18 f.); in more recent studies the date has been narrowed down to the last decennia of the thirteenth century, between about 1271 and 1289 (Murphy 1995, 158 f.; Joyal 2000, 167; Trabattoni-Martinelli Tempesta 2003, 35; Pérez Martin 2004, 218; Menchelli 2007, 175); *Timaeus* was added in the middle of the fifteenth century according to De Andrés, in the fifteenth or sixteenth century according to Marg.

c) 31,6 × 24,3 cm; chartaceus; the MS has been written by at least three different scribes (Marg 1972, 16 f.). According to Pérez Martin (2000, 327), the scribes of the older part were Johannes Stauracius and Cabasilas, who produced the MS in Thessalonica under the authority of patriarch Gregorius of Cyprus; Gregorius corrected the MS himself and added some folia (see also Trabattoni-Martinelli Tempesta 2003, 35 f.); Murphy (1995, 159 n. 1), however, has his doubts about this identification of Gregorius' partners Stauracius and Cabasilas.
The *Timaeus* is written in one hand, different of course from the hands of the older part. There are no corrections in the *Timaeus*, nor have I seen scholia.

d) since 1572 in the library of the monastery of San Lorenzo in El Escorial. Before that, the MS was in the possession of Juan Paéz de Castro, who died in 1570.

e) tetr. I–VI, *Clit.*, *R.*, *Ti.*

f) **E** (Marg); **Esc** (Slings); **Sc.** (Boter, ego).

g) uncollated.

h) an independent witness in *TL* (Marg 1972, 54 f.); in the *Clitophon* and the *Republic* (up to 389d7). **Sc.** depends on **T** (Slings 1981, 261 f.; Boter 1989, 30); after *R.* 389d7 **Sc.** goes back to **D**.

i) **Sc.** is a gemellus of **Ol.** and derives indirectly from **Ψ**, via a MS which was corrected from a member of the **C**-family. See pp. 271 ff.

4 *El Escorial, Scorialensis Ψ 1,1*

a) De Andrés III 1 f.; not mentioned by Wohlrab; Post 82; Wilson 1962, Nº 15; Brumbaugh-Wells 69.

b) 1462 (note on 207^{v}).
c) 38,1 × 27,8 cm; chartaceus; scribe: Demetrius Triboles (note on 207^{v}). This Demetrius was one of the collaborators of Gemistos Plethon and later also of Bessarion (Martinelli Tempesta 2005, 132). Some variants in **Scor.** are written in a slightly different colour; it seems to me that they have been added afterwards, perhaps by a different hand. There are no later hands at work in other dialogues (Boter 1989, 31). The first hand wrote diagrams in the margin at *Ti.* 36, and a scholium (the same as in **Ol.**) at 46d3.
d) written in Corfu (note on 207^{v}); Antonio Agustín once possessed it (note on fol. 1).
e) tetr. I, *Cra.*, *Phdr.*, *Grg.*, *Men.*, *Tht.*, *Sph.*, *Pol.*, *Prm.*, *Ti.*, *Phlb.*, *Smp.*, tetr. IV, *Clit.* *Spp.*, *R.*, *Lg.*, *Epin.*, *Mx.*, *Epp.*
f) Ψ (Boter); **Scor.** (ego).
g) uncollated.
h) In the *Clitophon* **Scor.** depends on D (*Venetus 185*), possibly directly (Slings 1981, 262); in the *Republic* **Scor.** depends on **D** via an intermediary which was corrected from **Neapol.** (Boter 1989, 31).
i) In the *Timaeus* **Scor.** depends in its first part (up to 44b1) on **C**, via a MS which also served as exemplar for **Par.** and **As.** **Scor.** shares a few readings with **R** and with the **F**-family against **C**, probably through contamination. From 44b1 onwards, **Scor.** derives from **Ol.**, possibly directly. See pp. 222 ff. and 278 f.

5 *Florentinus Laurentianus Conventi Soppressi 180*

a) Rostagno-Festa 168; Wohlrab 672; Post 68; Wilson 1962, Nº 45; Brumbaugh-Wells 36.
b) fifteenth century, before 1425 (Gentile 1987, 58 f., 71; Martinelli Tempesta 1997, 119 ff.; Joyal 2000, 166 with n. 27).
c) 39 × 27 cm; membranaceus; *Timaeus* and *Critias* have been written by one and the same hand. Blank (1993, 13) thinks that the scribe was Georgios Chrysokokkes, who worked in Constantinople between 1420 and 1428 and who was a teacher of Filelfo and Bessarion. Some annotations in the margin are Filelfo's (Blank 1993, 13 f.). Ficino (see below) made a number of corrections and added some variants. A few annotations and diagrams have been taken over from **a**. According to Blank (1993, 13), **o** was annotated by seven or eight humanists.
d) in the possession of Antonio Corbinelli, who died in 1425 (Gentile 1987, 58 f.; Martinelli Tempesta 1997, 119)

e) *Ti.*, tetr. IV–VI, *Criti.*, tetr. IX, *Deff.*
f) **o** (Stallbaum).
g) collated by De Furia for Stallbaum.
h) **o** derives from **a** (Schanz 1877c, 60 f.; 86 ff.; 95; Post 38). In *TL* **o** is a direct transcript of **a**, as is proved by the fact that the scribe of **o** starts with a new pen just at a place where a page ends in **a** (Marg 1972, 11). In *Charmides* **o** also derives possibly directly from **a** (Murphy 1990, 329 f.); the same seems to hold for *Ly.* (Martinelli Tempesta 1997, 119 ff.; Trabattoni-Martinelli Tempesta 2003, 37) and for *Thg.* (Joyal 2000, 166). In *Grg.*, however, **o** derives indirectly from **a** (Díaz-Serrano 2001, 364 f.).
Corrections and variants in the margins of the *Timaeus* in **o** were added by Ficino (Gentile 1987, 71 ff.; Blank 1993, 1 ff.; Berti 1996, 136 ff.). Marginal readings which **o** shares with **Ric.** were copied by Ficino from a lost MS which Ficino used also as exemplar for **Ambr.**; this exemplar was also contaminated with **R**; Berti describes it as a MS in which variants and conjectures had been collected from different and also unknown sources (Berti 1996, 141). Francesco Filelfo made annotations in the margins of the text of *La.*, *Euthd.* and *Meno* (Blank 1993, 13 f.).
i) In the *Timaeus* **o** depends on **a**, via a MS from which **M** and **Ambr.** and, it seems to me, a part of **Ric.** were derived too; this exemplar was probably corrected from **R**. In the *Critias* **o** depends on **a** via a common exemplar with **M** and **c**. Variants in a second hand in the *Timaeus* are most probably derived from **o**'s lost exemplar, which seems to have been corrected from different sources. See pp. 308 ff. and 344 f.

6 *Florentinus Laurentianus 59,1*

a) Bandini II 485–488; Wohlrab 666 f.; Post 66; Wilson 1962, Nº 22; Brumbaugh-Wells 37 f.
b) Boter (1989, 32) thinks that **a** was written in Italy in the fifteenth century. More recently, however, Menchelli (2000, 185–190, 193–198) and Pérez Martin (2005, 120 f.) have convincingly argued that **a** was written in Constantinople, already in the fourteenth century. This is also the date given by Brockmann (1992, 19), Vancamp (1995b, 23), Martinelli Tempesta (1997, 106), Joyal (2000, 166, with some reserve), Trabattoni-Martinelli Tempesta (2003, 38 f.), Pérez Martin (2004, 218: 'en los años '20 del s. XIV') and Bianconi (2008, 256, 278).
c) folio; chartaceus; the *Timaeus* and *Critias* were written by one and the same scribe, who at times corrected his own text; Boter (1989, 32) and

Martinelli Tempesta (1997, 113) observed the same in the *Republic* and the *Lysis*. Some scholia and diagrams written in the first hand are taken over from **Y**. Menchelli (2000, 183 ff.) identified two scribes, one of whom was responsible for most of the Platonic dialogues in **a**, while his colleague added some other works. The latter probably was a pupil of Maximus Planudes and worked ca. 1325 at the patriarch's court in Constantinople. The first scribe wrote also a few folia of **M** (Pérez Martin 2005, 120 ff.).

d) Sicherl (1980, 554) thought that **a** was given to Marsilio Ficino in 1462 by Cosimo de' Medici; Boter (1989, 51), however, questioned Sicherl's argument; Sicherl's view has now been abandoned. Martinelli Tempesta (1997, 106 and n. 323), referring to studies by Gentile and Carlini, says that Johannes Lascaris brought **a** to Italy in 1492 and that the MS given to Ficino in 1462 was **a**'s apographon **c** (see also Blank 1993, 2 ff. and Menchelli 2000, 143).

e) **a** contains the complete Plato. In some cases the tetralogical order is not kept; the *Timaeus*, for example, comes before *Alcibiades Maior* (as in **a**'s exemplar **Y**). The *Critias* follows immediately after the *Republic* (both are absent in **Y**).

f) **z** (Bekker); **a** (Stallbaum, ego); **L** (Marg).

g) collated for Stallbaum by De Furia.

h) In the *Timaeus* **a** depends on **Y** according to Schanz (1877c, 86; 1879b, 133 f.; 1879a, 156) and Jordan (1878, 467, 472 f.). Schanz thus recants his earlier opinion that **a** is the exemplar of **Y** (and of **Θ**) (1877b, 489). In the *Clitophon*, **a** "is best regarded as an indirect copy of **F**, into whose exemplar a few readings from elsewhere had been added" (Slings 1981, 264). In the *Republic*, **a** belongs to the **A**-family (Boter 1989, 33). In *TL* **a** derives from Par. 1808 (Marg 1972, 8). In *Gorgias* the corrections in **a** are probably derived from **Y** (Díaz-Serrano 2001, 340, n. 15).

i) **a** is possibly a direct copy of **Y** in the *Timaeus;* direct derivation is hard to prove, but in the *Timaeus* I have found no indications for *indirect* dependence on **Y** (*pace* Berti (2002, 370 n. 64), who stresses the need of *positive* evidence for direct derivation). Corrections written by the scribe himself in a different ink derive from the **F**-family, possibly from **F** itself. In the *Critias* **a** is a copy of **F**, maybe a direct one (the *Critias* is not present in **Y**). See pp. 300 f. and 333 f.

7 *Florentinus Laurentianus 80,19*

a) Bandini III 208; Wohlrab 674; Post 68; Wilson 1962, N° 30; Brumbaugh-Wells 39.

b) first quarter of the fourteenth century (Bianconi 2006, 81).

c) quarto; membranaceus; three different hands wrote the text of the *Timaeus* in β: a) Johannes Catrarius (identified by Bianconi *l.c.*) wrote 123ʳ–128ᵛ and 130ʳᵛ; b) a second scribe wrote 131ʳ–179ᵛ; this scribe was also responsible for a part of the text of the *Republic* (cf. Boter 1989, 34); c) many years later the folia 122ʳᵛ and 129ʳᵛ were added by Georgius Gemistus Plethon (identified by Martinelli Tempesta 2004, 309ff.; 2005, 140) (Plethon was born between 1355 and 1360 and remained active at an advanced age, lecturing on Plato at the Council of Florence in 1438–1439). Still more scribes were active in this MS, one of whom was identified by Bianconi (2006, 81ff.) as Demetrius Triclinius, who wrote not only the pages in β containing texts of Synesius, but also added a correction *in margine* on folium 124ʳ, one of the *Timaeus* pages that were written by Catrarius (Bianconi 2006, 83). Catrarius and Demetrius worked together in other MSS as well; for examples of this, see Bianconi (*l.c.*), who thinks that this cooperation is to be located in Thessalonica.
Many of the corrections, however, not only in the *Republic* but also in the *Timaeus*, were made by Gemistus Plethon, who worked in Mistras on a recension of the complete Platonic *corpus*, as has been made clear by Martinelli Tempesta (2004, 320ff.; 2005, 127ff.). Berti (1996, 162 n. 157) already pointed to variants written in a second hand in β and Σ, taken from Proclus' commentary on the *Timaeus*, as well as passages from Proclus' commentary on the *Parmenides* added by the corrector at the end of the codex in **Par.** Berti concludes that these MSS must have been involved in a circulation of variants between scholars in the fifteenth century who were interested in Neoplatonism.
There are a number of diagrams in the same hand as the text in the margin at *Ti.* 36, somewhat similar to the diagrams in **Vat.** Possibly they derive from the same source.

d) –

e) *R.*, *Ti.*

f) β (Stallbaum).

g) collated for Stallbaum by De Furia.

h) In the *Timaeus* β is closely related to **W** (Schanz 1877c, 103f.). β^{pc} derives from **Par.** (= a member of the **C**-family) according to Schanz, as we may infer from his information that **q** derived readings from **Par.** (1877a, 486;

in this article Schanz does not mention β, but elsewhere (1877c, 103) he states that **q** derives from β).

Boter (1989, 35) notes striking cases of agreement in the *Republic* between $β^{pc}$ and the indirect tradition; he thinks it therefore possible that β has been interpolated from an ancient source.

i) β derives from the same exemplar as **S**; this exemplar depends most probably on **Ψ** and was contaminated from **C** *inter alia*, or from a member of the **C**-family. Schanz says that **Par.** was the source (see above), but this cannot be proved. $β^{pc}$ has a number of interesting readings in the *Timaeus*, even correct ones against all other MSS. I assume that they were the result of conjecture by the corrector of β, or of β's exemplar. See pp. 242 ff.

8 *Florentinus Laurentianus 85,6*

a) Bandini III 251–253; Wohlrab 667 f.; Post 66; Wilson 1962, Nº 33; Brumbaugh-Wells 39.

b) second half of the thirteenth century (Brockmann 1992, 29 f.; Vancamp 1995b, 17; Joyal 2000, 167; Menchelli 2007, 159 f.); thirteenth-fourteenth century (Trabattoni-Martinelli Tempesta 2003, 39 f.; Degni 2008, 299); before 1355 (Dodds 1959, 48 with n. 3); probably written in Byzantium at the emperor's court (Menchelli *l.c.*).

c) folio; membranaceus; according to Menchelli (2007, 165 ff.) **b** was written by several scribes, two of whom produced the *Timaeus* text in **b**: scribe B (identified by Menchelli with the scribe of **F**!; Vancamp (1995b, 18) already observed a striking similarity to the hand of **F**) wrote *Ti.* 17–52; scribe G wrote *Ti.* 52–92. Already in the beginning of the fourteenth century, damage to the MS was repaired by scribe G, whose hand shows a strong likeness to the hand of the philologist Johannes who assisted Maximus Planudes in writing **Y** and who also worked with Nicephorus Gregoras and Theodorus Metochites. Several correctors (one of whom may have been Nicephorus Gregoras) wrote in the margins of **b** (Menchelli *l.c.*).

The final part of the MS containing some pages of *Republic* II dates from the sixteenth century; Degni (2008, 299) thinks it was Francesco Zanetti who added these pages in Florence around 1570.

There are no scholia.

d) Sicherl (1980, 554) says that **b** was used, together with **a**, **c** and **x** by Ficino for his Plato translation.

e) tetr. I–VI; *Io, Clit., Ti., Hi.Ma., Hi.Mi., Mx., R.* I–II.

f) gothic a (Bekker); **b** (Stallbaum, ego).
g) collated by De Furia for Stallbaum; Bekker collated the beginning of the *Timaeus*.
h) **b** derives from **T** in the *Clitophon* (Slings 1981, 264) and in *Republic* I–II (up to 358d8); the remaining part of *Republic* II, added in the sixteenth century, goes back to the first Basle edition (Boter 1989, 35).
F was corrected from **b** in the *Gorgias* (Dodds 1959, 44), in the *Clitophon* (Slings 1981, 265) and in the *Hippias Maior* (Vancamp 1995b, 17).
i) In the *Timaeus* **b** derives from **Ψ**, possibly directly (**b** cannot depend on **T** in the *Timaeus*, because the text of the *Timaeus* was added in **T** in the fifteenth century). Corrections in **b** were drawn from **F**. Diehl (1900, 260 n. 3) thinks that they come from **Vat.**, but Diehl did not have a good copy of **F**. See pp. 230f.

9 *Florentinus Laurentianus 85,7*

a) Bandini III 254; Wohlrab 673; Post 68; Wilson 1962, Nº 34; Brumbaugh-Wells 39f.
b) fifteenth century; since Schanz, it is commonly accepted that **x** was written in 1420, but this is not certain (see Boter 1989, 35f.).
c) folio; membranaceus; written in one hand throughout. According to Eleuteri (1991, 174) the scribe was Gerard of Patras, while Francesco Filelfo and Demetrius Calcondilas were responsible for notes in the margin. A second hand added a few unimportant corrections and variants in the *Timaeus* and in the *Critias*. There are no scholia.
d) **x** came from the Sanctae Crucis monastery in Florence into the Laurentian library. Boter (1989, 273 following Sicherl 1980, 554) thinks that Ficino consulted **x** for his translation of the *Republic*. In the *Timaeus* and *Critias*, however, there is nothing which points to this. This is supported by Blank (1993, 9 and n. 35), who questions Boter's (and Sicherl's) arguments.
e) the same contents in the same order as **F**.
f) **x** (Stallbaum).
g) collated for Stallbaum by De Furia; Bekker collated also the *Clitophon*, *Republic* and *Timaeus*.
h) **x** is derived from **F** (Schanz 1877c, 105f.; Burnet 1905b, 99f.); Dodds proved the same for the *Gorgias* (1959, 44f.); see also Díaz-Serrano 2001, 334 n. 4); Slings (1981, 266) and Boter (1989, 36) think that **x** is a direct transcript of **F**. In the *Hippias Maior* and *Minor*, **x** may be a direct transcript of

F (Vancamp 1995b, 51; 1996, 46 f.), made before a corrector in **F** made a number of corrections *in linea* in *Hippias Maior* (Vancamp 1995a, 238 ff.).

i) **x** is a transcript of **F**; both in the *Timaeus* and in the *Critias* it may be a direct one. See pp. 213 ff. and 330 ff.

10 *Florentinus Laurentianus 85,9*

a) Bandini III 257–266; Wohlrab 669; Post 66; Wilson 1962, Nº 35; Brumbaugh-Wells 40 f.

b) in recent studies, **c** has been dated to the first half of the fourteenth century (Carlini 1999, 11; Menchelli 2000, 154; Berti 2002, 356 n. 20; Trabattoni-Martinelli Tempesta 2003, 41–43; Bianconi 2003, 546; Bianconi 2008, 274, n. 56).

c) folio; membranaceus; several different scribes produced the MS (Carlini 1999, 8, 10 f.; Trabattoni-Martinelli Tempesta 2003, *l.c.*). A part of the MS was written by a collaborator of Nicephorus Gregoras (Pérez Martin 2004, 218). Menchelli (2000, 163) thinks that Nicephorus Gregoras may be held responsible for a remark *in margine*; some omissions in the text of the *Meno*, *Hippias Maior* and *Io* were repaired by Bessarion according to Blank (1993, 7 f.). I have seen no corrections by later hands in the *Timaeus* or *Critias*. Boter (1989, 36 f.) makes the same observation for the *Republic*. Blank (1993, 16 with n. 65), however, attributes a marginal variant in *Republic* to Ficino; according to Vancamp (1995b, 24 ff.), Ficino also made a marginal annotation in *Hippias Maior* while using this MS for his translation as he did for his translation of *Lysis* (Martinelli Tempesta 1997, 115). Blank (1993, 16 ff.) gives a list of variants written by Ficino in the margin and in the text of *Lg.*, *Epin.* and *Ep.* (see also Gentile 1987, 77–79). Berti (1996, 148 f.; 2002, 356) recognises Ficino's hand in a few notes in the margins in the *Philebus* and *Phaedo*. Besides, Berti has found in the text of the *Phaedo* in **c** a large number of errors which **c** initially shared with its exemplar **a**, but were corrected in **c** by different hands. These corrections point to contact with **Y** or a MS closely related to **Y**. This need not surprise us, as some of the MSS related to **Y** (e.g. **E**, **Σ** and **Vs.**) were used or possessed by Cardinal Bessarion, whose correcting hand was also active in **c**, as we saw above (Berti 2002, 372–375). There are no scholia.

d) Evidence that **c** was copied from **a** at the instigation of Ficino (Sicherl 1980, 554) is not convincing; see Boter 1989, 37. The MS must be older (see above), and according to Menchelli (2000, 143), we can be fairly sure that

c was copied from **a** in Byzantium and not in Italy (see also Martinelli Tempesta *l.c.*). The MS was a gift of Cosimo de' Medici to Ficino; Cosimo possibly received it from Johannes III Paleologus or from Gemisthos Plethon, who came to Florence because of the Council in 1439 (Gentile 1987, 56–58; Blank 1993, 4f.; Carlini 1999, 5–8, 12; Menchelli 2000, 141, 144); Martinelli Tempesta (2005, 139) emphasises that this is no more than a hypothesis, however attractive.

e) **c** has the same contents (a complete Plato) as **a**, in the same order, except that the *Timaeus* has its usual place after the *Republic* and before the *Critias*.

f) **c** (Stallbaum).

g) collated for Stallbaum by De Furia, and up to the *Critias* by Bekker.

h) derived from **a** throughout (Schanz 1876a, 173f.; 1877c, 60f., 95; Post 39; Carlini 1999, 20 n. 62). Berti (1969, 429) confirmed this for *Crito*, Murphy (1990, 329f.) for *Charmides*, Vancamp (1995b, 23; 1996, 38) for *Hippias Maior* and *Minor*, Joyal (2000, 166) for *Theages*, Bianconi (2008, 274 n. 56) for Diogenes Laertius' *Vita Platonis*. There are no objections to direct derivation from **a** in the *Republic* (Boter 1989, 37), in *TL* (Marg 1972, 12) and in the *Lysis* (Martinelli Tempesta 1997, 114), but there are in the *Clitophon* (Slings 1981, 266f.). In *Gorgias* (Díaz-Serrano 2001, 364f.) and in *Symposium* (Brockmann 1992, 230f.) **c** depends indirectly on **a**.

i) **c** derives from **a**; in the *Timaeus* possibly directly; in the *Critias* there are some objections to direct derivation. See pp. 301f. and 338.

11 *Florentinus Laurentianus 85,14*

a) Bandini III 273f.; Wohlrab 672; Post 67f.; Wilson 1962, Nº 37; Brumbaugh-Wells 41.

b) fifteenth century.

c) quarto; chartaceus; written in one hand throughout. There are no corrections by a second hand in the *Timaeus*. In *Symposium*, corrections derived from the first Basle edition were made by Camillus Venetus in the sixteenth century (Brockmann 1992, 191). There are no scholia.

d) once in the possession of Harmonius of Athens, a nephew of Theodorus of Gaza (note on the front page of the book).

e) *Ti.*, *R.* (partly), *Smp.*, *Alc. II*, *Hipparch.*, *Am.*, *Men.*

f) **n** (Stallbaum).

g) collated for Stallbaum by De Furia.

h) **n** derives from **W** in the *Republic* (Boter 1989, 38).

i) **n** derives from **Val.** in the *Timaeus;* **Val.** in its turn derives from **W**. See pp. 240 ff.

12 *Florentinus Riccardianus 65*

a) Vitelli 517 f. (= Samberger I 181 f.); Wohlrab 675; Post 69; Wilson 1962, Nº 49; Brumbaugh-Wells 42; Speranzi 2012.
b) between 1406 and 1426.
c) 25×17,8 cm; membranaceus; the *Timaeus* was written by Demetrio Scarano in Florence; there are a few additions in a second fifteenth century hand (Speranzi *o.c.*). Some scholia, the same as in **Ric.**'s ancestors, were added by the first hand.
d) –
e) *Epp., Deff., Ti., Phdr., Euthphr., Ap., Crit., Cra., Tht., Sph.*
f) gothic g (Bekker); **Ric**. (ego).
g) collated by Bekker.
h) **Ric**. derives from **o** in the *Timaeus* according to Schanz (1877c, 87), but he notes that **Ric**. does not remain faithful to his first source **Y** (the head of the group to which **o** belongs), and changes to the group to which **R** belongs (1877c, 103 n. 3). In *TL* **Ric**. is a copy of **o** (Marg 1972, 12).
Blank (1993, 1, 9 f.) supposes that a number of corrections and annotations in the margins are by Ficino's hand, but this is denied by Gentile (1987, 19), Berti, 1996, 140) and Speranzi (*o.c.*).
i) *Ti.* 17a–29c is derived from **o** (which depends on **Y** via **a**); *Ti.* 29c-end is derived, I think, from a lost MS which depended on **a** and served, in turn, as exemplar not only for this part of **Ric.**, but also for **M**, **Ambr**. and **o**; in this latter part a second hand added some variants. See pp. 312 ff.

13 *Leiden, Ruhnkenianus 2*

a) Geel 24; not in Wohlrab, Post, Brumbaugh-Wells; Wilson 1962, Nº 61; O. von Gebhardt, *Centralblatt für das Bibliothekswesen* XV (1898) 460 f.
b) fifteenth century.
c) 24×17,5 cm; chartaceus; in one hand throughout; occasionally, a second hand made a correction.
d) "usus est hoc codice Ruhnkenius, notavitque in margine numeros paginarum Editionis Francof. 1602" (Geel). Ruhnken acquired this MS from

C.F. Matthaei in 1779, as Von Gebhardt gathered from correspondence between Matthaei and Ruhnken.

e) *Ti.*
f) **Ru.** (ego).
g) uncollated.
h) –
i) **Ru.** derives from β, without any relation to β's other transcripts. See pp. 262 f.

14 *Leiden, Vossianus Q 54*

a) De Meyier 163–172; not mentioned by Wohlrab; Post 88; Wilson 1962, Nº 60; Brumbaugh-Wells 32 f.
b) fifteenth to sixteenth century.
c) 21 × 14 cm; chartaceus; the Plato excerpts are written in one hand. There are no corrections and no scholia.
d) –
e) excerpts from various dialogues in tetralogical order. From the *Timaeus*: 29c3 ὅτιπερ-ἀλήθεια; 72a4–6 εὖ-προσήκειν; 81e1–5 τὸ μὲν-λύπης. From the *Critias* only 108c1 ἀθυμοῦντες ἄνδρες οὔπω τρόπαιον ἔστησαν.
f) **Voss.** (Boter).
g) uncollated.
h) **Voss.** derives from **c** in the *Republic* (Boter 1989, 39) and possibly also in the *Lysis* (Trabattoni-Martinelli Tempesta 2003, 77).
i) Altogether, **Voss.** has only eight lines from the *Timaeus*. It shares conjunctive errors with **Fg**: 81e1 δ' ᾗ] δὴ **Fg Voss.** and e2 ταὐτὰ] ταῦτα **FgC Voss.** In 72a6 **Voss.** does not depend on **Ψ**, because 81e3 καὶ is omitted in **Ψ**, but not in **Voss.** Separative errors against other MSS are: 72a4 εὖ] εὖ ὄντως; 81e2 καὶ om.; 81e3 ὑπὸ] ἐκ; 81e4 ἰὼν] ἰὼ. In the five words from the *Critias* **Voss.** agrees with all MSS.

15 *Milan, Ambrosianus 247 (D 71 sup.)*

a) Martini-Bassi 276; Wohlrab 676; Post 70; Wilson 1962, Nº 75; Brumbaugh-Wells 43.
b) fifteenth century.
c) 30 × 22 cm; chartaceus; the *Timaeus* is written in one hand; there are no corrections by a second hand. Scholia are absent. As in its predecessors

Ven. and S, a part of the page has sometimes been left unwritten, probably because it was meant to be used for annotations.

d) –
e) *Prm.*, *Ti.*, *Phd.*
f) s (Bekker).
g) collated by Bekker.
h) s depends on **S** (Schanz 1877a, 485; 1877c, 103).
i) s derives from **Ven.**, which in its turn goes back to **S**. See p. 270.

16 *Milan, Ambrosianus 316* (*E 113 sup.*)

a) Martini-Bassi 361f.; Wohlrab does not mention this MS; Post 70; Wilson 1962, Nº 79; Brumbaugh-Wells 43.
b) written in 1482 by Johannes Rhosus for Georgius Alexandrinus (note on fol. 224).
c) 27,9×20,4cm; chartaceus; scribe: see above sub (b). In the *Critias* there are no corrections or additions by a later hand. There are no scholia.
d) –
e) *Grg.*, *Io*, *Hi.Ma.*, *Hi.Mi.*, *Criti.*, *Men.*
f) **Amb.** (ego).
g) uncollated.
h) In *Hippias Maior* and *Minor* **Amb.** derives from **F** (Vancamp 1995b, 48; 1996, 46f.).
i) **Amb.** is a direct transcript of **F**. See pp. 329f.

17 *Milan, Ambrosianus 329* (*F 19 sup.*)

a) Martini-Bassi 375–378; not mentioned by Wohlrab; Post 70f.; Wilson 1962, Nº 80; Brumbaugh-Wells 43–45.
b) written most probably after ca. 1460 (Boter 1989, 41), as this MS is Ficino's autograph.
c) 14,4×10,8cm; chartaceus; scribe: Ficino; there are no corrections by a later hand; scholia are absent.
d) –
e) *Phd.* and excerpts from various dialogues.
f) **Ambr.** (Boter).
g) uncollated.
h) According to Boter (1989, 41) this MS derives in the *Republic* from **c**,

with some variant readings taken from **N**. As for this dependence on **N**, however, Boter's arguments have been convincingly refuted by Berti (1997, 143). Di Dio (2013, 84–86) has pointed to variants and an annotation on the text of the *Republic* in **Ambr.** which Ficino took from Manuel Chysoloras' Latin translation of the *Republic*. In the *Symposium*, **Ambr.** probably comes from **c** (Brockmann 1992, 232). In the *Phaedo*, **Ambr.** is an indirect copy of **c**, according to Berti (2002, 377–381, 423). In the *Phaedo*, Ficino added many corrections and variants to **Ambr.** which do not come from **c**, but have been attested in earlier MSS (Berti 2002, 362). Berti (1996, 139–141) thinks that the *Timaeus* text in **Ambr.** comes from a lost MS which belonged to Ficino's possessions and which was contaminated from **R** and **Ric**. The case in the *Phaedo* is similar: the lost exemplar of **Ambr.** (Ficino's 'manoscritto di lavoro') had been corrected from a plurality of MSS. (Berti 2002, 381). Moreover, the margins of **Ambr.** also contain variants which Ficino translated from Leonardo Bruni's Latin version of the *Phaedo* back into Greek (Berti *o.c.*, 402).

i) In the *Timaeus*, **Ambr.** derives from the same exemplar as **M**, **o** and a part of **Ric.**; in its turn this exemplar, which was contaminated from **R**, goes back to **a**. See pp. 317 ff.
Of the *Critias*, **Ambr.** contains only 109b1–c4 (θεοὶ—ἐκυβέρνων). This fragment is drawn from a MS belonging to the **F**-family, as appears from 109b6 καὶ add. post ποίμνια, and c2 ᾗ] ᾗ. **Ambr.** shares one error with **M** against the other MSS (109b5 δὴ] δὲ) and has one separative error against all the other MSS (109c3 οἴακι] οἴκει).

18 *Milan, Ambrosianus 675* (*Q 43 sup.*)

a) Martini-Bassi 759 f.; not mentioned by Wohlrab, Post, Brumbaugh-Wells; Wilson 1962, Nº 87.
b) formerly ascribed to the fifteenth, but recently to the fourteenth century (see the next point).
c) 23,5 × 16,5 cm; chartaceus; Pérez-Martin (2005, 123) and Bianconi (2008, 256) distinguished different scribes; the scribe who was responsible for ff. 231^r–238^v, containing a text of Demosthenes, wrote also a part of **a**, which must be dated to the fourteenth century; there are no corrections by a second hand; scholia are absent.
d) once owned by Johannes Vincentius Pinellus.
e) *Ti.* 17a1–34b6.
f) **As.** (ego).

g) uncollated.
h) –
i) **As.** derives from **C**, via a MS that also served as exemplar for **Par.** and **Scor.** It shares some readings with **R** and with the **F**-family against **C**, probably through contamination. See pp. 225 ff.

19 *Modena, Estensis 89 Q,5,18*

a) Puntoni 444 (= Samberger I 360); Wohlrab 676; Post 71; Wilson 1962, Nº 91; Brumbaugh-Wells 45.
b) fifteenth century.
c) 23,2×16,5 cm; chartaceus; scribe: Georgio Valla; there are no corrections or additions by a later hand. Occasionally a scholium is taken over from **A.**
d) once in the possession of Alberto Pio di Carpi (note on 1^v).
e) *Criti., Ti., Min., Iust., Deff.*
f) uncollated.
g) **Est.** (ego).
h) a transcript of **A** (Jordan 1878, 473 n. 1).
i) **Est.** derives from **A**, possibly directly. See pp. 205 f. and 325 f.

20 *Monacensis 237*

a) Hardt III 7–10; Wohlrab 711 f.; Post 89; Wilson 1962, Nº 95; Brumbaugh-Wells 29.
b) fifteenth century.
c) quarto; chartaceus; the *Timaeus* is written in one hand; there are no later corrections. Some diagrams in the margin have been taken over by the first hand from β.
d) "possessus a Demetrio Rhaul greco, item a Nic. Dorcaborico, ex libris P. Victorii." (Hardt). This Demetrius Raul Kabakes was a pupil of Gemistus Plethon (Martinelli Tempesta 2005, 141).
e) *Deff., R., Ti.*
f) **q** (Bekker).
g) collated by Bekker.
h) derived from β in the *Timaeus* (Schanz, 1877c, 103; Jordan 1878, 468 ff.) and in the *Republic* (Boter 1989, 42). In *TL* **q** depends on **Vs.** (Marg 1972, 43).
i) **q** derives from β; **q** has no relation with other copies of β. See pp. 261 f.

21 *Monacensis 408*

a) Hardt IV 255–261; Wohlrab 712; Post 89; Wilson 1962, Nº 97; Brumbaugh-Wells 29 f.
b) 1590 according to Hardt, Wohlrab, Schanz, but this is wrong; it must be 1490 (see Wilson, Brockmann 1992, 24 and Vancamp 1995b, 36–37).
c) folio; chartaceus; scribe: Antonius Mediolanensis in Crete. There are no corrections or additions by a second hand in the *Timaeus*. A few annotations in the margin have been taken over from **Y**.
d) –
e) the same dialogues in the same order as **Y**.
f) **Mon.** (ego).
g) uncollated.
h) **Mon.** goes back to **Y** (Schanz 1877c, 89 n. 2). Berti (1969, 423) confirmed this for *Crito*, Díaz-Serrano (2000, 100) for *Gorgias*. It is a direct copy of Y in *Symposium* (Brockmann 1992, 122) and in *Hippias Maior* (Vancamp *l.c.*).
i) **Mon.** is probably a direct transcript of **Y**. See p. 283.

22 *Monacensis 490*

a) Hardt V 71–142; Wohlrab 712; Post 89; Wilson 1962, Nº 100; Brumbaugh-Wells 30.
b) fifteenth century; written in Mistras after 1462 (Martinelli Tempesta 2005, 130 f.; Pagani 2009, 168 n. 3).
c) quarto; chartaceus; the *Timaeus* is written in one hand; there are no later additions or scholia.
d) –
e) excerpts from *Prm.*, *Ti.*, *Mx.*, *Lg.*, *R.* In fact, from *Ti.* there are only paraphrases: viz. of 38a3–4; 42e3–4; 57e3–5; 42b1–2.
f) M (Brumbaugh); Mon. (Boter); **Monac.** (ego).
g) uncollated.
h) depends on Φ (= *Vindobonensis Phil. Gr. 109*) in the *Republic* (Boter 1989, 42).
i) **Monac.** offers only about six lines from the *Timaeus* and does not quote literally. About their derivation, therefore, nothing can be said, except that in 42e3 **Monac.** has the variant κακῶν] κακὸν with **Fg** (corr. **Y**²). In 38a3 **Monac.** adds καὶ before κατά.

23 *Monacensis 514* (*Augustanus*)

a) Hardt V 262–269; Wohlrab 712; Post 89; Wilson 1962, Nº 102; Brumbaugh-Wells 30 f.
b) fifteenth century.
c) quarto; chartaceus; the *Critias* is written in one hand. There are no corrections or additions by a second hand; there are no scholia.
d) –
e) *Grg., Phd., Criti., Min., Iust., Deff.*
f) the *Critias* was collated by Schneider.
g) **Aug.** (Post).
h) Post says that its relation with **Est.** *inter alia* might merit investigation. In *Gorgias* **Aug.** depends (indirectly) on **Ve.**, which in its turn goes back to **Y** (Díaz-Serrano 2000, 98).
i) **Aug.** derives from **Est.** See pp. 327 f.

24 *Neapolitanus 233* (*III B 9*)

a) Cyrillus 311 f., 435 f.; Wohlrab 676 f.; Post 72; Wilson 1962, Nº 105; Brumbaugh-Wells 47.
b) fifteenth century (Wohlrab, Post, Wilson).
c) quarto (Wohlrab); Boter (1989, 43) thinks folio; chartaceus; the *Timaeus* is written in one hand; there are no corrections or additions by later hands. There are no scholia.
d) –
e) *R., Ti.*
f) **Neapol.** (Boter).
g) uncollated.
h) **Neapol.** belongs to the group **SYsRβ** in the *Timaeus* (Jordan 1878, 473 n. 1). **Neapol.** derives from β in the *Republic* (Boter 1989, 43).
i) **Neapol.** derives from β. See p. 263 f.

25 *Neapolitanus 341* (*III E 19*)

a) Cyrillus 452–455; Wohlrab 677; Post 73; Wilson 1962, Nº 109; Brumbaugh-Wells 48.
b) fifteenth century.
c) 19,5 × 11,4 cm (Marg 1972, 38); chartaceus; the MS is written in different

hands (Marg 1972, 38). One and the same scribe wrote the *Timaeus*. Occasionally a second hand made a correction. There are no scholia.
d) belonged to Cardinal Girolamo Scripandi.
e) *Ti.*
f) **Neap**. (ego).
g) uncollated.
h) belongs to the same group as **Neapol**. (Jordan 1878, 473 n. 1). In *TL* **Neap**. probably goes back to *Venetus 517;* **Vs**. also derives from the latter (Marg 1972, 38).
i) In the *Timaeus* **Neap**. derives from **Neapol**. See pp. 264 ff.

26 *Olomouc, M 31*

a) Olivier-Monégier du Sorbier 35–39; not mentioned by Wohlrab, Post, Wilson, Brumbaugh-Wells.
b) end fifteenth century (Olivier-MdS); **Ol.**'s derivative **Scor**. is dated 1462, which provides a *terminus ante quem*.
c) 21,8/22 × 14/14,6 cm; chartaceus; four different scribes; the *Timaeus* is written in one hand. There are no clear examples of corrections or additions by a later hand. There is a scholium in the margin at *Ti.* 46d, written in the first hand.
d) The MS came into the library at Olomouc in 1950 from a Franciscan convent, where it was registered as A 471, as the librarian at Olomouc told Olivier-MdS. The location of this convent is not specified.
e) *Prm., Tht., Sph., Cra., Grg., Men., Phd., Ti., Phdr., Phlb., Prt., Pol.*
f) **Ol**. (ego).
g) uncollated.
h) –
i) **Ol**. depends on **Ψ**, via a MS which also served as exemplar for **Sc**. This common exemplar was contaminated from the **C**-family. See pp. 271 ff.

27 *Oxford, Bodleianus Misc. Gr. 104 (Auct. F.4.5)*

a) Coxe 1893, 679 f.; not mentioned by Wohlrab; Post 86; Wilson 1962, Nº 115; Brumbaugh-Wells 18.
b) sixteenth century.
c) quarto; chartaceus; the *Timaeus* is written in one hand; there is no correcting hand; there are no scholia.

d) –
e) *Grg.*, *Ti.* 26d4–43e1, 46a4–47b4, and fragments of *R.* and *Ap.*
f) **Bodl.** (Boter).
g) uncollated.
h) **Bodl.** depends on **Ox.** in the *Republic;* it is probably a direct transcript, made in Oxford (Boter 1989, 44).
i) **Bodl.** depends on **Ox.** See pp. 268 f.

28 *Oxford, Corpus Christi College 96*

a) Coxe, *Ox.* 34; not mentioned by Wohlrab; Post 87; Wilson 1962, Nº 119; Brumbaugh-Wells 19.
b) fifteenth century.
c) folio; chartaceus; the *Timaeus* is written in one hand; there is no correcting hand; there are no scholia.
d) in the possession of William Grocyn, and later of John Claymond, before it came to Corpus Christi College.
e) *R.*, *Ti.*, *Lg.*, *Epin.*
f) **Ox.** (Post).
g) uncollated.
h) In the *Republic* **Ox.** derives from *Riccardianus 66* (Boter 1989, 44).
i) **Ox.** depends on **Neap.**, which in its turn goes back to **Neapol.** See pp. 267 f.

29 *Parisinus 1807*

a) Omont 1888, II 145 f.; Wohlrab 696 f.; Post 82; Wilson 1962, Nº 127; Brumbaugh-Wells 20.
b) **A**, the oldest Plato manuscript, as is generally accepted, is slightly older than the Bodleian *Clarkianus 39*, which was written in 895 (Dodds 1959, 35).
c) folio; membranaceus; in one hand throughout; the scribe himself made corrections and added variants after the text had been written. These corrections are indicated in this study by $\mathbf{A^2}$. Occasionally a correction was made by a later hand: $\mathbf{A^3}$, $\mathbf{A^4}$ and $\mathbf{A^5}$ (the latter is Constantinus, metropolitan of Hierapolis (in Phrygia, according to Des Places 1951, ccx; see also Boter 1989, 45 f.; in Syria, according to Saffrey 1997, 295; see also Tinti 2012b, 261) in the twelfth century, who translated several Greek texts into Armenian according to Saffrey, 1997, 295 f.; see also Saffrey 2007, 14).

A² wrote scholia in the margin (edited by Greene 1938); so did A³, which is the hand of Arethas (c. 860–935, a Byzantine scholar and later bishop of Caesarea in Cappadocia) according to Des Places in the preface of his edition of the *Laws*, following Lenz 1933, 205 f., but Irigoin (1986, 12, note 19) denies that this is Arethas' hand.

d) In an article in 1893 T.W. Allen drew attention to significant palaeographic similarities between nine MSS, among which **A**. His conclusion was that these MSS were written at the same time (at the end of the ninth or the beginning of the tenth century), at the same place and under the same circumstances. Among the shared palaeographic qualities of the MSS Allen noted a marked peculiarity of being furnished with critical, explanatory or illustrative signs like the obelus (or *paragraphos*, a short horizontal line, sometimes with a dot above and below), plain and dotted diple (also called antilambda, because the sign resembles a capital lambda turned upon its side) and plain and dotted asterisk. The MSS have the common characteristic of being accurately written, with uniform and regular accents and breathings, which sometimes seem to have been added afterwards, as they show a different tint of ink. The writing of these nine books consists of upright, careful minuscules, inclining more or less to the left, while for headings and margins semi-uncials were used. In all but one instance, the nine books contain copies of philosophical authors.

Allen's idea has been prolific: eight other MSS have been identified as belonging to this 'philosophical collection', as it was called by later investigators.[2] Cavallo (2007, 155–157) sums up some results of the work that has been done on this subject since Allen: the collection of seventeen MSS was made in the second half of the ninth century in Constantinople and contains for the most part Platonic and Neoplatonic writings. Among those who contributed to these MSS, the most active scribe was the one who wrote **A**. His hand also wrote MSS that contain *inter alia* Alcinous' *Didascalicus*, works of Damascius and Proclus' commentaries on Plato's *Republic* and *Timaeus*. Written by other hands are works of Olympiodorus, Philoponus (*Contra Proclum de Aeternitate Mundi*), Simplicius and Aristotle. It is interesting that the scribe of **A** was not only active as a copyist, but also as a corrector who revised for instance Damascius' commentaries 'con acribia filologica e competenza filosofica' and corrected and annotated texts written by fellow scribes (Cavallo 2007, 159).

2 Whittaker (1987, 1991), Perria (1991), Saffrey (1997, 2007), Hoffmann (2000, 2007), Cavallo (2007) and others.

Whittaker (1987, 280; 1991, 520 f.), elaborating on a suggestion of Westerink (1981, 115), argues that this philosophical collection to which **A** belongs, goes back to a sixth-century exemplar in the school of Alexandria, where texts were collected and compared with each other. This would account for the corrections and variant readings in **A** by the scribe himself, who had a text at his disposal based on different MS traditions (see also Perria 1991, 109 and Hoffmann 2000, 622 f.). While this view seems plausible enough, the claim for an exclusive connection between **A** and Alexandria has been contested by Cavallo (2007, 162–165), who argues for a more diverse background to this philosophical collection: the copyists in Constantinople also found their exemplars in Athens and in the East. Westerink's main argument for the Alexandrine roots of the collection had already been refuted by Boter in 1992 in an article on the title of Plato's *Republic* in **A**.[3]

Boter (1989, 46) shows also that a connection of **A** with Photius, suggested by Carlini and Diller among others, can be neither proved nor disproved.[4] According to Diller (1964, 270–272) **A** was the MS that Petrarca mentions in one of his letters and was possessed by him. This identification found support in new arguments by Saffrey (2007, 18–24). Saffrey thinks that Gregorius Magister carried **A** with him from the library in Constantinople to Armenia in the eleventh century, where Gregorius used **A** as his model for his Plato translations into Armenian. Constantinus, the metropolitan of Hierapolis who made a marginal annotation in **A** (see above), probably consulted the MS when he was in Armenia, where he worked together with bishop Nersès on several translations from Greek into Armenian. In the fourteenth century there was intensive contact between the papal court in Avignon and Armenian bishops. It is very conceivable that **A** was thus brought into France. We know from a letter of Petrarca, written in Milan, that he received his Plato MS 'from the West' ('ab occasu veniens olim Plato'; see Saffrey, 2007, 16–18). Petrarca died in 1374. **A** was now in Italy. Johannes Lascaris came into possession of **A**; possibly he kept the MS until his death in 1534 (Saffrey 2007, 26). It is a suggestive sketch which Saffrey draws of the travels **A** made before it came to Italy; I think its most convincing part are the arguments for the identification of **A** as Petrarca's

3 Irigoin (1986, 12–14) assumes that the text of the *Leges* in **A** was copied from a parchment codex written in the fourth or fifth century.

4 On the lack of evidence for a connection between the philosophical collection and Photius, see also Hoffmann (2007, 147).

MS. As for A's stay in Armenia, Tinti (2012b, 262) remarks that Saffrey's evidence is not conclusive enough to justify his claims. In any case it is remarkable that between the tenth and fifteenth century **A** seems to have had almost no posterity, as Saffrey (2007, 27 f.) observes. Saffrey explains this with his theory that **A** was not accessible; first it had disappeared from Constantinople to Armenia; next it came into Petrarca's private library. If **A** was not the MS Petrarca possessed, Johannes Lascaris probably brought it circa 1490 from the East to Italy on one of his travels to the East. After Lascaris' death, **A** came, via Nicolas Ridolfi, Piero Strozzi and Catarina de' Medici, into the possession of the French king in 1594 (see also Boter 1989, 46 f. and Omont's introduction to the facsimile edition of **A**).

e) tetr. VIII–IX, *Spp.*

f) **A** (Bekker).

g) collated by Bekker; Bast collated the *Timaeus* for Stallbaum's Teubner edition; Dübner collated the *Timaeus* and *Critias* for Schneider's Didot edition. Cobet (1875, 157–208) published a complete transcription of the *Critias*. Burnet and Rivaud again collated **A** for their own editions.

h) **A** is universally accepted as a primary witness.

i) **A** is a primary MS, in the *Timaeus* and in the *Critias*. The scribe himself made corrections and added variants (indicated by **A**²). See pp. 93 ff., 149 ff. and 323.

30 ***Parisinus 1812***

a) Omont 1888, II 147; Wohlrab 699 f.; Post 83; Wilson 1962, Nº 132; Brumbaugh-Wells 22 f.

b) fourteenth century.

c) "moyen format" (between 27 and 37 cm, Omont); folio (Wohlrab); chartaceus; together with **Sc.**, the MS was produced in Thessaloniki on behalf of patriarch Gregorius of Cyprus (Pérez Martin 2000, 327); the *Timaeus* is written in one hand. Diagrams at *Ti.* 36d in the first hand are the same as in **C**. Corrections, additions and marginal annotations were made by a second hand. Berti (1996, 155–162), who studied Ficino's translation of the *Philebus*, discovered a striking agreement between this translation and readings *post correctionem* (many of them conjectures, but also cases where an omission was filled up, readings which must have been drawn from another MS) by the second hand in **Par.** Some of these corrections were also found by Berti in **Σ**. As the relation between Ficino's translation and **Par.** seems to be limited to only these corrections in

Par., and Ficino didn't add himself any corrections in **Par.**, it is plausible that the agreements between Ficino and **Par.**[2] are due to a common source from which they drew. This source could be Ficino's own Plato copy, a lost MS in which he collected variants and conjectures from different sources. As for the identity of the second hand in **Par.**, Harlfinger (according to Berti 1996, 161) has suggested Paulo Canal, a patrician from Venice who died in 1508, but Berti doesn't think this probable. In any case, the corrector was a scholar interested in Neoplatonic texts: he derived corrections and variants from Proclus' *Timaeus* commentary and at the end of the codex he added two short passages from Proclus' commentary on the *Parmenides*, as noted by Berti (1996, 161). Since **Par.** served in the *Charmides* as exemplar for Bessarion's **Vs.**, it is clear that at a certain moment the MS was present in the learned circles in which Bessarion (and also Ficino) moved (Berti, 1996, 162 f. and Murphy, 1990, 323).

d) –

e) tetr. II–IV, *Thg.*, *Chrm.*, *Grg.*, *Men.*, tetr. VII, *Ti.*

f) F (Bekker); **Par.** (ego).

g) collated by Bekker, and, for the *Timaeus*, by Rivaud (as he seems to imply in the preface to his edition, p. 122).

h) **Par.** derives from **C** in the *Timaeus* (Schanz 1877a, 485 f.; 1878a, 750 n. 2). Corrections in a second hand came from Proclus' commentary (Diehl 1900, 259 n. 7). Diehl's remark (1900, 258) that **Par.** cannot be a direct copy of **C** because some variants of **C** were not followed by **Par.** does not hold, since **C** itself had already been corrected in these places. In other dialogues (*Charmides*, *Symposium*, *Hippias Maior*, *Theages*, *Gorgias*) **Par.** derives indirectly from **Sc.** (see Murphy 1990, 321; Brockmann 1992, 178; Vancamp 1995b, 27; Joyal 2000, 167; Díaz-Serrano 2001, 342 f.).

i) **Par.** depends on **C** via a MS that served also as exemplar for **Scor.** and **As.** This exemplar was contaminated from **F** and **R.**
The corrector derived variants from Proclus' commentary and maybe from a MS that also served as a source for corrections in β. Occasionally a variant in the second hand came from the **F**-family. See pp. 216 ff.

31 *Parisinus 2010*

a) Omont, *Inventaire* II 178 f.; Wohlrab 702; Post 84; Wilson 1962, Nº 136; Brumbaugh-Wells 26.

b) fourteenth century.

c) quarto; chartaceus; the *Timaeus* is written in one hand; the scribe himself added corrections and variants above the line and in the margin in a somewhat different ink. Some scholia, also written by the scribe himself, were partly taken over from **A**; others do not occur elsewhere. At times, only a part of the page was used for the text; the other part was apparently reserved by the scribe for annotations, which, however, were never made.
d) –
e) *Ap.*, *Euthphr.*, *Cri.*, *Ax.*, *Ti.*
f) **S** (Bekker).
g) collated by Bekker.
h) In the *Timaeus* **S** is a brother of **Ψ** and of **R** (which is a derivative of **W**), according to Schanz (1877a, 487).
i) **S** derives from the same exemplar as **β**. This exemplar was derived most probably from **Ψ**. Some later variants in **S** (introduced by the scribe himself) were drawn from the **F**-family; other variants seem to be conjectures. A number of variants were probably added from the exemplar of **S**. See pp. 242 ff.

32 *Parisinus 2998*

a) Omont 1888, III 85 f.; Wohlrab 703; Post 84; Wilson 1962, Nº 146; Brumbaugh-Wells 27.
b) probably written between 1273 and 1283: the ten years that Gregorius (see below) was still working as a teacher and before he became patriarch (see Pérez Martin 1992, 80 n. 50; 2005, 127 n. 58); **Ψ**'s derivative **b** was written before 1355.
c) "petit format" (= under 27 cm, Omont); folio (Wohlrab); chartaceus; a part of the MS was written by Gregorius (in other publications he is called Georgius) of Cyprus, who was patriarch (under the name of Gregorius II) of Constantinople from 1283 until his death in 1289; other scribes worked under the supervision of Gregorius, who also added corrections (Pérez Martin *l.c.*); a second hand identical to the scribe of **S** added a few variants and annotations above the line and in the margin. Various later hands filled up some lacunas. There is also a scholium by a later hand.
d) once belonged to Frederik Morel (Wilson); on f. 389^v a certain John is mentioned, who, according to Pérez Martin (1992, 75 n. 17), must have been the owner of the MS too.
e) *Ti.*
f) Y (Bekker, Schanz); P (Schanz elsewhere); **Ψ** (ego).

g) collated by Bekker.
h) according to Schanz (1877c, 103 f.) **Ψ** is a gemellus of **W**; their common hypothetical exemplar Z is coordinated with **Y** and **Θ** (see also 1877a, 487, where Schanz does not mention **W**, but **S** and **R** (a derivative of **W**) besides **Ψ**).
i) **Ψ** is an independent source; it derives from the same MS as **Y** and **Θ**. This hypothetical exemplar (**g**) was a sort of gemellus of **C**. See pp. 105 ff. and 197 ff.

33 *Prague, Narodni a Universitni Knihovna, Radnice VI.F.a.1* (*Lobcovicianus*)

a) Olivier-Monégier du Sorbier 97–103; Wohlrab 714; Post 90; Wilson 1962, Nº 159; Brumbaugh-Wells 17.
b) from the end of the thirteenth or the beginning of the fourteenth century (Pérez Martin 2005, 125 ff.); Perria (1991, 47 n. 6; and more elaborately in 1992, 128 f.), Brockmann (1992, 28, 238) and Vancamp (1995b, 44 ff.; 1996, 43) dated **Lobc.** to the eleventh century, but were misled by the similarity between the hand of **W** and that of the scribe of **Lobc.**, who deliberately tried to imitate the hand of his exemplar **W** (Murphy 1992, 99 ff. and Wilson 1994, 23 ff.; see also the next point).
c) 36,2/36,5 × 28/28,5 cm; membranaceus; written in one hand throughout; a second hand supplied some omissions. There are no scholia. In the footsteps of Wilson (*l.c.*), Pérez Martin (*l.c.*) has shown convincingly that this MS is a 'mimetical copy' (as is also **R**) of **W**. Pérez Martin thinks that **Lobc.** was made in the scriptorium of Gregorius of Cyprus, probably on the initiative of Johannes Glycys, who was a pupil of Gregorius and teacher of Nicephorus Gregoras.
d) At the end of the fifteenth century Bugoslavius of Lobcowitz bought the MS with the help of M. Ficino (Immisch 1903, 67).
e) tetr. I–III, *Alc.I, Chrm., Prt., Grg., Men., Hi.Ma., Hi.Mi., Io, Euthd., Ly., La., Thg., Am., Hipparch., Mx., Clit., R., Ti.*
f) **L** (Schanz); **Lobc.** (Slings, Boter, ego).
g) completely collated by Schneider and Král; the *Timaeus* was also collated by Dombrowski for Lindau.
h) **Lobc.** is a copy of **W** (Schanz 1877c, 62, 100 f.). Boter (1989, 50), Slings (1981, 267; 1987, 42) and Marg (1972, 35) confirmed this for the *Republic*, *Clitophon* and *TL* respectively. The same conclusion was reached for *Charmides*, *Symposium*, *Hippias Maior* and *Minor*, *Lysis*, *Theages* (see

Murphy 1990, 332; 1992, 101 f.; Brockmann 1992, 238; Vancamp 1995b, 44 ff.; 1996, 43; Martinelli Tempesta 1997, 124 ff.; Joyal 200, 169) and several other dialogues (Berti 1992, 74; *et alii* in Berti 1992, 75–102).

i) **Lobc**. derives from **W**, probably directly. See pp. 234 f.

34 *Rome, Angelicus 80*

a) Franchi de' Cavalieri-Muccio 126 f. (= Samberger 1968, II 140 f.); Wohlrab 678; Post 73; Wilson 1962, Nº 160; Brumbaugh-Wells 48.

b) 1500 (see Allen 1889, 347; Allen describes **Ang**. under no. 32, but does not mention the *Timaeus*, which he seems to have overlooked).

c) 28 × 20 cm; chartaceus; ἰωάννης ὁ πουκίνου ἔγραψεν (fol. 230v). There are no corrections or additions by a second hand. There are no scholia.

d) once belonged to Aegidius Viterbiensis.

e) *Ti., Epin.*

f) **x** (Bekker); **Ang**. (ego).

g) collated by Bekker.

h) according to Schanz (1877c, 86 ff.), **Ang.**, together with **Pal**. and **Ric**., goes back to **o**.

i) **Ang**. derives from **o**; **Ang**. has no relation with the other copies of **o**. See pp. 314 ff.

35 *Rome, Angelicus 101*

a) Franchi de' Cavalieri-Muccio 140 f. (= Samberger 1968, II 154 f.); Wohlrab 677 f.; Post 73; Wilson 1962, Nº 161; Brumbaugh-Wells 48 f.

b) fifteenth century (the first part); sixteenth century (the second part).

c) 35,5 × 20,5 cm; "membran. usque ad f. 382, deinde chart." (FdC-M); the *Critias* is in the first part, probably written in the fifteenth century. In the *Critias* there are no corrections by later hands. A few annotations in the margin come from a later hand.

d) –

e) the first part contains: *Grg., Men., Criti., Min., R., Hi.Ma., Hi.Mi.*; the second part contains: *Phdr., Lg., Alc.II.*

f) **v** (Bekker).

g) collated by Bekker.

h) **v** is a copy of **x** (Schanz, 1877c, 73, 79 f., 106 f.), made by a stupid scribe (1877c, 80). **v** is a possibly direct transcript of **x** in the *Republic* (Boter 1989,

50) as well as in *Hippias Minor* (Vancamp 1996, 47 f.). In *Hippias Maior* **v** depends not on **x**, but on **F** before **F** was corrected *in linea* (Vancamp 1995a, 238 ff.).

i) **v** derives from **x**, probably directly. See pp. 332 f.

36 *Rome, Vallicellianus 30 (C 4)*

a) Martini 48–54; Wilson 1962, Nº 163; Wohlrab, Allen (1890, when he recorded the Greek MSS of the Biblioteca Vallicelliana), Post and Brumbaugh-Wells do not mention this MS.

b) beginning of the fourteenth century (the first part); the second part, which contains the *Timaeus* ("ff. 200–213 quae ex alio cod. excisa sunt", Martini) dates from the fifteenth century; the third part dates from the sixteenth century (part one and three contain no works of Plato).

c) 30,2 × 21,6 cm; chartaceus; the *Timaeus* is written in one hand. A second hand made some corrections and supplied some omissions. There are no scholia.

d) –

e) *Ti.* 21e2–88b3.

f) **Val.** (ego).

g) uncollated.

h) –

i) **Val.** derives (probably indirectly) from **W**, and is the exemplar of **n. Val.** has no relation with **W**'s other copy **Lobc**. The corrector seems to have consulted Proclus' commentary, among others. See pp. 237 ff.

37 *Tubingensis Mb 14*

a) Schmid 37–39; Wohlrab 712 f.; Post 89; Wilson 1962, Nº 168; Brumbaugh-Wells 31.

b) eleventh century (Schmid; Prof. Harlfinger in Berlin assured me that this dating must be correct).

c) 22 × 18 cm; membranaceus; written in one hand throughout; according to Prof. Harlfinger the corrections in the *Timaeus* must have been made at the end of the thirteenth or the beginning of the fourteenth century. Occasionally a correction was made by a still later hand. The second hand added annotations in the margin. This hand also seems to have made the diagrams at *Ti.* 36 (cf. **β** and **Vat.**). Other scholia in the margin seem to have

been written by a later hand (on pp. 301, 302 ad *Ti.* 53d and 54ab). For a characterisation of this MS, see also W. Teuffel, "Der Codex Tubingensis zu Platon", *RhM.* 29, 1874, 175–179. See also Carlini (1972, 156 f. with n. 13) who confirmed a close relation between **C** and Stobaeus' quotations from the *Phaedo* and *Alcibiades Maior* and concluded that it was probable that a Byzantine scholar stood behind the corrections, conjectures and contamination which resulted in the text of **C**.

d) In 1568 **C** was saved from destruction by Prof. Martin Crusius, who bequeathed the MS to the Tübinger University Library.

e) *Euthphr., Cri., Phd., Prm., Alc.I, Alc.II, Ti.*

f) gothic T (Bekker); **C** (Schanz, Burnet, ego).

g) collated by the Bipontine editors, whose report was also used by Stallbaum; by J. Eberz for Schanz; collated partly (as far as Proclus' commentary runs) by Diehl.

h) Immisch (1903, 65) says that **C** is dependent on the **Y**-tradition. Apparently, Immisch does not mean that **C** is derived from **Y** itself, because he accepts that **C** dates from the eleventh or twelfth century (Immisch 1903, 65, 83), while he assumes that **Y** is not older than the fourteenth century (Immisch 1903, 72). Schanz (1877a, 486 f.) assigns **C** to the first family with **A** and **Vat.**, but remarks that **C** is contaminated from the second family (**YΘΨS**); he changed his view, however, in a later publication (1878a, 749 f.) by ranging **C** (and **Vat.**) in the second family as opposed to the first family of **A** and its derivative **P**. Jordan (1878, 468) says that **C** belongs to the second family with **Y** and depends on a MS which was contaminated from **A**.

i) **C** is an independent source for the *Timaeus*. In age, **C** is only surpassed by **A** and perhaps by **P**, which has only excerpts from the text. **C** goes back to a MS which also served indirectly as a source for **g** (= the common ancestor of **YΘΨ**). **Cg** share many readings with **F** which are supported by ancient testimonia against the readings of **AV**. The corrections by a second hand in **C** are derived from **Ψ** or a MS near to **Ψ**. See pp. 100 ff. and 178 ff.

38 *Vaticanus 226*

a) Mercati-Franchi de' Cavalieri 295–297; Wohlrab 681 f.; Post 77; Wilson 1962, N° 196; Brumbaugh-Wells 51.

b) **Θ** is written in an archaicising script, which makes it hard to establish its age. Mercati-FdC put it in the fourteenth or fifteenth century. From its relation to **Sc.**^{ac} in the *Republic* and *Clitophon* (**Θ** was copied from **Sc.** before the scribe of **Sc.** corrected his own text) Boter (1989, 51) and Slings

(1987, 40) infer that **Θ** dates from about the same time as **Sc.**, viz. from the thirteenth or fourteenth century; the *terminus ante quem* for **Θ** (and **Sc.**) is c. 1340, as Slings points out; according to Brockmann (1992, 29), Prato (1994, 122 f.), Vancamp (1995b, 30 f.), Martinelli Tempesta (1997, 11 ff.) **Θ** dates from the beginning of the fourteenth century.

c) 31,6 × 32 cm; membranaceus; written in one hand throughout; corrected by a later hand in a much lighter ink (corrections by the second hand in the *Clitophon* date from before 1340; Slings 1987, 40). There are no scholia.

d) **Θ** came from the library of Manuel Chrysoloras and was acquired by Cristoforo Garatone, papal nuntius in the East from 1431 to 1447 (but he may have acquired the MS earlier or later) (Trabattoni-Martinelli Tempesta 2003, 63 ff.; see also Berti 1995, 291 f.). **Θ** is a companion to Vaticanus 225, written in the same hand and containing all sixteen dialogues of the first four tetralogies as well as *Grg.* and *Men.*; **Θ** and Vat. 225 form a two-volume MS.

e) tetr. V, *Euthd.*, *Prt.*, *Ti.*, tetr. VII, *Spp.*, *Clit.*, *R.*

f) **Θ** (Bekker).

g) collated by Bekker.

h) Jordan (1878, 473) says that, compared with **Y**, **Θ** has no importance. According to Schanz (1877a, 487; 1877c, 103 ff.), **Θ** stands on a par with **Y** and the exemplar of **ΨWS** (**W** and **S** are not sons, but brothers of **Ψ** according to Schanz).

Θ is corrected from **Par.**, which according to Schanz is a copy of **C** (1877a, 486). In the *Clitophon* and *Republic* **Θ** is a copy of **Sc.** before **Sc.** was corrected by the scribe himself (see point b). In the *Symposium* and *Hippias Maior* **Θ** is a gemellus of **Y** (Brockmann 1992, 85 ff. and Vancamp 1995b, 30 f.).

i) **Θ** is an independent MS; it is a gemellus of **Y** and **Ψ**; their common ancestor (**g**) in its turn was a sort of gemellus of **C**. The derivation of **Θ** from **Sc.** in the *Clitophon* and *Republic* does not hold for the *Timaeus*, which was added in **Sc.** in the fifteenth or sixteenth century. The source of Θ^2 was a derivative of **C**, but it was not **Par.** (against Schanz). See pp. 105 ff. and 195 ff.

39 *Vaticanus 228*

a) Mercati-Franchi de' Cavalieri 298 f.; Wohlrab 683 f.; Post 77; Wilson 1962, Nº 198; Brumbaugh-Wells 52.

b) fourteenth century; written in the monastery of Christ in Chora near Constantinople, which possessed important MSS, among which the Plato codex B (Oxon. Clarkianus 39) (Pérez Martin 2004, 205).

c) 25×16,3 cm; chartaceus; "codex non una manu, sed una eademque aetate descriptus" (Mercati-FdC). The MS was produced under the authority of Nicephorus Gregoras, who used it as his "esemplare platonico personale" (Pérez Martin 2005, 131; see also Bianconi 2003, 548). In the *Timaeus* and the *Critias* the scribe himself, I think, made corrections and added variants, possibly taken over from the exemplar, which perhaps is the same MS as β's source; see p. 212 f. Elaborate diagrams are found in the margin at *Ti.* 36, written in the first hand, it seems to me. According to Pérez Martin (2004, 197, 204–209) this is the hand of Nicephorus Gregoras himself, who based this scholium on Timaeus Locrus' *De natura mundi et animae* and probably on Proclus' commentary. Further, some marginal annotations are written in the same ink as the text. Others are written in a differently coloured ink.

d) –

e) tetr. I, *Tht.*, *Sph.*, *Pol.*, *Ti.*, *Criti.*, *Mx.*, *Phdr.*, *Alc.I*, *Hi.Ma.*, *Hi.Mi.*, and fragments from *Phd.* and *Euthphr.*

f) gothic o (Bekker); **Vat.** (ego).

g) collated by Bekker.

h) Schanz (1877c, 105) thinks it probable that **Vat.** depends on **F** in the *Timaeus*. As for the *Critias*, he notes that **Vat.** and Σ belong to the second family (= the **F**-family, GJ), but among the MSS of this family **Vat.** and Σ are the ones that agree most frequently with **A** (1877c, 90).
According to Burnet (1905c, 298 n. 2) **Vat.** is not derived from **F**, but from a corrected copy of the same archetype (see also Burnet, *praefatio* vii). Burnet does not explain his opinion, but probably he was misled by a wrong report of **F** in *Ti.* 26c3 (in fact, **F** has βαφῆς with **Vat.** and Proclus) and 28a8 (**F** has τὴν δύναμιν with **Vat.**, Proclus and Stobaeus).
Some of the scholia may have been derived from **Sc.** (Pérez Martin 2004, 205).
Derived from **R** in the *Hippias Maior*, *Hippias Minor* and *Alcibiades Maior* (Vancamp 1995b, 48; 1996, 44).
In *TL* **Vat.** depends on *Parisinus 1810* (Marg 1972, 33 f.).

i) **Vat.** probably depends on **F** via an exemplar which was contaminated from **R** and β in the *Timaeus*, and from **A** in the *Critias*. See pp. 207 ff. and 347 ff.

40 *Vaticanus 1029*

a) Wohlrab 684 f.; Post 78; Wilson 1962, Nº 208; Brumbaugh-Wells 53 f.
b) written at the end of the thirteenth or the beginning of the fourteenth century in a scriptorium owned by patriarch Gregorius of Cyprus, who died in 1289, and his successor Athanasius I (Pérez Martin 2005, 125 ff.).
c) folio; membranaceus; written in one hand up to the *Timaeus*; the next part, beginning with the *Laws*, is written in a second hand (Post 1934, 30 f.). In the *Timaeus*, a second hand filled up some lacunas. A few marginal annotations are written in the first hand. There are no scholia.
d) Johannes Argyropoulos, scribe or owner of the MS, signed it.
e) tetr. I–III, *Alc.I*, *Chrm.*, *Prt.*, *Grg.*, *Men.*, *Hi.Ma.*, *Hi.Mi.*, *Io*, *Euthd.*, *Ly.*, *La.*, *Thg.*, *Am.*, *Hipparch.*, *Mx.*, *Alc.II*, *Clit.*, *R.*, *Ti.*, *Lg.*, *Epin.*, *Epp.*, *Spp.*
f) gothic r (Bekker); **R** (Post, ego).
g) collated by Bekker.
h) According to Schanz (1877c, 100 f.) **R** derives from **Lobc**. in the *Timaeus*. In the *Clitophon* **R** has no relation with **W** and **Lobc.**, but is a gemellus of **b** (Slings 1981, 272). Because **R** shares some readings with **M** in the *Clitophon*, Slings (1981, 268) supposes that the source of **R** was contaminated from **M**. In the *Republic* **R** derives from **Lobc**. (Boter 1989, 53). The same holds for *Charmides* (Murphy 1990, 332 f.), *Crito* (Berti 1992, 74), *Symposium* (Brockmann 1992, 238, 243), *Hippias Maior* and *Minor* (Vancamp 1995b, 47; 1996, 43 f.), *Lysis* (Martinelli Tempesta 1997, 124 ff.) and *Theages* (Joyal 2000, 169); in all these dialogues **R** seems to be a direct copy of **Lobc**. (see also Irigoin 2000, 698).
i) **R** is a (probably direct) copy of **Lobc**. As in the *Clitophon*, **R** and **M** have variants in common; I think, however, that **M** got these readings from **R** (see the description of **M**, pp. 303 ff.). See pp. 236 f.

41 *Vaticanus Palatinus 173*

a) Stevenson 91; Wohlrab 679; Post 74 f.; Wilson 1962, Nº 178; Brumbaugh-Wells 58 f. (Brumbaugh-Wells omit to mention that parts of the *Timaeus* are also found on fol. 141–146^{v}).
b) tenth century (Wilson 1983, 139; Whittaker 1991, 515; Menchelli 1991, 93 f.; 1996, 140; Cavallo 2000, 221); tenth-eleventh century (Brockmann 1992, 30; Diáz-Serrano 2001, 333 f.).
c) octavo; membranaceus; written in one hand throughout. Whittaker (*l.c.*) suggested Johannes Grammaticus as scribe of this MS, but Menchelli (*l.c.*)

rejects this; she thinks that **P**, together with other texts in excerpt, was produced at the court in Constantinople (Menchelli 1991, 104; 1996, 133–135). There are no corrections by later hands. There are no scholia.

d) once owned by Giannozzo Manetti; after **P** was in Augsburg and in Heidelberg it came to Rome as a gift of Maximilian of Bavaria to pope Gregory XV.

e) *Ap., Phd., Alc.I, Grg., Men., Hi.Ma.*; excerpts and paraphrases from a large number of dialogues, but not from the *Critias*; *Deff.*
From the *Timaeus*, **P** has the following excerpts: 22b3–c3; 24c5–d6; 27d6–35b3; 36d8–37a2; 37c6–d2; 37e5–38a8; 38b6–e1; 40b8–d3; 41a3–43a6; 44b8–c4; 47a7–c4; 49b7–c7; 52a1–b5; 58a4–c4; 68e1–e6; 69b2–76e6; 81e1–82b7; 86b2–end.

f) gothic d (Bekker); **P** (Burnet, ego).

g) collated by McIntyre for Burnet.

h) **P** is independent of **A** according to Burnet (1905a, vi f.); Burnet assumes that **A**^{2} derives from the source of **P**. According to Boter (1989, 55) **P** derives from the same exemplar as **T** and **M**γ (γ = *Flor. Laur. Conv. Soppr. 42*) in the *Republic*, which exemplar goes back in its turn to **A**. In *Symposium* (Brockmann 1992, 153 ff.), *Hippias Maior* (Vancamp 1995b, 1 ff.) and *Gorgias* (Diáz-Serrano 2001, 333 f.) **P** is a primary witness.
In the *Timaeus* **P** is derived from **A** according to Schanz (1877a, 486; 1878a, 749; 1879c, 364) and Jordan (1878, 467 n. 1). Diehl (1900, 260) mentions two instances of agreement between **P** and Proclus against the other MSS, including **A**. In fact, both readings are shared by **A** with **P** and Proclus.

i) In the *Timaeus* **P** depends on **A** via a MS that was contaminated from a text near to the **Cg**-group. See pp. 202 ff.

42 *Vaticanus Palatinus 175*

a) Stevenson 92 f.; Wohlrab 680; Post 75; Wilson 1962, N° 179; Brumbaugh-Wells 59.

b) 1442–1457 (Wilson).

c) folio; membranaceus; scribe: Johannes Scutariotes. There are no later hands; occasionally, an annotation in the first hand, taken over from **o**, can be found in the margin.

d) once belonged to Gianozzo Manetti.

e) *Ti.*, tetr. IV–V, *Euthd., Prt., Criti.*

f) gothic e (Bekker); **Pal.** (ego).

g) collated by Bekker.

h) **Pal.** is derived from **o** according to Schanz (1877c, 86 ff.). From the observation that *La.* 192a2–3 ὃ καὶ ἐν τῷ τρέχειν τυγχάνει ὂν ἡμῖν καὶ ἐν τῷ κιθαρίζειν καὶ ἐν τῷ λέγειν is placed in **Pal.** *after* a4 κεκτήμεθα, Schanz infers that there was an intermediary MS between **o** and **Pal.** in which these words, after having been omitted, were written in the margin. In *Charmides* (Murphy 1990, 331), *Lysis* (Martinelli Tempesta 1997, 121 f.; Trabattoni-Martinelli Tempesta 2003, 60 f.) and *Theages* (Joyal 2000, 166) **Pal.** is dependent on **o**. *Palatinus 177*, which contains *Lg.*, *Epin.*, *Epp.*, and was written by John Scutariotes too, also derives from **o** (Post 1934, 75).

i) **Pal.** derives from **o** in the *Timaeus* and probably also in the *Critias*. See pp. 316 f. and 345 f.

43 *Vaticanus Urbinas 29*

a) Stornajolo 36; Wohlrab 680; Post 75; Wilson does not mention this MS; Brumbaugh-Wells 60 f.

b) seventeenth century.

c) 35,4 × 24 cm; chartaceus; written by Joseph of Crete, as Stornajolo supposes. There are no corrections in a second hand. At *Ti.* 36 mathematical annotations have been inserted by the scribe in the text, as in **N** and **E**.

d) –

e) tetr. IV, *Chrm.*, *Grg.*, *Io*, *Mx.*, *Ti.*, *Criti.*, *Virt.*, *Dem.*, *Epp.*

f) gothic i (Bekker); **Urb.** (ego).

g) collated for the *Critias* by Bekker.

h) derived in the *Critias* from the Aldine edition according to Schanz (1877c, 97), recanting his former opinion (*Jahrbücher für classische Philologie* 22, 1876, 505 f.) that **Urb.** was derived from **E.** In *TL* **Urb.** has been copied from a printed text, probably Stephanus' edition, according to Marg (1972, 81); Marg quotes some variants which **Urb.** shares with the Aldina. In *Charmides* **Urb.** has been copied from the first Basle edition (Murphy 1990, 326).

i) In the *Timaeus* and the *Critias* **Urb.** is a copy of the first Basle edition of 1534. See pp. 321 f. and 353 f.

44 *Venetus Appendix Classis IV,1* (*coll. 542*)

a) Mioni 1972, 199; Wohlrab 691–693; Post 81; Wilson 1962, Nº 237; Brumbaugh-Wells 62 f.

b) **T** consists of different parts: the first part contains tetr. I–VII, *Clit.* and *R.* up to 389d7 and dates from about 950 (see Boter 1989, 55 f.); *R.* 389d7–end has been added by a fifteenth century hand; the *Timaeus* was written by Caesar Strategus in the fifteenth century; Johannes Rhosus added *TL* and other works, also in the fifteenth century.
c) 37,2 × 29,4 cm; membranaceus; scribe: see above. There are numerous corrections by a second hand in the *Timaeus*. Annotations in the margin and scholia written in the first hand are taken over from **Y**.
d) since 1789 in the Marcian Library; before this, **T** was in the monastery of SS. Giovanni e Paolo.
e) tetr. I–VII, *Clit.*, *R.*, *Ti.*
f) gothic t (Bekker); **T** (Burnet, ego).
g) uncollated for the *Timaeus*.
h) In the *Timaeus* **T** derives from **Y** (Schanz, 1877c, 86). In the *Clitophon* and the *Republic* (the old part) **T** depends on **A** (Slings 1981, 273; Boter 1989, 56); the more recent part of the *Republic* depends on a lost gemellus of **W** which goes back to **Sc.**^{pc} (Boter *l.c.*). For *TL*, **T** is derived from **a** (Marg 1972, 11).
i) In the *Timaeus* **T** derives from **Y**, probably indirectly. See pp. 281 f.

45 *Venetus 184* (*coll. 326*)

a) Mioni 1981, 295 f.; Wohlrab 686 f.; Post 80; Wilson 1962, Nº 224; Brumbaugh-Wells 63 f.
b) fifteenth century, probably about 1460.
c) 43 × 28,5 cm; membranaceus; Johannes Rhosus wrote **E** for Bessarion. Bessarion corrected **E** and filled a page, which had been reserved for him by Rhosus, with annotations at *Ti.* 36.
d) In 1468 Bessarion gave all his books to the San Marco in Venice (Labowsky 437).
e) the complete works of Plato in tetralogical order, together with *Spuria*.
f) Ξ (Bekker); **E** (Schanz, ego).
g) collated by Bekker and Schanz.
h) In the *Timaeus* **E** depends on **Vs.** according to Jordan (1877, 170–172) and Schanz (1877c, 89). In the *Critias* **E** depends on **c** (Schanz, 1877c, 94 f. and 97). As Post (40) remarks, Schanz neglected **N** completely, which served as exemplar for **E** both in the *Timaeus* and in the *Critias*.
In *TL* **E** is a transcript of **Vs.** (Marg 1972, 40), as in the *Clitophon* (Slings 1981, 274), *Crito* (Berti 1969, 424 f.), *Charmides* (Murphy 1992, 323 ff.), *Symposium*

(Brockmann 1992, 126), *Hippias Maior* and *Minor* (Vancamp 1995b, 42 f. and 1996, 45 f.), *Gorgias* (Diáz-Serrano 2000, 96), *Theages* (Joyal 2000, 168), *Lysis* (Trabattoni-Martinelli Tempesta 2003, 67 f.) and *Io* (Rijksbaron 2009, 36). **E** derives from **N** in the *Republic* (Boter 1989, 57) and in the *Laws* (Post 42).

i) In the *Critias* **E** derives from **N**, probably directly. In the *Timaeus* both **N** and **Vs.** were used by Rhosus as exemplars. At first sight it seems strange that the dialogues before and after the *Timaeus* (*R.* and *Criti.*) were copied from **N**, while the *Timaeus* was transcribed from **N** and **Vs.**, but **Vs.** does not contain the *Republic* and the *Critias*, otherwise Rhosus possibly would have used it as an exemplar in these dialogues too. Bessarion corrected **E**. See pp. 297 ff. and 340 f.

46 *Venetus 186* (*coll. 601*)

a) Mioni 1981, 297 f.; Wohlrab 689; Post 80; Wilson 1962, N° 226; Brumbaugh-Wells 65 f.

b) written around the middle of the fifteenth century.

c) 29,5 × 22 cm; chartaceus; written by several different hands; a few pages of this MS were written by Bessarion himself (see also Mioni, *Bessarione scriba* 280). *Ti.* was written by an anonymous scribe who worked for Bessarion. On fol. 4ʳ Bessarion wrote what has been called by Saffrey 'un exercice de latin philosophique' which consists of a comparison of the Greek text of *Ti.* 27d6–29d2 and Cicero's translation of the same passage. A transcription of this page has been published by Saffrey (*Exercice* 374–379). The *Phaedrus* was written by Andronicus Callistus (Martinelli Tempesta 1997, 57) and several other dialogues possibly by Demetrios Xanthopulos (Brockmann 1992, 133).
The complete MS was revised, corrected and annotated by Bessarion (Saffrey, *Exercice* 373; Marg 1972, 39). Scholia in the margin were written by Bessarion and his collaborator Demetrios Sguropoulos (Mioni, *Bessarione scriba* 280). According to Martinelli Tempesta (1997, 71) Sguropoulos copied marginal scholia on the *Lysis* from **M**; Bessarion also added in the *Lysis* a scholium which is found in **M**. The scholia on the *Timaeus* are the same as those found in **Y** and **Ve. Ve.** and also **Y** have been characterised as typical 'Mischcodices' which, written in the fourteenth or fifteenth century, contain more or less complete *corpora* of Plato's works (Martinelli Tempesta 1997, 277 n. 107).

d) given by Bessarion to the San Marco in 1468 (Labowsky 437).

e) the same contents in the same order as **Y**, supplemented with all other dialogues, except *R.*, *Criti.*, and *Lg.*
f) **Vs.** (ego).
g) uncollated for the *Timaeus*, as far as I know.
h) The part written by the first scribe (including the *Timaeus*) derives from Σ according to Schanz (1877c, 89 f.) and Jordan (1877, 170–172), both confirming a conclusion already reached by Morelli in 1802. Derivation from Σ is clear also in *Crito* (Berti 1969, 424), *Symposium* (Brockmann 1992, 131), *Hippias Maior* and *Minor* (Vancamp 1995b, 41 f. and 1996, 44 f.) and *Gorgias* (Diáz-Serrano 2000, 94). The *Clitophon* (written by the third hand) goes back to **T** via a MS that had been slightly contaminated (Slings 1981, 277). In *TL* **Vs.** derives from *Venetus 517* (Marg 1972, 38 f.); in *Charmides* from **Par.** (Murphy 1990, 323).
i) **Vs.** is a transcript of Σ in the *Timaeus*. Bessarion made corrections and added variants in **Vs.** at different stages. A few corrections probably derive from Proclus' commentary. There is also a relation between $\mathbf{Vs.}^2$ and β. See pp. 291 ff.

47 *Venetus 187* (*coll. 742*)

a) Mioni 1981, 299; Wohlrab 689; Post 80; Wilson 1962, Nº 227; Brumbaugh-Wells 66.
b) fifteenth century, probably about 1460.
c) 26 × 17,5 cm; membranaceus; scribe: according to Post (3 and 80), following S. Peppink, the whole MS was Bessarion's autographon; see also Wilson (Nº 227). This opinion has been rejected by Mioni (*o.c.*; see also Mioni, *Bessarione scriba* 280) and Saffrey (*Exercice* 373 n. 3). Mioni ascribes ff. 1–23^v and 309^v–310^v to Bessarion; the *Timaeus* was written by a certain Theodorus 'diaconus Magnae Ecclesiae'; the scribe of the *Critias* has not been identified by Mioni. Saffrey, however, ascribes only 309^v–310^v (a passage in the *Laws*) to Bessarion himself, whereas two different anonymi were responsible for the rest of the MS; the first of them wrote ff. 1–107 and ff. 155–309; the second one wrote 107^v–154^v, which contain *inter alia* the *Timaeus* and the first page of the *Critias* (for a discussion see also Blank 1993, 8 f. and n. 32; cf. also Carlini 1999, 34 n. 107).
I myself have studied the MS only from a microfilm and I must confess that I am not able to make a clear distinction between the different hands; the *Timaeus* and *Critias* may indeed have been written by different hands, but I am not sure of this.

N was corrected by Bessarion, who also wrote many annotations and scholia in the margin. At *Ti.* 36 one whole page was reserved for annotations. A few scholia were added by Athanasius Chalceopoulos.

d) given by Bessarion to the San Marco in 1468 (Labowsky 1979, 437).

e) tetr. VIII,2–IX.

f) **N** (Post).

g) uncollated.

h) **N** derives in *R.* I–II from **T**, in *R.* III–X from **c** (Boter 1989, 59); in the *Laws* **N** also derives from **c** (Post 1934, 42, Carlini 1999, 34 n. 107). In *TL* **N** is possibly a direct transcript of **Vs.** (Marg 1972, 40 f.).

i) **N** was transcribed, probably directly, from **Vs.** in the *Timaeus*; in the *Critias* **N** derives from **c**. Bessarion corrected **N** at different stages. Some corrections in **N** have been made also in **β**. See pp. 296 f. and 339 f.

48 *Venetus 189 (coll. 704)*

a) Mioni 1981, 301 f.; Zanetti-Bongiovanni 107 f.; Wohlrab 690 f.; Post 80; Wilson 1962, Nº 229; Brumbaugh-Wells 66 f.

b) fourteenth century (Menchelli 2000, 150).

c) folio; chartaceus; written in one hand throughout. In the *Timaeus* **Σ** has been probably corrected at different stages. Some of the corrections have been taken over by **Σ**'s copy **Vs.**; other corrections, including corrections *in rasura*, are not followed by **Vs.**, and must therefore have been made at a later stage. The corrections are written in a blacker ink than that of the text; they probably date from the fifteenth century. The *Critias* has been corrected in the same black ink. A few annotations in the margin of the *Critias* are written in the first hand and in the first ink.
The second correcting hand has been identified as the hand of Gemistos Plethon, who was active in the first half of the fifteenth century; he added interlinear corrections and marginal annotations (Brockmann 1992, 126 f.; Trabattoni-Martinelli Tempesta 2003, 70; Rijksbaron 2009, 30 n. 81) and was also responsible for erasures in the text (Pagani 2009, 167 ff., who concludes that Plethon deliberately censored the text, as he did in two other Plato MSS, viz. **β** and Venetus (Marc. gr. Z) 188). Examples of interventions by Plethon in the text of the *Timaeus* (viz. on ff. 211^{r}., 211^{v}, 212^{v}, 214^{v}, 215^{r}, and possibly on 212^{r}.) are given by Martinelli Tempesta (2004, 323 f.; 2005, 138 n. 42).

d) given by Bessarion to the San Marco in 1468 (Labowsky 1979, 437).

e) the same contents in the same order as **Y**, supplied with all other dialogues except *R.* and *Lg.*

f) Σ (Bekker, ego); **S** (Schanz).

g) collated by Bekker.

h) Σ is derived from **Y** (at least in the *Timaeus* and some other dialogues) via **Ve**. according to Schanz (1876b, 658 ff.; 1877c, 60, 89). Immisch (1903, 74 f., 77 n. 1) thinks that Σ is a gemellus of **Ve.**, but he has no valid arguments (Alline (1915, 227 n. 6), however, calls Immisch' objections to the dependance of Σ on **Ve**. plausible). Immisch also states that it cannot be proved that **Ve**. depends on **Y** itself. He assumes that the common exemplar of **Ve**. and Σ is independent of **Y**.

Schanz thinks that Σ is a gemellus of **Vat**. in the *Critias* (1877c, 90). In the *Clitophon* Σ is derived from **F** according to Slings (1981, 279), who admits, however, that it is difficult to disprove Schanz' opinion for the *Clitophon* and other dialogues that Σ is a gemellus of **F**. In the *Clitophon* there are indications that Σ^2 derives from **c**.

Relations with **Ve**. and **c** (the latter MS possibly being written for Gemistus Plethon, see p. 56) have been established also for other dialogues: in *Hipparchus*, *Amatores* (Carlini 1964, 37 n. 86) and *Lysis* (Martinelli Tempesta 1997, 116 ff.) Σ is a direct transcript of **c**; **c** is also the source of Σ in *Charmides* (Murphy 1990, 330), *Philebus* (Berti, 1996, 163 f.) and *Theages* (Joyal 2000, 166). In *Hippias Maior* **c** was the source of the corrections in Σ, while Σ itself was derived from **Ve**. (Vancamp 1995b, 38 ff.) In *Symposium* (Brockmann 1992, 126) Σ is a direct transcript of **Ve**. and in *Gorgias* (Diáz-Serrano 2000, 90 f.), Σ also depends on **Ve.**; in *Crito* Σ derives indirectly, via a lost exemplar, from **Ve**. (Berti 1969, 423).

In general: in all dialogues which are present in **Ve.**, Σ depends on **Ve**. (Menchelli 2000, 151 with n. 45).

In *Hippias Minor* (Vancamp 1996a, 30 ff.) and *Io* (Rijksbaron 2009, 29 ff.) Σ is a primary witness; so, Martinelli Tempesta's remark (2005, 138) that Σ is a copy of **c** in the dialogues which are not present in the 'sylloge **Y**' is too general; it does not hold for the *Critias* either.

i) In the *Timaeus* Σ derives from **Ve.**, which goes back in its turn to **Y**; in the *Critias*, which is not present in **Ve.**, Σ derives from **Vat.**

In the *Timaeus* Σ^2 shares with β^2 a number of interesting variants, probably conjectures, which seem to have been derived from a common source, unless these readings were devised by the corrector, Gemistos Plethon himself (see (c) above). Corrections in the *Critias* have probably been derived from **N** or **E**. See pp. 286 ff. and 352 f.

49 *Venetus 193* (*coll. 403*)

a) Mioni 1981; Zanetti-Bongiovanni 109; Wohlrab does not mention this MS; Post 80; Wilson 1962, Nº 230; Brumbaugh-Wells 67.
b) fifteenth century.
c) octavo; membranaceus; written in one hand throughout. Saffrey (1976, 373 n. 3) thinks that **Ven.** was written by the same scribe as the one who wrote the major part of **N** (not, however, the part of **N** which contains the *Timaeus*) and *Venetus 244*. The latter MS contains work of Iamblichus and Plotinus and is ascribed by Mioni (1976, 308) to Theognostus of Perge. There are no corrections in a second hand. Some scholia, written in the first hand, were taken over from **S**. As in **S**, a part of the page was left unused at times, probably because it was meant for annotations.
d) from the legacy of Bessarion, who bequeathed his books to the San Marco in 1468 (Labowsky 1979, 437).
e) *Ti.*
f) **Ven.** (ego).
g) uncollated.
h) –
i) **Ven.** is a probably a direct copy of **S**. See pp. 269 f.

50 *Venetus 590* (*coll. 908*)

a) Mioni 1985, 511 f.; Zanetti-Bongiovanni 310; Wohlrab 691; Post 81; Wilson 1962, Nº 235; Brumbaugh-Wells 67 f.
b) written in the second quarter or middle of the fourteenth century (Menchelli 2000, 152).
c) folio; chartaceus; the *Timaeus* is written in one hand. There are no corrections in a second hand. Some scholia, written in the first hand, have been taken over from **Y**.
d) acquired in 1734 by the Marciana from the legacy of Giovanni Battista Recanati (Immisch 1903, 74).
e) the same contents in the same order as **Y**.
f) **M** (Schanz); **Ve.** (ego).
g) –
h) **Ve.** is derived from **Y**, and is the exemplar of **Σ** (Schanz, 1876b, 658 ff.; 1877c, 89). Against this, Immisch (1903, 74 and 77 n. 1) argues that **Ve.** and **Σ** are gemelli, but his argument has no force. Further, Immisch states that **Ve.** cannot be demonstrated to derive from **Y** itself. However, in *Symposium*

(Brockmann 1992, 122 f.) and *Hippias Maior* (Vancamp 1995b, 38) **Ve.** is a direct copy of **Y**. In *Crito* (Berti 1969, 422) and *Gorgias* (Diáz-Serrano 2000, 90) it also depends on **Y**.

i) **Ve.** is a copy of **Y**, probably a direct one. See pp. 285 f.

51 *Vindobonensis Phil. Gr. 21*

a) Hunger 1961, 151 f.; Wohlrab 714–716; Post 90; Wilson 1962, Nº 242; Brumbaugh-Wells 13.

b) written in Constantinople (Turyn 1972, 214), end of the thirteenth or beginning of the fourteenth century (see the next point).

c) 32/32,5 × 23/23,8 cm; membranaceus; nine different copyists wrote **Y** (Gamillscheg 1984, 96), among whom Maximus Planudes (c. 1255–c. 1305; Turyn *l.c.*). The *Timaeus* was written by three contemporary copyists; among them was Nicephorus Moschopoulos, metropolitan of Crete, who died between 1322 and 1332 (Turyn 1972, 115). In the marginal annotations not only Nicephorus' hand, but also that of Simon Atumanos (14th century) has been identified (Turyn 1972, 214 and Gamillscheg; see also D'Acunto 1995, 261–279).

The hands of Planudes and Moschopoulos have been recognised also by Vancamp (1995b, 32 ff.); besides them, Pérez Martin identified as scribes of **Y** a certain Johannes (see also D'Acunto 1995, 261 n. 3) and a man called Leo Bardales, whom we know as one of the members (together with Planudes) of the delegation in Venice in 1296–1297, and who was an assistant of Theodorus Metochites. Both Johannes and Leo also participated in the production of other texts in 'the school of Planudes' (Pérez Martin 1997, 77 ff.).

I have distinguished several correctors: $\mathbf{Y^2}$, $\mathbf{Y^3}$ (who also added scholia which are not to be found in **A**; for these scholia, see Immisch 1903, 78), and $\mathbf{Y^4}$. There are some diagrams in the margin at *Ti.* 53.

d) **Y** belonged to Nicephorus Moschopoulos (Gamillscheg 1984, 97) and later to Simon Atumanos, who traveled to Avignon, probably in 1347, became an archbishop at the pope's court and died there (D' Acunto 1995, 278); Johannes Sambucus bought the MS in Paris in 1551 for seven ducats.

e) tetr. I–II, *Prm.*, *Grg.*, *Men.*, *Hi.Ma.*, *Smp.*, *Ti.*, *Alc.I*, *Alc.II*, *Spp.*

f) Upsilon (Bekker); **Y** (Burnet, ego).

g) collated by Bekker.

h) Jordan (1878, 472 f.) thinks that **Y** is the head of the second tradition of the *Timaeus*, the first tradition being represented by **A**. According to Schanz

(1877a, 487; 1877c, 103 ff.) **Y** is a gemellus of **Θ** and of the exemplar of **ΨWS** (Schanz' opinion is that **W** and **S** are not dependent on **Ψ**, but are on a par with it).
Immisch (1903, 79) argues that this selection of dialogues, in this order, originated in an ecclesiastical community hostile to Plato. Carlini accepts this theory (1972, 164 f.). Recent investigations of the text in different Platonic dialogues have made it clear that **Y** contains a large number of variant readings, not only errors, but also conjectures. These conjectures point to an intensive text-critical recension of the MS by Byzantine scholars. Many readings are clearly the result of a deliberate effort to improve the text, to make it more readable or to clarify its meaning. Brockmann (1992, 68–72) comes to this conclusion for *Symposium*, Vancamp (1995b, 32 ff.) for *Hippias Maior*, Diáz-Serrano (2000, 89) for *Gorgias*. Dodds (1959, 54) noted already that **Y** "is infected with interpolations and false conjectures. And it is plainly a hybrid text." With Bianconi (2003, 549; see also D' Acunto *o.c.*) we may conclude that a large number of copyists around Moschopoulos (see above sub c) were occupied with comparing different witnesses of the text and different branches of the tradition and with filling the margins with remarks, annotations and scholia. **Y** and also **Vs.** (see p. 81) have been characterised as typical 'Mischcodices' which, written in the fourteenth or fifteenth century, contain more or less complete *corpora* of Plato's works (Martinelli Tempesta 1997, 277 n. 107).

i) **Y** is an independent source; it derives from the same MS as **Θ** and **Ψ** do. This common hypothetical exemplar (**g**) was a sort of gemellus of **C**. **Y²** derives from **W** or from a copy of **W**. See pp. 105 ff. and 190 ff.

52 *Vindobonensis Phil. Gr. 337*

a) Hunger 1961, 432; Wohlrab 721; Post 92; Wilson 1962, Nº 256; Brumbaugh-Wells 14.

b) The first part (fol. 1–8) is written about 1500; the second part dates from the first half of the fifteenth century.

c) 15/15,5 × 10/10,5 cm; chartaceus (the first part); membranaceus (the second part); the first eight folia (*Ti.* 20a6–34b3) are written in a different hand from the rest of the MS (*Ti.* 34b3–end). Occasionally one finds a correction by a second hand in the latter part of the MS. In the first part there are no scholia; in the second part there are a number, at times written without any distinguishing mark in the text. At *Ti.* 67b there is a scholium of Porphyry, which is not in **A** (cf. Jordan 1878, 474).

d) once belonged to Andreas Darmarius.
e) *Ti.* 20a6–end.
f) **V** (ego).
g) uncollated.
h) Jordan thinks that **V** is derived from **A**, but he is not sure of this (1878, 473 f.).
i) The first part (*Ti.* 20a6–34b3) derives from **Ol.**, which in its turn goes back to **Ψ**. In its second part (*Ti.* 34b3 onwards), **V** is a primary witness. This part goes back to the exemplar of **A**, via a MS which was contaminated from **C** and **F**, or from an ancestor of **CF**. See pp. 96 f., 162 ff. and 276 ff.

53 *Vindobonensis Suppl. Gr. 7*

a) Hunger 1957, 13 f.; Wohlrab 716–718; Post 90; Wilson 1962, N° 257; Brumbaugh-Wells 14 f.
b) **W** consists of three different parts; the first part was written in the eleventh century; the second part containing the *Clitophon*, *Republic* and *Timaeus*, as well as the third part date from the last quarter of the thirteenth century. These latter parts are from the same scriptorium as **Lobc**. and **R** and were made in order to replace the lost parts of the eleventh century MS; owners of this scriptorium were patriarch Gregorius of Cyprus, who died in 1289, and his successor Athanasius I (Pérez Martin 2005, 125 ff.)
c) 34,5/35 × 24,5/26 cm; membranaceus; the *Timaeus* is written in one hand, which also wrote the *Clitophon* and *Republic;* a second hand makes a few corrections and fills up some lacunas; I noted one correction by a third hand (46e6 suppl. ὄμμα in lacuna). There are no scholia.
d) Donato Nerio Acciaiuoli bequeathed **W** to the Carthusian convent near Florence in 1478. Alexander Riccardi, prefect of the Palatina Vindobonensis (1723–1726), acquired the MS for the Hofbibliothek in Vienna in 1725.
e) tetr. I–VII (this is the old part of **W**, being a primary witnesses for the dialogues it contains, in a jumbled order); *Clit., R., Ti.* (up to 91d6) (this is the second part of **W**); the third part contains *TL*.
f) Vind. 1 (Stallbaum); **V** (Schanz); **W** (Schanz, ego).
g) collated for the *Timaeus* by Rivaud.
h) According to Schanz (1877c, 103 f.) **W** is a gemellus of **Ψ**; dependence on **Ψ** is excluded, says Schanz, because of *Ti.* 28c1 περιληπτά, μετὰ αἰσθήσεως **W** (recte): περιληπτὰ τὰ δὲ μετ' αἰσθήσεως **ΨS**. Schanz, however, does not mention that τὰ δὲ was added above the line in **Ψ** by a later hand. His

objection to **W**'s dependence on **Ψ**, therefore, is not justified.

In the *Clitophon* and *Republic* **W** derives from **Sc.** (Slings 1987, 39; Boter 1989, 62). In *TL*, although it was written by another hand than *Clitophon*, *Republic* and *Timaeus*, **W** also derives from **Sc.** (Marg 1972, 20 f.).

i) **W** is a copy of **Ψ** in the *Timaeus*. Derivation from **Sc.** does not hold for the *Timaeus*, which was added in **Sc.** in the fifteenth or sixteenth century. $\mathbf{W}^2$ derives from **Θ** or a MS near to **Y**. See pp. 231 ff.

54 *Vindobonensis Suppl. Gr. 39*

a) Hunger 1957, 33; Wohlrab 720 f.; Post 92; Wilson 1962, Nº 259; Brumbaugh-Wells 15 f.

b) fourteenth century (Hunger); possibly thirteenth century (Maas, *apud* Dodds, 1959, 45). If it is true that **b** was corrected from **F** *by the scribe of* ***b*** *himself*, **F** must have been written before 1355 (see p. 53 and 231). Mondrain (2007, 175) thinks that **F** was in the possession of the author and scribe Manuel Meligalas, who worked in the middle of the fourteenth century; he himself did not write the whole MS, but added a few folia at the beginning and the end of it (ff. III^r–VII^r, 258^r–261^r, 263^v) containing, *inter alia*, a work of Gregorius of Nazianze, letters of Libanius and a letter by himself.

c) 27,2 × 17,5 cm; chartaceus; in one hand throughout; in the *Timaeus* a second and a third hand corrected in a very few cases; in the *Critias* there are a few corrections by a second hand. There are no scholia.

d) **F** belonged to Francesco Barbaro in 1420 (fol. 262^v). **F** came into the Hofbibliothek in Vienna in 1723, having been presented by A. Zeno to Charles VI.

e) *Grg.*, *Men.*, *Hi.Ma.*, *Hi.Mi.*, *Mx.*, *Io*, tetr. VIII, *Min.*

f) F (Schneider, Burnet, ego).

g) collated in the *Timaeus* and *Critias* by Král for Burnet, and by Rivaud for his own edition, as may be gathered from the fact that Rivaud's report of **F** has some corrections and additions with regard to Burnet's. In his preface Rivaud does not say explicitly whether he collated **F** himself or not.

h) Burnet was the first editor to use **F** as a primary witness. **F**'s primary status is now generally accepted. For a survey of the discussion, see Boter 1989, 63 f. Vancamp confirmed **F**'s independence for *Hippias Maior* (1995a, 238 ff.; 1995b, 1 ff.).

i) **F** is a primary MS for the *Timaeus* and the *Critias*. See pp. 97 ff., 165 ff. and 323 f.

55 *Zittaviensis 1*

a) R. Förster, *Philol.* 81 (1926) 469–472; Wohlrab 713; Post 90; Wilson 1962, Nº 263; Brumbaugh-Wells 31.
b) written between 1495 and 1500 (Brockmann 1992, 36, 124f. with n. 9; Vancamp 1995b, 37); *terminus post quem* is 1490, when **Zit.**'s exemplar **Mon.** was written (see p. 62). The scribe of **Zit.** was Thomas Bitzimanos, an assistant of Antonius Mediolanensis, who in his turn was the scribe of **Mon.** (Vancamp *l.c.*).
c) folio; chartaceus; the *Timaeus* was written by one and the same hand. There are no corrections in a second hand reported to me by Dr Slings, who collated this MS for me in Yale (U.S.A.), nor are there scholia.
d) given to the Ratsbibliothek in Zittau in 1620 by a certain Johannes Fleischmann (note on p. 4).
e) the same contents in the same order as **Y**.
f) **Zit.** (ego).
g) –
h) **Zit.** is derived from **Y** according to Schanz (1877c, 57 nn. 1, 60, 66); so too Förster (*o.c.*). In *Symposium* (Brockmann *l.c.*) and *Hippias Maior* (Vancamp *l.c.*) **Zit.** is a direct copy of **Mon.**
i) **Zit.** is a transcript of **Mon.**, which depends in its turn on **Y**. See pp. 284f.

CHAPTER 2

The Primary Manuscripts of the *Timaeus*

1 The Relationship of the Primary Manuscripts

In this chapter I shall claim primary status for the following MSS of the *Timaeus*: **AVFCYΘ** and **Ψ**. Of these MSS, only **A** and **F** also contain the text of the *Critias*. The argument for their independent status in the *Critias* will be given in chapter 4. All secondary MSS of the *Timaeus*, i.e. those MSS which can be proved to depend directly or indirectly on one of the primary MSS, will be described in the next chapter.

How to establish what is a primary MS?

1) If a MS cannot be eliminated, i.e. if it cannot be demonstrated to be dependent on one of the other extant MSS, this is an argument for its primacy.
2) As all extant MSS are written in minuscules, the presence in a MS of errors which can only be attributed to the misreading of majuscule script is an argument for the independence of this MS, provided that these errors are not found in MSS other than those MSS which are demonstrably dependent on the MS concerned. This holds too for word-separation errors which can most plausibly be attributed to the misinterpretation of a text in which word-separation, accents and breathings were (as good as) absent, which means a text written in majuscules.
3) A third argument is the agreement in significant readings—trivial errors may have been made independently by different scribes—of one MS with one or more ancient testimonia against all the other MSS, again with the exception of MSS that are dependent on the MS concerned. But this exception applies not only to the MSS which are dependent on it, but also in general to all manifestly younger MSS, because the older MS cannot have acquired the reading in question from a younger one (except when a later hand added it). Accordingly, in the case of **C**, which, after **A**, is the oldest witness of the *Timaeus*[1]—**C** is older than **VFYΘΨ**—, when **C** agrees with ancient testimonia against **A**, this evidence argues for **C**'s

1 **A**'s derivative **P** may be older (see page 77), but **P** has only excerpts.

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independence, even when **C**'s reading is shared by **VFYΘΨ**.[2] It will be clear that this argument, based on agreement with testimonia given by ancient authors, holds only when the tradition of these witnesses has not been corrected from the Plato tradition or vice versa. It is difficult to attain certainty on this point, but in general it may be assumed, if counter-indications are absent, that there has been no mutual contact.

4) The age of a MS therefore plays a part: the oldest MS, **A**, is of course a primary witness. **C**, the second MS in age, is in consequence independent of all other MSS except **A**; it is therefore only necessary to prove that **C** is independent of **A**.[3]

By this method I will demonstrate that **AVF** and **C** are independent witnesses of the *Timaeus*. In the case of **YΘΨ**, however, the evidence of majuscule errors and ancient variants is not satisfactory. Nevertheless I have reached the conviction that **YΘΨ** are not dependent on one of the other MSS. First, I intend to show that although **YΘΨ** are closely connected with **C**, they do not depend on **C**, nor on **AVF**. Secondly, they do not depend on one another.

Thus, when I have established which MSS have primary value, I will devote the next part of this chapter to their mutual relations. It will become clear that **AV** belong together and form one side of the tradition of the *Timaeus*, while on the other side **FC** and **g** (by this siglum I denote the collective of **YΘΨ**) form a group.

In this context attention is also paid to those errors which occur in all the MSS; to the relation between the direct tradition and the indirect tradition; to the existence, even in antiquity, of the different traditions as they are later represented in the medieval MSS; and to the value of the different MSS for the constitution of the text.

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2 It will be clear that the same reasoning can be used in the case of majuscule errors. If **C** had majuscule errors against **A**, these common errors would prove **C**'s independence of **A**, even if these errors of **C** were shared by **VFg**. In practice, however, these cases do not occur.

3 A fourth argument could be the presence in one MS of manifestly correct readings against the other MSS (except for those MSS which depend on it, or which are clearly younger), if these correct readings cannot be explained as mere conjectures. This last condition limits the number of correct readings which may be actually used in the argumentation, because in the majority of cases this possibility cannot be excluded. In practice I shall not use this type of argument in my discussion of the primary MSS of the *Timaeus*. I do make use of it, however, in the discussion of the *Critias* MSS, where it serves as one of the proofs of **F**'s independence.

1.1 *Section 1: The Arguments for Primacy*

1.1.1 **A** (*Parisinus 1807*)

The great age of **A**—it is the oldest extant Plato MS (ca. 875 AD)—proves that it is a primary MS. Remarkably enough, only incidentally does **A** have a typical majuscule error against **FCg**:

44e2 ὄχημα] σχῆμα **A**[4]
87d5 ὄχη] σχῆ(ι) **AV** (**V** is independent of **A**, but is about five or six centuries younger) (Rivaud does not consider σχῆ an error and prints it in his text).

The following variant was possibly caused by confusing a majuscule Σ and E:

23d2 σχεῖν **FCg**: ἔχειν **A** Pr.

To these examples may be added two cases of confusion of γ and τ:

60e8 γῆν] τὴν **AV**
68b3 αὐγῇ] αὐτῇ(ι) **A** (corr. $\mathbf{A}^{2im}$) **V** Stob. (sed recte alibi Stob.)

Because minuscule γ and τ are almost as easily confused as their majuscule counterparts, these errors may also have minuscule origin, and therefore have no conclusive force.

I have found no examples of wrong word separation in **A** (with or without **V**). The reason for the low number of majuscule errors could be that **A** is the product of a scholar who carefully compared different MSS and variants, and thus was able to remove a good number of errors (see the characterisation of **A** in the next chapter).

There are many instances of significant agreement[5] of **A** (and its younger gemellus **V**) with the indirect tradition against the other MSS (all instances concern agreement in a correct reading or variant; I have not found any cases of agreement in manifest errors). I quote at length (without the pretence of being complete) in order to be able to refer to these examples frequently in the rest of this chapter:[6]

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4 A bracket (]) indicates that the reading concerned is found in the other relevant MSS. However, sometimes I use it only to indicate the reading printed by Burnet.

5 I ignore, for example, cases where **A** reads ταὐτὰ together with e.g. Proclus against ταῦτα in **FCg**.

6 Without expressing my preference for either reading, I quote in this list (and in the other lists below) first the reading adopted by Burnet, and then the variant.

A with Proclus:

21b7 φρατέρων **A** Pr.: φρατόρων **FCg**
21e5 τις **A** Pr.: om. **FCg**
23d2 σχεῖν **FCg**: ἔχειν **A** Pr.
24a7 τὸ τῶν **A** Pr.: τῶν **FCg**
26e2 τίν' ἄν ... μεταλάβοιμεν **A** Pr.: τίνα ... μεταλάβοιμεν ἄν **FCg**
28a6 οὖν **FCg** Stob.: om. **A** Pr.
31a1 αὐτοῦ κατὰ φύσιν **A** Pr.: κατὰ φύσιν αὐτοῦ **FCg**
34b4 ἔξωθεν **AV** Plu. Eus. Pr.: ἔξω **FCg**
36e1 συναγαγὼν **AV** Pr. (comm.) Simp.: ξυνάγων **FCg** Pr.(lemma)
38a7 μιμουμένου **AV** Eus. Pr. Stob.: τε μιμουμένου **FCg**
38d7 ἱδρύσατο **AV** Pr. (lemma): ἱδρύσαντο **FCg** Stob. (Pr. in comm.: ἔν τισιν ... ἱδρύσαντο)
39d7 καὶ **AV** Pr.: om. **FCg**
39e1 τελέω(ι) **AV** (τελείω Simp. Pr.): τελεωτάτω **FCg**
41b5–6 ὅτ' ἐγίγνεσθε **AV** Ph. Eus. Cyr. Pr. Phlp. Stob.: ὅτε γίγνεσθε **FCg**
42a2 τοιοῦτον εἴη γένος **AV** Pr.: εἴη γένος τοιοῦτον **FCg**
42b3 χρόνον βιούς **AV** Pr. Stob.: βιοὺς χρόνον **FCg**

A with Galen:

45d1 ἂν **FCg** Stob. Alex.Aphr.: ἐὰν **AV** Gal.
66a1 ὁπόσοις **AV**: ὅποσα Gal.: ὅσοις **FCg** Stob.
69c8 προσω(ι)κοδόμουν τὸ **AV** Gal.: προσωκοδομοῦντο **Cg**: προσωκοδομοῦντι **F**
70d8 ὅσων **A** Gal.: ὅσον **FCg**: ὅσαν **V**
70e1 τὸ **AV** Gal.: τὰ **FCg**
76e7 ἐπειδὴ δὲ **A** Gal. Porph. Stob.: ἐπεὶ δὲ **FCg**: ἐπείδε (sic) **V**
77b1 πᾶν **AV** Gal. Porph. Stob.: πάντα **FCg**
77e5 περιειλημμένη **AV** Gal.: περιειλημμένην **F**: διειλημμένην **Cg**(Θ^{ac})
78c3 τῶι **AV** Gal.: ἐν τῶ **FCg**
80a3 ταχεῖς τε καὶ **AV** Gal.: ταχεῖς καὶ **FCg** Stob.
84d3 παρέχη(ι) τὰς διεξόδους **AV** Gal.: τὰς διεξόδους παρέχη **FCg**
86d2 κακὸς **AV** Gal.: κακῶς **FCg**
90b2 περὶ **AV** Gal. Iamb. Suid. Phot. Ael.Dion.: om. **FCg**
90c4 ἀπολείπειν **AV** Gal. Iamb.: ἀπολιπεῖν **FCg**

A with Stobaeus:

38a7, 41b5–6 and 42b3 see Pr. above
42b2 δίκη(ι) **AV** Alb. Stob.: ἐν δίκη **FCg** Pr.
45c6 τῶν **AV** Stob. Alex.Aphr.: τὸ **FCg** Gal.
45d7 ὕπνου γίγνεται **AV** Stob. Alex.Aphr.: γίγνεται ὕπνου **FCg**

49b7 ἂν λέγοιμεν **AV** Stob.: λέγομεν **FCY**: λέγωμεν **ΘΨ**
49c2 ἀνάπαλιν δὲ **FCg**: ἀνάπαλιν δὲ πῦρ **AV** Stob.
59d7 ὅταν **AV** Stob.: δ' ὅταν **FCg**
64b4 εἰς αὐτὸ ἐμπίπτη(ι) **AV** Stob.: ἐμπίπτη εἰς αὐτὸ **FCg**
65c1 οὖν **AV** Stob.: μὲν οὖν **FCg** (om. οὖν **Ψ**)
66d1 μὲν **AV** Stob.: μὲν δὴ **FCg**
66d7 ἀλλὰ ἢ **AV** Stob.: ἀλλ' ἀεὶ **FCg**
67a3 θ' **AV** Stob.: om. **FCg**
67d2 ἐπιεικεῖ **FCg**: τὸν ἐπιεικῆ **AV** Stob.
68a1 ἀθρόον καὶ ὕδωρ **AV** Stob.: καὶ ὕδωρ ἀθρόον **FCg**
68c4–5 μειγνυμένου **AV** Stob.: μεμιγμένου **FCg**
76e7 and 77b1 see Galen above
81d7 λυθεῖσα κατὰ φύσιν **AV** Stob.: κατὰ φύσιν λυθεῖσα **FC**: κατὰ φύσιν λαθοῦσα **g**
91e6–7 τ' ἐμπρόσθια **AV**: τ' ἔμπροσθεν Stob.: τε πρόσθια **FCg**
92c7 νοητοῦ **FCg**: ποιητοῦ **AV** Stob.

A with Cicero:

40d1 οὐ **AV** Cic. (*rationis expertibus*): om. **FCg** Pr. Calc. (et punct. not. **A**^{2})
41a8 μὴ **AV** Cic. (*me invito*) Ph. Eus. Athenag.: om. **FCg** and many ancient authors (et punct. not. **A**^{2})

A with Plutarch: 34b4 see Pr.; with Athenagoras: 41a8 see Cic.; with Iamblichus 90b2 and c4 see Gal.; with Albinus: 42b2 see Stob.; with Eusebius: 34b4, 38a7 and 41b5–6 see Pr., 41a8 see Cic.; with Porphyry: 76e7 and 77b1 see Gal.; with Cyrillus: 41a2 ἴσμεν **AV** Cyr. Phlp.: ἴσμεν πάντας **FCg** Eus. Athenag. Pr., 41b5–6 see Pr.; with Philoponus: 28b4 δ' **A** Phlp.: δὴ **FCg** Pr.: om. Eus., 41a2 see Cyr., 41b5–6 see Pr.

A with Simplicius:

36e1 and 39e1 see Pr.
48a4 τε **AV** Simp.: om. **FCg**
58a1 ἀνισότης **AV** Simp.: ἡ ἀνισότης **FCg**
61e2 τῶν πλευρῶν καὶ γωνιῶν **AV** Simp.: τῶν γωνιῶν καὶ πλευρῶν **FCg**
63b5 ἱσταίη **AV** Simp.: ἱστᾷ· ἢ **FCg**
68e1 ταῦτα δὴ πάντα **AV** Simp.: πάντα δὴ ταῦτα **FCg**

A with Alexander of Aphrodisias: 45c6 and d7 see Stob.; with Suidas, Photius and Aelius Dionysus: 90b2 see Gal.

Majuscule errors of **A**^{2} are:

50d4 τε **A** ceteri: γε **A**^{2sl} (but see my remark on τ/γ on p. 93)
58e7 γην **A** (sic) (γῆν ceteri): την **A**^{2sl}
76a1 λέμμα **A** ceteri: δ supra λ scr. **A**^{2}

A word-separation error is:

70c1 ἡγεμονεῖν ἐῶ(ι) **A** ceteri: ἡγεμόνι νέωι **A**[2im]

Some examples of agreement between **A**[2] and the indirect tradition are:

22e3 πᾶν **A**[2ev] Pr.: om. **AFCg** (non vertit Calc.)
43d7 λυταὶ (λ in ras.) **A**[2] with Pr. (comm.) Calc. (*dissolvi*): αὗται Pr. (lemma) **C**[2]**FΘΨV**: αὐταὶ **C**: αὔται **Y**

More instances can be found in the discussion of **A**[2] on p. 161.

By **A**[2] I indicate the corrections made by the scribe of **A** himself after he wrote the text, in a different ink from that of the text itself. As these corrections therefore date from about the same time as **A**, they are of equally independent value.

1.1.2 V (*Vindobonensis phil. gr. 337*)

V consists of two parts: from *Ti.* 34b3 onwards **V** is related to **A** and dates from the fifteenth century; the pages before 34b3 have been added by a later hand and derive indirectly from **Ψ** (see pp. 276 ff.). **V** is treated here immediately after **A** because of its close relationship with the latter. Though it is a very corrupt MS and has been contaminated from **FCg** (see pp. 129 ff.), **V** is important because it is independent of **A**.

A number of majuscule errors occur in **V** against **A** and all other MSS:

43c2 γῆς] τῆς
43c7 τότε] τό γε
55d8 γῇ] τῇ
57a6 λυόμενον] δύο μὲν ὂν
59b7 γῆς] τῆς
68d6 ἅμα] ἀλλὰ
70b2 εἰς] ἐκ

The confusion of τ/γ is of course easily made in a majuscule MS (Τ and Γ), but, as I remarked before, in minuscules too these letters may strongly resemble each other. I therefore regard these errors as less conclusive than other majuscule errors, e.g. in 57a6 and 68d6 above.

Though less forceful than majuscule errors, wrong word division is another indication of derivation from an uncial MS, in which words were not divided, nor accents and breathings written. Some examples in **V** are:

36e6	γέγονεν, αὐτῇ] γέγονε. ἐν αὐτῇ (sic)
50b3	ἐνεγίγνετο] ἓν ἐγίγνετο
55d3	ταύτῃ στὰς] ταύτˢ τὰς (= ταύτης τὰς)
61d4	ἑξῆς] ἐξ ἧς
64d6	ᾗ δὴ] ἤδη
69d3	ἄφρονε συμβούλω] ἄφρον ἐξυμβούλω
86d1	ἄφρονα ἴσχων] ἄφρον αἴσχον
86d5	ὑγραίνουσαν] ὑγρὰν οὖσαν

I have not found any reading which **V** shares with the indirect tradition against **A** and the other MSS (except 41b7, see below).

For the moment, these arguments, especially 57a6 δύο μὲν ὂν and 68d6 ἀλλά, will suffice as proof of **V**'s independent status. In the section on the relation between **V** and **A** I will adduce another argument for **V**'s independence by showing that **V** has variants in common with **A** from before **A** had been corrected by **A²**. As it is impossible in the case of **A** that a MS was copied from it before the corrections of **A²** had been made (see p. 125), **V** must depend, not on **A** itself, but on the same exemplar as **A**. This does not mean that **V** has the same value as **A**. It will be argued below (pp. 129 ff.) that **V** does not derive directly from **A**'s exemplar, but that there has been an intermediary MS which was contaminated from a source outside the **A**-family.

Against all other MSS **V** preserves a correct reading in:

41b7	ἀγέννητα **V** Cyr.: ἀγένητα **A** Pr. Simp. Phlp. Syrian. (*desunt* Calc.): γενητά **FYΘ** Phlp.(alio loco): γεννητά **C**: om. **Ψ**
69c2	ἔχον τὰ πάντα **V**: ἔχοντα πάντα **A**: ἔχοντα παντοδαπὰ **F**: ἔχον ἅπαντα **Cg**
84b2	αὐταὶ **V**: αὗται **F**: αὖται **ACg**

These readings may be considered a confirmation of **V**'s primary status; they do not prove it, for it is not excluded that they result from conjecture.

1.1.3 F (*Vindobonensis suppl. gr. 39*)

The primary status of **F** is generally accepted since Burnet (1902, 98–101; 1903, 12–14) claimed it by showing some examples of typical errors which result from the misreading of majuscule script, and by pointing to some common variants in **F** and Eusebius' quotations from the *Republic*. Burnet's arguments are valid for the *Timaeus* as well. To show this, I give some examples of errors in the *Timaeus*, based on the confusion of majuscule characters, as well as examples of false word separation and accentuation. Majuscule errors are e.g.:

17c10 δὴ δόντες] δηλοῦντες
18b1 τραφέντας] γραφέντας
20b5 ἀποδοῖτ᾽] ἀπόλλοιτ᾽
39d8–9 τόδε ὡς] τελέως
42d7 θνητά] ὀνητὰ
55e7 καθ᾽ ὅλον] καθοδὸν
87b5 ἀεὶ] δεῖ

Word-separation and accentuation errors are e.g.:

38a6 οὐδὲν ὅσα] οὐδένος ἃ
65d3 μὲν ὄντα] μένοντα
72a5–6 σώφρονι μόνῳ] σωφρονισμὸν ὦ
74b8 τὰ πιλητὰ] τ᾽ ἀπειλὴ τὰ
79a5 αἷς χρώμενον] αἰσχροῦ μὲν ὂν
81c5 καινοῖς] καὶ ἐν οἷς
88d6 δὲ ἥν τε] δέηται

F agrees in significant readings with the indirect tradition against **AVCg** in:

F with Proclus:
19e2 γένος αὖ **ACg**: αὖ γένος **F** Pr.
22c1 κατὰ **F** Pr. Clem.: καὶ κατὰ **ACg**
26c3 γραφῆς **ACg**: βαφῆς **F**: τῆς γραφῆς ἢ τῆς βαφῆς—λέγεται γὰρ ἀμφοτέρως Pr. (comm.; in his lemma Pr. reads γραφῆς)
28a8 δύναμιν **ACg**: τὴν δύναμιν **F** Pr. Stob.
28b1 γεγονὸς **F** Pr.: τὸ γεγονὸς **ACg** Stob.
30a2, a5 and 37b7 see Plu. (below)
37d1 ὂν **FV** (**V** was possibly contaminated from **F**, see pp. 131 f.) Pr. Simp. Phlp.: om. **ACg** Stob.
39c3 μεὶς **AVCg** Simp.: μὴν **F** Pr.
40b8 see Plu. (below)
41a3 δ᾽ οὖν **AVCg** (*igitur* Cic.) Eus. Phlp. Simp.: δὲ (om. οὖν) **F** Pr.

F and Plutarch:
30a2 φλαῦρον **ACg** Pr.(lemma) Stob. Simp. Phlp. et alii: φαῦλον **F** Plu. Pr.(comm.)
30a5 ἤγαγεν **ACg** Stob. Simp. Phlp. et alii (*adduxit* Cic.): ἦγεν **F** Plu. Pr. (ἄγοντα Eus. citat; alibi pars codd. Eus. habet ἦγεν)
35b3 δὲ **AVCg** Pr. Stob.: δὲ τούτων **F** Plu.
36b1 συνεπληροῦτο **AVCg** Iamb. Pr. (Cic.): ξυνεπλήρου τὸ **F** Plu.(bis) Porph.

36b2 λείπων **ACg** Pr. (Cic.): λιπῶν (sic) **V**: λεῖπον **FY**^{ac} Plu.(bis) Porph.
37b7 ἰὼν **FV** (cf. 37d1 above) Plu. Pr. (*fertur* Calc.): ἐὼν Stob.: ὢν **ACg** (*immutatus et rectus* (ergo ὢν) Cic.)
40b8 ἰλλομένην **F** Plu. Pr. Aristot.: εἰλ(λ)- vel εἱλ(λ)- **AVCg** Gal. (found in Heraclides by Pr. and rejected by Pr.)
42d3 τῆς **AVCΘΨ** (Cic.): τοῖς **FY** Plu.(bis)
53a8 εἶχεν **FV** (possibly contaminated from F) Plu.: ἔχειν **ACg**

F and Galen:
58c6 ἀπιὸν **F** Gal.: ἅπτον **Cg**: ἀπτὸν **AV**
66c5 χαλᾶ(ι) **AVCg** Theophr.: χαλῇ **F** Gal.
77e6 διάδηλον **F** Gal.(lemma) **A**^{2sl}: διαδιδόν **AVCΘY**: διαδιδόμενον **ΨY**^{2}: διαδιδῶται Gal.(comm.)
78a4 σμικρομερέστατον **AVCg** Gal.(alibi): σμικρομερέστερον **F** Gal.(*Plac.*)
79a4 σώματος **AVCg** Gal.(alibi) Longin.: στόματος **F** Gal.(*Plac.*)
79c6 στόματος **ACg** Mich. Gal.(alibi): σώματος **F** Gal.(*Plac.*, sed recte in comm.): στώματος (sic) **V**
82a6 προσλαμβάνειν **ACg**: προσλάμβανον **FV** (cf. 37b7 above) Gal.(*adv. Jul.*): προσλαμβάνει Gal. (*Plac.*)
82b5 σῶν **AVCg**: σῶον **F** Gal.(*Plac.*)
86e3 ἄκοντι **F** Gal.: κακόν τι **AVCg**
90c3 φύσει **F** Iamb. Gal.: φύσις **AVCg**

F and Stobaeus or Simplicius or other authors:
28a8 see Pr. (above)
40d8 δέ **ACg** Clem. Cyr. Thdt. Phlp. Pr.: γέ **FV** (see 37b7 above) Eus.(bis) Athenag.
45e4 ἐμπίπτει **AVCg**: ἐμπίπτουσιν Alb.: ξύμπιπτει **F** Stob.
48d4 ἑκάστων **AVCg**: ἑκάστου **F** Stob.
50a3 ὁτιοῦν **ACg**: ὁτιοῦν τι **F** Simp.: ὁτιονοῦν (sic) **V**
50c5 ἀπ' **AVCg** Simp.: ὑπ' **F** Stob.
54a3 ἄρξεσθαι **ACg**: ἄρξασθαι **F** Simp. (with **A**^{2} **V**)
54c4 δυνατὰ **AVCg**: δύναται **F** Phlp.
57c1 καὶ **AVCg**: om. **F** Simp.
91a5 πῶμα] πωμα **A**: πόμα **A**^{2}**VCg**: σῶμα **F** Stob.

The frequent agreement between **F** and Eusebius in the *Republic* to which Burnet drew attention is not paralleled in the *Timaeus*: only occasionally does **F** share a reading in the *Timaeus* with Eusebius against the other primary witnesses, viz. in 30a5 (see above sub Plu.) and 40d8 δέ] γέ **FV** Eus. Athenag. However, the cases of agreement with other ancient authors, along with **F**'s

majuscule errors, prove Burnet's conclusion to be valid for the *Timaeus* as well: **F** is a primary MS.

1.1.4 **C** (*Tubingensis Mb 14*)

C is an independent witness of the *Timaeus*, being older than all other MSS that contain the *Timaeus*, apart from **A** and possibly **P** (but **P** can be left out of account, because it has only excerpts derived from **A**). Thus, dependence on the other primary witnesses, **VF** and **YΘΨ**, is excluded by **C**'s age. For the proof of **C**'s primary status, then, it is only necessary to demonstrate that **C** is independent of **A**.

The first argument for **C**'s independence is the occurrence of two errors, one of which is certainly, the other possibly due to the misreading of majuscule script:

19e8 δὴ] ἂν
48c6 μήτ᾽ οὖν] μή γοὖν (corr. $\mathbf{C}^{2im}$)[7]

To these examples may be added a few instances of wrong word-division or accentuation:

19e4 ὂν] ὃν (also in 56b1)
34a3 ἐν (alterius)] ἓν (corr. $\mathbf{C}^2$) (conversely in 57d1)
40b4 ἐξ ἧς] ἐξῆς (corr. $\mathbf{C}^2$)
41a1 Ζεὺς Ἥρα] ζεῦς ἧρα (corr. $\mathbf{C}^2$)
47a3 λεγομένων] λέγομεν ὧν (corr. $\mathbf{C}^2$)
60d3 γενομένη] γένος μένη (corr. $\mathbf{C}^2$)
64b2 ἐπινοοῦμεν] ἐπὶ νοῦ μὲν (corr. $\mathbf{C}^2$)
83c3 ἐνὸν] ἓν ὂν (corr. $\mathbf{C}^2$)

Taken together, the evidence is small, but 19e8 δὴ] ἂν in itself is a clear example of an uncial error and points to an independent origin of **C**.

C's primary status is confirmed by a number of cases of agreement between **C** and the indirect tradition. These cases, however, must be considered with some reserve; Carlini (156 f.) argues that in *Alcibiades II* and in the *Phaedo* **C** has been contaminated from Stobaeus and other ancient authors. One cannot eliminate the possibility that **C**'s agreements with the indirect tradition are due to contamination, but in general I have found no strong evidence in the

7 a) As for the origin of the confusion of γ with τ, see p. 93. b) $\mathbf{C}^2$ is a fourteenth century corrector (cf. p. 179).

Timaeus for Carlini's opinion that **C** is a MS corrected in detail by a Byzantine scholar (see further pp. 181 f.).

The following readings are shared by **C** with ancient testimonia, against the other primary witnesses. I give a complete list, including some cases which are perhaps not significant because they may easily have originated independently in **C** and the indirect tradition:

C with Proclus:

27c5 ᾗ ... ᾗ **C** (with **Ψ**^{2}**Θ**^{2}): ᾗι ... ᾗ **A** (sed ι puncto notat **A**^{2}): ᾗ ... ᾗ **Fg**: εἰ ... ᾗ Phlp. Simp. Proclus remarks in his commentary: οἱ μὲν ἐξηγήσαντο τὸ μὲν πρότερον η δασύναντες τὸ δὲ δεύτερον ψιλώσαντες ... οἱ δὲ ἀμφότερα ἐδάσυναν ... Πορφύριος δὲ καὶ Ἰάμβλιχος ἀμφότερα ψιλοῦσιν.

33b6 αὐτὸ om. (lemma Pr., sed habet in comm.) (corr. **C**^{2})

37b5 ὑφ' αὑτοῦ] ὑπ' αὐτοῦ (sed recte alibi Pr.)

C with Galen:

33c8/d1 ὑφ' ἑαυτοῦ] ὑπ' αὐτοῦ

45c5 τῶν om. (corr. **C**^{2})

83b6 χλοῶδες **CΘ**^{2im} Gal.: χολῶδες **AFg**

85d5 αὐτὸ] αὐτοῦ

90a3 αὐτὸ] αὐτῷ (sed recte alibi Gal.)

C with Stobaeus:

19a8 ἔτι om.

33b7 δὴ om.

42b5 τούτων] τοῦτον (corr. **C**^{2})

48c7 εἴην ἂν] ἂν εἴην

65e7 τῆς om. (corr. **C**^{2})

68d6 δυνατὸς] δυνατῶς

77c2 παραδέδωκεν] παρέδωκεν (with Stob. and Porph., sed recte alibi Porph.)

89a6 συστάσεων] συστάσεως (corr. **C**^{2})

To sum up: a) Because **C** is older, it is a priori independent of all other MSS, except **A**. b) **C** is independent of **A** (and of the other MSS) because of its majuscule errors and its agreement with the indirect tradition against **A** (and the other MSS).

Whereas **C**'s independence of **VFg** has thus been proved sufficiently, it may be expedient to adduce a further argument for its independence of **A**. This argument consists of the agreement between the indirect tradition and **C** against

A, while **C** is accompanied by **g** or by **Fg**. Normally, agreement of a MS with the indirect tradition only proves the independence of this MS, provided these readings do not occur in other primary MSS. In this case, however, because it is clear that **C** is much older than **FYΘΨV**, the company of these MSS may be ignored in the argument for **C**'s independence.

a) In the following cases (not all of which are equally significant), **C**, together with **g** and at times also with **V** (39a4, 40d2, 63b3–4 and 59d2 below), agrees with the indirect tradition against **AF**:

Cg with Proclus:

22d7 θεοὶ] οἱ θεοὶ (also Or.)

23c7 κάλλισται tr. ante λέγονται

25b2 δὴ] δὲ

36b6 κατανηλώκει **Cg** Pr.: καταναλώκει **F**: ἀναλώκει **A**: ἀναλλώκει **V**

39a4 τὰ **CgV** Pr.: om. **AF**

40d2 δι' ὄψεως **CgV** codd.Pr.: διόψεως **A** Diehl Festugière Wilamowitz: δὲ ὄψεως **F** (I agree with Festugière who notes *ad locum*: "où l'article manque avant δι' ὄψεως/διόψεως, la seconde forme paraît seul possible"; see also Wilamowitz 1919, 388; however Taylor (1928, *ad locum*) defends δι' ὄψεως).

Cg with Galen:

29c6 ἑαυτοῖς] αὑτοῖς

29c8 see below under Stob.

90b6 ἀληθεῖς] τῆς ἀληθείας (also Iamb.)

Cg with Stobaeus:

18c9 αὑτῶν] αὑτῷ with codd.MA Stob.: *recte* cod.L Stob.

29c8 om. ἐγὼ (also Gal.). As λέγων precedes, this omission does not mean very much.

65c2 ἀπελίπομεν **CgV** Stob.: ἀπελείπομεν **AF**

67b6 βραδυτέρα **Cg** Stob. Alb. Theophr.: βραχυτέρα **AVF**

68d3 λαμβάνοι· τὸ **CgV** Stob.: λαμβάνοιτο **AF** Stob. (*alio loco*)

80a1 καταπόσεως] πόσεως (also Gal.^{pc})

89a1 ἑαυτῷ] αὑτῷ

92b6 ἔθνος] γένος (also Ath.)

Cg with Simplicius:

50e2 om. τὸ

53d5 ὑποτιθέμεθα] ὑποτιθώμεθα (with Just.Phil.)

61e4 om. τὸ

63b3–4 πρὸς ὃ φέρεται **CgV** Simp.: πρόσω|÷φέρεται **A**^{2} (ω **A**^{2ev}): προσφέρεται **F**

63c4 om. πολὺ

Cg with Apuleius:

59d2 παιδιὰν **CgV** Apul. (citing in Greek): παιδείαν **AF**

b) A still more important argument for **C**'s independence of **A** is formed by the cases where **C** agrees with the indirect tradition, in company with **Fg** and occasionally with **V**, against **A**. First, a number of instances may be found in the list of **A**'s readings shared with the ancient testimonia against **FCg**, viz. 28a6, b4, 36e1, 38d7, 40d1, 41a2, 41a8, 42b2, 45c5, c6, d1, 66a1 and 80a3 (see pp. 93 ff.). To these examples of agreement with the indirect tradition against **A** may be added the following instances where **A**'s reading is not supported by ancient testimonia:

FCg with Proclus:

19d4 περὶ τῶν νῦν ὄντων **A**: τῶν νῦν ὄντων **FCg** Pr.

20a8 ταῦτ' εἶναι **A**: εἶναι ταῦτα **FCg** Pr.

21a2 τε **A**: om. **FCg** Pr.

21d4 ᾗ **A**: om. **FCg** Pr.

24d3 δὴ οὖν **A**: οὖν δὴ **FCg** Pr.

29e3 ἐβουλήθη γενέσθαι **FCg** Plu. Eus. Pr. Stob.: γενέσθαι ἐβουλήθη **A**

32b7 ὕδωρ, ὕδωρ **A**: ὕδωρ, τοῦτο ὕδωρ **FCg** Ps.-Iamb. Eus. Pr. Phlp. (Cic. *aquae, id aquae*)

32c3 του ἄλλου **A**: τῶν ἄλλων **FCg** Plu. Eus. Pr. Phlp. Stob.

38a4 χρόνου **A**: χρόνον **VFC** (**g** omits the whole passage) Eus. Didym. Stob. Pr.(lemm., comm.; sed alibi χρόνου Pr. comm.)

40b5 αἴδια καὶ κατὰ ταὐτὰ **AV**: διὰ ταῦτα **FCg** Pr. Simp. (Cic. *ob eamque causam*)

40c1 τὴν **AV**: om. **FCg** Plu. Gal. Pr. Simp.

41a4 θεοὶ **FCg** Eus. Pr. Phlp. Simp.: οἱ θεοὶ **AV**

42b4–5 καὶ συνήθη **AV**: om. **FCg** Cic. Gal. Calc. Pr. Stob.

42e5 ἅπαντα ταῦτα **AV**: ταῦτα πάντα (sic) **FCg** Pr.

44a8 παθήματα **AV**: πάθη **FCg** Gal. Pr. Simp.

FCg with Stobaeus:

29e3, 32c3, 38a4, 42b4–5 see Pr.

45d8 τῆς ὄψεως **A**: ἕνεκα τῆς ὄψεως **VFCg**: τῆς ὄψεως ἕνεκα Stob.

48b8 οὐδ' ἂν ὡς Hermann: οὐδαμῶς **AV**: οὐδ' ὡς **FCg** Stob.

64b2 δὴ **AV**: om. **FCg** Stob.

64c4 τὰς **AV**: om. **FCg** Stob.
80d4 τε **A**: δὲ **VFCg** Stob.

FCg with Simplicius:
40b5, c1, 41a4, 44a8 see Pr.
53b3 γε **A**: τέ γε **V**: om. **FCg** Plu. Simp.
53b5 τε **AV**: om. **FCg** Plu. Simp.
56d4 ἂν **AV**: om. **FCg** Simp. Phlp.
62a5 τούτων **AV**: τούτω **FCg** Simp.

FCg with Calcidius: 47c2 λογισμῶν **AV**: λογισμὸν **FCg** (*rationis* Calc.)

FCg with Cicero: 32b7 and 40b5 see Pr.; with Plutarch: 29e3, 32c3, 40c1 see Pr., 53b3 and b5 see Simp.; with Galen: 40c1, 42b4–5 and 44a8 see Pr.; with Eusebius: 29e3, 32b7, c3 and 38a4 see Pr.; with Philoponus: 32b7, c3 and 41a4 see Pr., 56d4 see Simp.; with Ps.-Iamblichus (32b7) and Didymus (38a4) see Pr.

c) In two cases[8] **C** shares a variant with Proclus, while **C** is found in company with **F**, but not with **g**. Possibly, **g** was contaminated from **A** at these points (see also p. 134).

Conclusion:

1) **C** does not depend on **FgV** because it is older by far.

2) **C** does not depend on **A**, because it has majuscule errors against **A** (and the other MSS) and it agrees in many instances with the indirect tradition against **A**, either alone or together with other MSS: a) **C** alone with the indirect tradition against all other primary MSS. b) **Cg**(**V**) with the indirect tradition against **AF**. c) **CgF**(**V**) with the indirect tradition against **A**. d) **CF** with Proclus against **AVg**.

Therefore, **C** is a primary MS.

8 The cases are:
39b4 γῆν **AVC**^{pc}**g**: γῆς **FC** (sed corr. **C**$^{1ut\ vid.}$) Pr.(cod.Q)
42a5 μίαν **AC**^{2}**g** Stob.: om. **CF** Pr. Stob. (alio loco), non vertit Calc.

1.1.5 Y (*Vindobonensis Phil. Gr. 21*), Θ (*Vaticanus 226*) and Ψ (*Parisinus 2998*)

YΘΨ derive from a common source, as I will argue below (pp. 112 ff.). For the moment I take this for granted in order to demonstrate first that their common ancestor was related to **C**, but not dependent on it, and is therefore a primary MS. For the argument I have to go more deeply into the relations of **YΘΨ** (I will use the siglum **g** for the three MSS together) with the other primary MSS in order to investigate whether **g** could depend on one of the other primary MSS, in particular on **C** to which **g** is connected. I am compelled to use an alternative method because the type of arguments I have put forward for the independence of **AVFC** are not entirely convincing here.

First, I have found no striking examples of majuscule errors; the confusion between τ and γ in 44a1 τέ] γέ and 49d3 αἰσχυνεῖται] -νεῖ γε may have uncial origin, but not necessarily. Besides, there are only a few instances of wrong word-division in **g** against the other primary witnesses:

21d5	ἔπραξε μὲν] ἐπράξαμεν
38c3	ἐσόμενος] ἔστι μόνος **YΘ** (corr. **Θ**^{2}): ἔστι μόνως **Ψ**
62a4	τοὔνομα] τοῦ νόμου
77a7	δὲ ἦν] δ' ἦ **C**: δὴ **g**
81c6	δ' ᾗ] δὴ (om. δ' **C**)
81e1	δ' ᾖ] δὴ (corr. **Θ**^{2})

All in all, these cases do not prove a great deal, I think.

Secondly, there are a few readings of **g** shared with ancient testimonia against **AVCF**, but in my opinion they do not provide any real evidence for **g**'s independence. The cases are:

a) **g** with Simplicius:

37c6	ἐνόησεν] ἐνενόησε **g** Simp. (sed recte alibi)
50e1	μέλλοι] -ει **YΨ** Simp. (recte **Θ**). This is a trivial variant which proves nothing.
57c8	τὸ] τοῦ **g** Simp. This variant, τοῦ for τὸ and vice versa, in infinitive constructions, often at the beginning of a sentence, occurs frequently.
59a2	ὄντα ἔτι] ἔτι ὄντα **g** Simp. (sed recte alibi)

In all, this evidence for a relation with Simplicius is not very strong, and because coincidence (or contamination) is not excluded, it would go too far, in my

opinion, to state that we have here the proof of **g**'s independence. It is only one of several possibilities that these agreements are the remains of a genuine ancient tradition to be found only in **g**, against **C** and the other primary MSS.

b) With Stobaeus **g** shares 59d6 ἑδραίους] ἑδραίας. The common variant proves nothing; the change is natural as the adjective congrues with the feminine τὰς βάσεις.

c) With Philoponus, Eusebius (*pars codd.*) and Theodoretus (*pars codd.*) **g** shares 38c6 πλανητὰ] πλάνητες, an agreement which may be due to coincidence.

d) With Cyrillus **g** shares 40e2 φασκόντων] φάσκουσιν (sed recte alibi Cyrillus) (Burnet wrongly reports this variant for Theodoretus also). Coincidence is improbable here, but I think it highly probable that the Migne editor of Cyrillus (the most recent edition of this passage—*Contra Julianum* 8.269—is Migne, *PG* 76.913a) took φάσκουσιν from a Plato edition (the *Timaeus* editions before Bekker were based on the **Y** text). Elsewhere, Cyrillus reads φασκόντων (*Contra Julianum* 8.284, *PG* 76.936c).

e) With Plutarch, **g** shares 42d7 ἔτι ἦν] ἐστὶ. The confusion of ἐστί and ἔτι occurs frequently. In this place, once the error had been made, ἦν of course had to be suppressed. A connection with Plutarch is not necessary, I think.

f) With Galen, **YΨ** share 87a6 παντοδαπά] παντοδαπάς (recte **Θ**). This is an error of perseveration, easily made after δυσκολίας and δυσθυμίας; the agreement with Galen, therefore, may be due to coincidence.

g) With Proclus **g** shares a few readings of more importance:

22b4 παλαιόν] παλαιῶν **g** Pr. Although this variant gives a rather awkward sense, as an error of perseveration (τῶν ἱερέων … παλαιῶν) it may have been made independently in **g** and Pr.

28a8 om. αὐτοῦ **g** Pr. Stob. The omission of αὐτοῦ in this complicated sentence is probably due to the presence of another genitive (ὅτου) which should be connected, like αὐτοῦ, with τὴν ἰδέαν καὶ δύναμιν. However, as both have their own particular function, ὅτου referring to the demiurge's product and αὐτοῦ to his model, αὐτοῦ should be retained. As in the previous case, one can imagine that the error was made independently, but I think it more probable that the agreement is due to some kind of contact between **g** and Proclus or Stobaeus.

29d6 νόμον **gC**[2] (the corrections by **C**[2] are derived from a MS belonging to the group **g**; **C**[2], and may therefore be left out of account) Pr.:[9] λόγον **A**[2] (λ et γ in ras.) **CF**. Here, a connection between **g** and Proclus is probable.

31b3 ἔτ' ἔσται **AF**: ἔσται ἔτι **C**: ἔσεται (sic) (om. ἔτι) **g**: ἔσται Pr. The mutual omission of ἔτι does not necessarily presuppose a relation between **g** and Proclus; one can imagine that ἔτ' in the combination ετεσται is rather easily overlooked.

42c3 θήρειον] θηρίου **g** Pr. (in comm., sed recte in lemm.). The change into θηρίου is easily made, and it is not necessary to assume any contact between **g** and Proclus' commentary.

Other variants shared with Proclus are totally devoid of significance:

23e4 δὴ] δὲ **g** Pr.

25a5 δὴ om. **g** Pr. (in a combination of δὲ δὴ τῇ)

In two cases **g** agrees in variant with only one MS of Pr.:

23a1 τοτὲ] ποτὲ with cod.C Pr.(lemma) (recte cod.M Pr.): recte in comm. codd.CMP Pr.

39a1 φορᾶς] φύσεως with cod.D Pr.

In general, it is always possible that a MS containing variants in common with ancient testimonia against all other MSS acquired these readings not through simple (uncontaminated) transmission, but because it had been corrected from a lost MS, or, for instance, from the *Timaeus* text in Proclus' commentary. In this case, as it is probable that **g** derives from a contaminated MS (see also p. 139) and its most significant examples of agreement with the indirect tradition are almost all confined to one author, namely Proclus, it is perfectly possible that this agreement is the result of contamination. I hesitate therefore to use these instances of agreement with the indirect tradition as an argument for **g**'s independence.[10]

Individually, **Ψ** also shares some variants with the indirect tradition against **YΘ** and the other MSS. If these readings should really be traced back to antiq-

9 The passage is omitted in **P** (errat Burnet).

10 Remarkably enough, Nicephorus Gregoras, a Byzantine author of the fourteenth century, seems to have quoted from the text of **g**, to wit from 41b8 δὲ] οὖν **g** Niceph.Greg. (*Antirrhetica* 1.1.10.6); 41c5 ὑμετέραν] ὑμῶν **g** Niceph.Greg. (at the same place, and also in *Historia* 23.2). Compare also 41b7 ἀγέννητα om. **Ψ** Niceph.Greg. (*Antirrhetica* 1.1.10.6).

uity, their absence in **YΘ** may be explained as due to contamination from the other MSS; however, all cases are trivial:

22d7 ὕδασιν] ὕδατι with Orig.
26b3 τοι] τι with Stob.
30a3 μηδὲν] οὐδὲν with Simp.
32b8 τούτων om. with Plu. (easily left out, since τοιούτων follows)
86d3 κατὰ τὸ] καὶ τὸ κατὰ τὸ **Ψ**ᵃᶜ: καὶ τὸ Gal. (καὶ and κατὰ are often confused)
90b3–4 ἐγγεγονέναι] γεγονέναι **Ψ** with Gal.

Y, in its turn, shares with Proclus 43c3 φερομένων **Y** Pr. **Θ**² (the corrections by **Θ**² usually derive from **C**): φερομένω **Θ**: φερομένοις **ΨC**²: φερομένου **ACF**: φερομένη **V**. This place proves nothing.

In any case, whatever one thinks of these arguments, it is possible that **Ψ**, for example, preserves an ancient variant among the variants mentioned above. In this section I am trying to demonstrate that **Ψ**, like **Y** and **Θ**, is a primary MS; but it will be clear that these instances have not enough force to provide a real argument.

Thirdly, there are a few good readings in **g**, but they may be the result of a conjectural emendation:

46e1 ἄλλων μὲν **gC**²: ἄλλων **CFV**: ἀλλήλων **A** (*et aliis* Cic.). Burnet chooses **g**'s reading here, but μὲν can be left out and the unanimous tradition of **AVCF** (om. μὲν) may well have preserved the authentic text.
56a6 ὀλιγίστας **gC**²: ὀλίγας τὰς **AVC**: ὀλιγόστας **F**
64e2 ὅσων **gV**: ὅσον **A**² (-ο- in ras.) **C**: ὅσην **F**
89b7–8 καθ' αὑτὸ **gC**²: κατ' αὐτὸ **CV**: κα÷τ' αὐτὸ **A**: κατὰ ταυτὸ **F**

So far, not one convincing argument has been given for the primary status of **g**; it rather appears that the arguments one normally uses are absent. Nevertheless, I think it improbable that **g** depends, directly or indirectly, on one of the other extant MSS. My argument runs as follows:

1) **g** is linked with **C** by common variants and errors against **AVF**; examples of transpositions, omissions, interpolations and other variants can be found below (see pp. 175 ff.), where I give a characterisation of the exemplar of **Cg**.

Moreover, **C** and **g** share variants with the indirect tradition against **AVF**. They are listed in the argument for **C**'s independence (see pp. 101 ff.). Conse-

quently, **YΘΨ** (= **g**) either depend on **C** or derive from a gemellus[11] of **C**. **C** cannot of course depend on **Y**, **Θ** or **Ψ**, for the latter MSS are younger. If **C** derives from the common exemplar of **YΘΨ** (which may of course have been older than **C**), this would automatically make this exemplar a primary source.

2) The following arguments argue against dependence on **C**:

a) **C** has a large number of variants of its own, not only against **AF**, but also against **g**. The variants vary from transpositions, additions, variation between simple and compound verbs or substantives, omissions of articles, omissions of particles and other words, etc.

A few examples follow here:

– of transposition in the order of words:

19b4 πρὸς αὐτὴν tr. post πεπονθὼς
22a4 βουληθεὶς tr. post αὐτοὺς
22c7 μύθου tr. post μὲν σχῆμα
26b1 πρὸς τούσδε tr. post ἀνέφερον

– of interpolation:

21d3 ἀντ' add. ante αὐτοῦ
25c6 δὲ] δ' ἐν
40a6 αὐτῶ] ἐπ' αὐτῶ
66e6 τινὸς] τινὸς ἀερὸς

– of variation between simple and compound words:

18a9 τροφήν] διατροφήν
21c3 διαμειδιάσας] μειδιάσας
24b4 ὁπλίσεως] ἐξοπλίσεως
52d6 δεχομένην] εἰσδεχομένην

– of omission of articles or particles or other words:

19a3 πάλιν om.; a8 ἔτι om.; 19c6 τοῖς om.; 22a1 δὴ καὶ om.; a6 τε om.; d5 ὁ om.;
23b1 τε om.; 27d5 δὴ om.

11 With the term 'gemellus' I do not want to suggest that **C** and the source of **YΘΨ** must have been written at about the same time or place, nor that they were transcribed (directly) from the same exemplar. The connection between the two of them need not have been as close as that. In using the term I only want to denote that **C** and the source of **YΘΨ** do not depend on one another but go back, whether directly or indirectly, to a (lost) common source.

For a broader survey I refer to the description of **C** in the next chapter (pp. 182 ff.). The frequency of **C**'s variants is important, because the larger their number is, the less probable it becomes that **g** depends on **C**. Errors and variants may of course have been removed in a MS between **C** and **g**; in this case, however, the revision would have been a very elaborate operation, too extensive to have much probability. Especially relevant here is the high number of transpositions in **C** (see pp. 182 f.). In general, correctors do not pay much attention to the order of words; once transposed, the words usually keep their new order, even when one MS is corrected from another. In fact, **C** itself has been corrected by a second hand which removes a large number of errors. I will demonstrate on page 179 that this second hand (from the late thirteenth or early fourteenth century) draws on a derivative of **Ψ**, which means that it is irrelevant for the relation between **C** and **Ψ** (or **YΘ**). This second hand removes errors of $\mathbf{C}^1$ and adds variants taken from the **Ψ**-group, but does not alter **C**'s word-order variants.

b) It is possible to cite a few individual places which, although they do not have any conclusive force, at least make it less plausible that **g** depends on **C**:

49a6 αὐτῇν **AVF**: om. **C**: αὐτῶν **g**. αὐτῶν is an error; I guess that it stood in the common exemplar of **Cg** and that the scribe of **C** left it out, not knowing what to make of it. If **g** depends on **C**, **g** must have been contaminated from another MS; why, in that case, does **g** not read αὐτῇν?

66e6 ἀντιφραχθέντος **AVF**: ἀερὸς πραχθέντος **C**: ἀντιπραχθέντος **g** (and $\mathbf{C}^2$, depending on **Ψ**). If **g** depended on **C**, and the reading of **g** was the result of contamination, one would also expect the correction of π into φ.

31b3 ἔτ' ἔσται **AF**: ἔσται ἔτι **C**: ἔσεται (om. ἔτι) **g**: ἔσται (om. ἔτι) Pr. If one assumes that there was a common exemplar of **Cg** which omitted ἔτι, one accounts for both the omission in **g** and the transposition in **C** (caused by the insertion of ἔτι in the wrong place after it was added above the line in **C**'s exemplar). This is possibly also why **g** reads ἔσεται instead of ἔσται. If one assumes that an ancestor had ἔσται, with ετι written above the -στ- of it, a copyist may have inserted in ἔσται the ε of ετι, while ignoring or misinterpreting τι (Dr Slings suggested this explanation of ἔσεται to me). The omission of ἔτι shows, at any rate, that the error was already older than **C**.

33a3 ὡς συστάτω Proclus: τῶ **C**: ὡς ξυνιστᾶν τῶ **g**: ὡς ξυνιστᾶ τῶ **F**: ὡς ξυνιστὰς τῶι $\mathbf{A}^{2ir}$: ὡς τὰ ξυνιστάντα (followed by σώματα) **V**. If **g** depends on **C**, the words which were omitted here by **C** because they are corrupt must have been inserted again in **g** through contamination, in a slightly corrected form (note that **g**'s

reading varies from that of **A** and **F**). Although not impossible, the place is more easily accounted for if one assumes that **g** does not depend on **C**.

c) **g** shares a number of errors and variants with **F** against **AVC**. In the case of the errors, it is improbable that they came into **g** through contamination, as must have been the case if **g** depends on **C**. If on the other hand **g** is a gemellus[12] of **C**, they may result from common descent, which is a much more plausible explanation. The agreement between **C** and **A** (in correct readings!), then, can be ascribed to contamination. These relations will be fully discussed in the next section (pp. 132 ff.); here I give some instances—limited in number—of common errors of **gF** against **AC**:

53d6 δ' ἔτι **AVC** Just.Phil. Ph. Simp.: δέ τι **Fg** (falso)
74e9 κωφότερα **AVC**: κουφότερα **g** (κουφώτερα **F**) (falso)
76a6 ἅμμα **AC**: ἅμα **VFg** (falso)
78c5 πλεύμονα **AC**: πνεύμονα **VFg** Gal. Alb. (falso)
81e1 δ' ᾗ(ι) **AVC** Stob.: δὴ **Fg** (falso)
90b2 τετευτακότι **AVC** (with Etymologica): τετευκότι **Fg** (falso)

I have to admit, however, that these errors are trivial, and may also have been made independently in **g** and **F**. This argument therefore has, if any, only cumulative value.

Together, these arguments do not entirely exclude the possibility of **g**'s dependence on **C**; but I think it has become clear that dependence is highly improbable. Since, as I have demonstrated above (pp. 108 f.), **g** and **C** are closely related, I prefer to take **g** as a gemellus of **C**.

There remains the question whether **g**, if it is not derived from **C**, could depend on one of the other primary MSS. The readings which **g** shares with **C** must then be ascribed, not to common descent, but to contamination from **C**, which in itself is not inconceivable. The reality, however, does not admit of this possibility:

V of course cannot have served as a source; it consists of two different parts. The first of these is not only incomplete (the beginning pages up to 20a6 are missing), but it is also demonstrably derived from **Ol.**, which in its turn goes back to **Ψ**. In its second part **V** usually sides with **A**, but in addition it has many separative errors.

12 For the loose sense in which I use this term here and also below, see n. 11.

Dependence on **A** is virtually excluded by the fact that **g** agrees in all kinds of variants and errors with **CF** against **A**, while on the other hand variants of **g** shared with **A** against **CF** are hardly to be found. For the discussion of these relations I refer to the next section (pp. 132 ff.).

Dependence on **F**, finally, meets with a similar objection. There are a few errors and variants that **g** shares with **F**, but both in number and in importance they are far outweighed by the agreement of **g** with **C** (see also the next section, pp. 134 f.).

So, now that it is settled that **g** does not derive from one of the other extant MSS, **g** must be considered primary. But why then, we may ask, are the usual marks of independence, viz. majuscule errors and variants shared with the ancient tradition against the other MSS, as good as absent? The absence of the first—errors often resulting in stupid readings—is probably due to corrections in **g**. Whatever place one gives to **g** in the stemma, its text seems to have been subjected to at least some contamination. I will return to this question in the next section. The revision of **g** took place not later than in the thirteenth century, in view of the probable date of origin of **YΘΨ**. At what time between antiquity and the thirteenth century this recension took place exactly is not clear. The low number of majuscule errors and of cases of agreement with the indirect tradition points to a later rather than to an earlier date. Secondly, a considerable number of good readings shared with the indirect tradition against **C** is not to be expected. If one accepts that **g** was related to **C**, it can be no surprise that **g**, when sharing a reading with an ancient author against **AF**, is usually found in company with **C**.

What now remains is to prove that **g** indeed existed. What we have in fact are three MSS, **YΘΨ**, whose mutual relationship has not yet been discussed. So far, I have only taken for granted that they are gemelli of each other, deriving from a common ancestor which may be called **g**. The proof follows here.

YΘΨ are connected with each other by common errors and variants against **AVCF**; I cite some omissions, e.g.:

24d4	παρὰ om.
26c8	σύ, νῦν om., spatio vacuo relicto (σύ, νῦν **A**[2]: νῦν **F**: σύ **Θ**[2]**CA**)
30c6	τούτῳ] πρὸ **Θ**: om. **Y** (spatio vacuo relicto): om. **Ψ**
33d4	μάτην] μόνον **Y**: om. **ΘΨ** (spatio vacuo relicto)
37c1	ὅταν δὲ αὖ περὶ τὸ om., spatio vacuo relicto
38a4	διά—γενέσθαι om. (due to homoioteleuton)
39a1	ἰούσης om., spatio vacuo relicto

41c3–4 ἵνα—ἅπαν om. (due to homoioteleuton)
43d2–3 ἐναντία—ἄρχουσαν om. (due to homoioteleuton)
48e6 μίμημα **Θ**^{2}: τμῆμα **Y**^{2ir}: μημα post spatium vacuum **Ψ**: μημα **Θ** (Y's original reading is not visible anymore)
50e6–7 τέχνη—ἀώδη om. (due to homoioteleuton)
57a4 οὔτε τινὰ—δύνατον om. (due to homoioteleuton)
64d2–3 ἠρέμα—τὸ δ' om. (due to homoioteleuton)
83e5 ὑπὸ νόσων om.

Some examples of transposition of words are:

23e4–5 γεγονότων tr. post ἔτη
24d7 ἔργα tr. post γεγραμμένα
45a5–6 τοῦ σώματος tr. post τὸ πρόσθεν
48b2 ἑτέραν tr. post ἀρχὴν
59a7–8 ἀπελθόντος tr. post ἐκείνου
82c3 ἄλλον tr. post μὲν
83e3 πληθύση **A**; πληθὺς ἢ **CF**: ἢ πληθὺς **YΘΨ**

On pp. 105 ff. I have discussed already the variants of **g** shared with ancient authors against the other MSS. A few errors in word-division can be found on p. 105. Some other variants and errors are:

17b9 μᾶλλον] πάλιν
20d8 ὃ] δὴ (corr. **Θ**^{ir})
40c5 ἐπανακυκλώσεις] ἐπανακλήσεις
70b3 μένος] γένος (also **C**^{2})
72c7 ὑφανθέντος] φανθέντος
75d2 ἐκόλλησεν] ἐκώλυσεν
81d7 λυθεῖσα] λαθοῦσα (also **C**^{2})
82d3 κολλᾶ] πολλὰ
88b2 αἱ τοῦ] αὐτοῦ (corr. **Θ**^{2})
90e4 μηκύνειν] μηνύειν

For more variants and errors I refer to the characterisation of **g** on pp. 188 ff.

Apparently the exemplar of the group, to judge from some of the above-mentioned omissions (26c8, 30c6, 33d4, 37c1, 48e6), had been damaged in some way, to such an extent that the text had become unreadable. The different solutions given by **YΘΨ** at, for example, 30c6, 33d4 and 48e6 already suggest that **YΘΨ** do not depend on each other. Another proof of their mutual inde-

pendence is to be found in their own separative errors, a number of which I mention here. More errors from the three MSS are listed in the discussion of the character of these MSS on pp. 193 ff., 196 f. and 198 ff.

Some separative errors and variants in Y are:

19a2	κακῶν] φαύλων
21a7	οὐ om.
27a6	τελευτᾶν] τελευταῖον
43e6	ἄνω tr. post προσβαλὼν
52b6	ἄλλα om.
55e4–5	ἴσων πλευρῶν] ἰσοπλευρῶν
56a2	τῶν λοιπῶν om.
62c7	ὄγκον tr. post σώματος
66d4	ταῦτα] τὰ τοιαῦτα
76d2	καὶ σκέπην om.

Some separative errors and variants in Θ are:

21a1	ἡμῖν om.
26d7	οὖν om.
32b5	ἀνὰ] ἅμα
36d9	πᾶν] πάλιν
39e5	γεγενημένα tr. post περιειληφέναι
40c4	καὶ add. ante τοῦτων
54a5	οὐκ tr. post ἐχθρὸς
77e2–3	ἐπὶ τὸ δεξιὰ om.
87e6	τε] μὲν
88c4	ἀνταποδοτέον] ἀποδοτέον

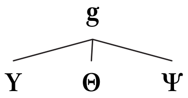
Some separative errors and variants in Ψ are:

20d4	τῷ τρίτῳ] τῶ τέως τῶ
20e1	σόλων tr. post ποτε
23a8	ἥκει] οἴκοι
32b8	τούτων om.
44d1	οὐχ add. ante οὕτω
47a6	ἔννοιαν] ἔνια
60a3	ἔμπυρα om.
63e5	φερόμενον] φαινόμενον
85a6	κεφαλῇ] φυλακῇ
86a3	ὑπερβολῆς tr. post μάλιστα

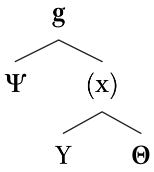
So far, we have seen that common errors of **ΥΘΨ** point to a common source of these MSS. Errors separating each of the three MSS from one another make it clear that the MSS do not depend on each other.

The next question is whether a more exact relationship between the three MSS can be established. Are the three MSS derived from **g** individually, or are two of them connected with each other against the third? In theory, there are four possibilities:

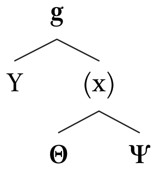
1) The three MSS derive from **g**, individually:



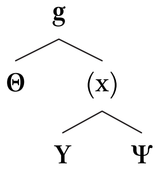
2) **ΥΘ** derive from a common exemplar which was a gemellus of **Ψ**:



3) **ΘΨ** derive from a common exemplar which was a gemellus of **Υ**:



4) **ΥΨ** derive from a common exemplar which was a gemellus of **Θ**:



If no common errors in two of the MSS against the third had occurred, the answer would be clear immediately: **YΘΨ** in that case would each derive from **g** individually. This, however, is not the case; on the contrary, it appears that errors shared by two of the three MSS occur in all possible combinations: **ΘΨ** share errors against **Y**; **YΨ** share errors against **Θ**; **YΘ** share errors against **Ψ**.

I first discuss the common errors of **ΘΨ** against **Y** (and the other MSS): I have counted 44 places where **ΘΨ** share an error against **Y**. At least 14 of these 44 errors are trivial, and are omitted in the following list of errors in **ΘΨ** against **Y**:

18c8 τὰ om. (ante τῶν παίδων) **Θ**^{ac}**Ψ**
26c8 διήεισθα] διήεισθ **Θ** (α suppl. **Θ**^{2}): διήεις **Ψ**
27d3 ἂν om. **ΘΨ**
29c6 ὁμολογουμένους **Y**^{it}: ὡμολογημένους **Y**^{sl}(m^{2} ut vid.) **ΘΨ**
33d4 μάτην] μόνον **Y**: spatium vacuum habent **ΘΨ**
38d7 ἐπεξίοι] ἐπάξιοι **ΘΨ**
39e9 καθορᾷ(ι) **AC** (ut vid.): καθαραὶ **F**: καθορῶν **C**^{2}(ω^{pl}, ν^{sl}): καθορᾶται **Y**: καθορᾶν **Θ**: καθορῶν **Θ**^{2sl}**Ψ**. Here, **Θ**^{2} can be left out of consideration. The reading of **Θ** seems to be a conflation of καθορῶν (i.e. the wrong reading of **Ψ**) and καθορᾷ (the correct reading, of which possibly only the α was written above the final syllable of καθορῶν) (suggestion of Dr S.R. Slings).
41c7 τῶν] τὸν **ΘΨ**
41d1–2 προσυφαίνοντες] προσυμφαίνοντες **ΘΨ**
45e1 συμμύσῃ] ξυμβήσῃ **Θ** (corr. **Θ**^{2}): ξυμβύσῃ **Ψ**
46e6 συμμεταίτια] ξυμμεταίτινα **Θ**^{ac}**Ψ**
48c7 αὖ] ἂν **Θ**: om. **Ψ**: (the omission by **Ψ** may have its origin in the wrong reading ἂν in its exemplar)
48e4 δηλωτέον] δηλωτέ·ον **Θ**: δηλότερον **Ψ**
49d3 ἑαυτὸν] αὑτῶν **ΘΨ**
52d3 δεδόσθω] δεδόσθαι **ΘΨ**
57c3 κίνησιν] κινήσεως **ΘΨ**
57e3 κίνησιν] κίνη···σιν **Θ**: τὴν ἴσωσιν **Ψ**
61d6 θερμὸν] θερμὸν οὖν **ΘΨY**^{2}: θερμὸν ὂν **Y**
65c2 ἴδια] ἤδη **ΘΨ**
66b4 πομφόλυγας] παμφόλυγας **ΘΨ**^{ac} (corr. m^{1})
70b1 ἅμμα] ἅμα **ΘΨ**
71a3 αὐτὸ **Ψ**^{it} et ceteri: αὐτῷ **ΘΨ**^{1sl}
71d3 ἔχουσαν] ἔχουσα **ΘΨ**
73e7 ταύτῃ] ταυ^{τ}′ (comp.) **Ψ**: ταύτην **Θ**^{ac} (corr. **Θ**^{2ir})
74c7 συμμείξας] ξυμμεῖξαι **ΘΨ**

76e2 ὅτι om. **ΘΨ**
77c8 νάματος] νεύματος **Θ**: πνεύματος **Ψ**
77e7 παρεσκεύασαν] παρασκεύασαν **Θ**^{ac} (ut vid.) **Ψ**
78b5 διέπλεξεν] διέπλεξαν **ΘΨ**
92b2–3 ἔτι ἠξίωσαν] ἐπηξίωσαν **ΘΨ**

As it is improbable that all these cases are due only to coincidence, and since it has been proved that **ΘΨ** do not depend on one another, these common errors must have been taken over from a common exemplar which was a gemellus of **Y**. Otherwise, if these errors were already made in **g**, one is compelled to assume that **Y** (or rather a MS between **g** and **Y**) had been corrected in these places. Before deciding this question, we have to consider the errors which **YΨ** have in common against **Θ** and those of **YΘ** against **Ψ**.

I have counted 30 errors which **YΨ** share against **Θ**; 16 of these are trivial, so there remain 14 places which have some weight:

19a9 ὡς om. **YΨ**
25a2 γὰρ om. **YΨ**
29d7 ἥντινα] ἥντιν' **Θ**: ἣν **Y**: ἣν τὴν **Ψ**
40e4 περὶ] ἢ περὶ **Ψ**: καὶ περὶ **Y** (although it is not the same variant, it is still remarkable that the two MSS add a word at the same place)
43b7 παθήματα] παθημάτων **YΨ**
71d6 γένος tr. ante ἐπέστελλεν **YΨ**
77e5 περιειλημμένη] διειλ- **YΨ**: δι····ειλ- **Θ**
82b8 δὴ ξυστάσεων αὖ] δὲ ξυστάσεων αὖ **Θ**: αὖ ξυστάσεων αὖ **Ψ**: αὖ ξυστάσεων **Y**
83a2 οὐκέτι] οὐκ **YΨ**
84c4 ἀπ'] ὑπ' **YΨ** (**Y**^{ac} ut vid.)
84e10–85a1 ἐπιγιγνόμενοι **F**: ἐγγιγνόμενοι **AVCΘ**: γιγνόμενοι **YΨ**
87a1 ἀφ'] ἀμφ' **YΨ**
87a4 ἕκαστ'] ἕκαστον **YΨ**
89d1 φαρμακεύοντα] φαρμακεύοντας **YΨ**

Although the cases of agreement between **YΨ** are less frequent than those between **ΘΨ**, they cannot be accounted for by mere coincidence. So they must have come into **YΨ** from their common exemplar. If this was **g**, then the correct readings in **Θ** in these places must be ascribed to contamination.

In the third place, there are common errors in **YΘ** against **Ψ**. Here I have counted 32 errors; at least 15 of them are trivial and can be ignored; the remaining 17 are:

18c2–3 εἴη ξυναρμοστέον καὶ τὰ ἐπιτηδεύματα πάντα in spatio vacuo scr. **Y**^{2}: ἑον καὶ τὰ ἐπιτηδεύματα πάντα in spatio vacuo scr. **Θ**^{2}
22c3 ἕτεραι βραχύτεραι] ἕτερε βραχύτε **Y**^{ac}: ἕτεραι (**Θ**^{ir}) βραχύτ^{ε} (comp.) **Θ**
30c6 τἆλλα] ·τἆλλα **Y**^{ir}**Θ**^{ir}
37e4 γεγονότα] γεγονότος **YΘ**
41e5 χρόνων] χρόνον **YΘ**
42a1 ζῴων] ζῷον **YΘ** (with **F**)
49c4 πυκνούμενον] πυκνύμενον **YΘ**
49e4 ἐνδείκνυται] ἐνδείκνυνται **YΘ**^{ac}
50d2 τὸ μὲν] τὸν μὲν **YΘ**^{ac}
51d3 γ᾽ ἐμὴν] γε μὴν **YΘ** (with **F**)
53c5 εἶδος] εἴδους **YΘ**
59b8 τῷ] τὸ **YΘ** (with **F**)
59d6 τῷ] τὸ **YΘ**
71e8 φαντάσματα] φάσματα **YΘ**
77a6 ἥμερα] ἡμέτερα **Y**^{ac}**Θ**
79e4 θερμοτέρων] θερμοτέραν **YΘ**
84a3 τροφὴ] τροφὸν **ΨCF**: τροφὴν **YΘ**

Still, most of these errors are rather futile and compared with the common errors of **ΘΨ** and those of **YΨ**, these cases of agreement between **YΘ** are clearly of less importance. Nevertheless, I hesitate to ascribe them all purely to coincidence, and I assume that at least a number of them come from the common exemplar **g**, which means that **Ψ** was corrected in these places.

Thus combinations of **ΘΨ** are the most frequent. This means that, if we take as hypothesis that **ΘΨ** derive from a common exemplar, which in its turn depended on **g**, we need only accept that contamination took place in the case of the correct readings in **Θ** against **YΨ** and of the correct readings in **Ψ** against **YΘ** (but in the latter case many errors may have also been corrected independently by the scribe of **Ψ**). If we assume on the other hand that **YΘΨ** go back to **g** independently of one another, we are compelled also to ascribe the correct readings of **Y** against **ΘΨ** to contamination.

The simplest hypothesis, therefore, is the third (see above, p. 115): **ΘΨ** have a common exemplar against **Y**.

However, there is a complication, formed by the presence of a number of errors and variants which **Ψ** shares with **C** against **YΘ**. Unless these errors came into **Ψ** through contamination from **C**—which I think improbable, as I will show—they can only have come into **Ψ** through vertical transmission via **g**,

which was a gemellus of **C**, as I have argued. The common errors and variants of **Ψ** and **C** against **YΘ** are, apart from some trivial ones:

17b4	ἀνταφεστιᾶν] ἀντεφεστιᾶν **ΨC** (with **F** and **Θ**²)
19a3	ἐπαυξανομένων] ἐπαυξομένων **ΨC**
23b3	νυνδὴ] νῦν **ΨC** (sed δὴ add. **Ψ**¹ˢˡ)
28b4	δ᾽ οὖν **A**: δὴ **F**: δὴ οὖν **YΘ**: οὖν δὴ **ΨC**
39d4	ἐνιαυτὸν] ἀριθμὸν **ΨC**
46d5	μόνῳ] μόνον **ΨC**
46d7	νοῦ] νοῦν **ΨC** (νοῦ **C**²ˢˡ; **C**² is dependent on **Ψ** (see p. 179) and can be ignored)
50b8	τε om. **ΨC**
70e6–7	βουλευομένου] βουλομένου **ΨC**
84a3	τροφή] τροφόν **ΨCF**: τροφήν **YΘ**
86a3	μάλιστα om. **C**: ante ὑπερβολῆς transposuit **Ψ**
87d1	ὑγιείας] ὑγείας **ΨCF**
88c1	μαθηματικὸν] μαθητικὸν **ΨCF**
88d5	ἄγον] ἄγων **ΨC**

1) In a number of these cases (17b4, 19a3, 28b4, 46d5, d7, 50b8, 70e6–7, 84a3, 87d1, 88c1 and d5) the agreement could still be ascribed to coincidence, but I think this less plausible in 23b3, 28b4, 39d4 and also in 86a3, where **C** and **Ψ**, although not agreeing in the same error, agree at least in varying *in the same place* from the other MSS. The agreement in 28b4 and 39d4 could possibly be the result of contamination, but in 86a3 it seems most probable that the transposition of μάλιστα in **Ψ** was caused by **Ψ**'s exemplar originally omitting the word, which afterwards was added above ὑπερβολῆς; the scribe of the apographon then inserted the word before ὑπερβολῆς instead of after it. Thus, I suppose that **Ψ**'s exemplar omitted μάλιστα just as **C** did, but that the word was added to it afterwards. This would also account for the presence of μάλιστα, at its normal place, in **Θ**, because **ΘΨ** derive from the same exemplar. But it does not account for the presence of μάλιστα at the same time in **Y**, unless one assumes that μάλιστα was already written above the line in the common exemplar of **YΘΨ** (= **g**). In that case both **g** and the common intermediary exemplar of **ΘΨ** must have had μάλιστα above the line. It is simpler to suppose that there was not such a common intermediary exemplar of **ΘΨ** at all. The same reasoning can be applied to the omission of δὴ in 23b3 νυνδὴ. Unless one wants to ascribe this agreement between **Ψ** and **C** to mere coincidence, one must assume that **g** also read νῦν, which was subsequently corrected, for **Θ** and **Y** read νυνδὴ. If **ΘΨ** had a common exemplar against **Y**, both **g** and the exemplar of **ΘΨ** must have had δὴ above the line. A consequence of this

correction in **Ψ**'s exemplar is possibly the fact that **Ψ** added δὴ above the line *in the first hand*: this may be considered an indication that the scribe of **Ψ** copied both the original reading (νῦν) and the addition above the line (δὴ) from his exemplar.

2) If I may return to four other cases (17b4, 84a3, 87d1 and 88c1): it is not absolutely improbable, as I have said already, that **Ψ**'s agreement with **C** is due to coincidence here. But it should at least be noted that **ΨC** also agree with **F** here. Therefore, it is more likely that **g** also read this error. In that case, the readings of **Y** and **Θ** are the result of a correction. 84a3 τροφὴν indeed looks like a conflation of τροφὸν and τροφὴ (of which the η was written above -ον). Again, this correction seems to have already been made in **g**; if **ΘΨ** had a common intermediary exemplar, the η must also have been written in this MS.

To sum up: The most plausible explanation for the agreement between **Ψ** and **C**—at least in the cases where contamination is less probable and in the cases where **F** shares the reading of **ΨC**—is that their common readings were already present in the ancestor of the family to which **Ψ** and **C** belong. Now, **Y** and **Θ** too belong to this group. I have demonstrated above (pp. 112 ff.) that **YΘΨ** derive ultimately from a common source (indicated by **g**) as opposed to **C**. Accordingly, common errors and variants of **Ψ** and **C** which are not due to contamination must have been present also in the common source of **YΘΨ**. But in the cases in question both **Y** and **Θ** have the correct reading against **ΨC**. These correct readings must be due to a deliberate correction. It is not very probable that these corrections were made in (the exemplars of) **Y** and **Θ** each independently, or that they were made in **g** *and* in a common intermediary exemplar of **ΘΨ**. More plausible is that the corrections were made in **g** and that there was no common exemplar of **ΘΨ** against **Y**. Why then, one might object, did the scribe of **Ψ** not follow all these corrections which were adopted by **YΘ**?

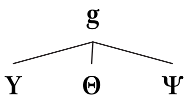
a) Occasionally he may have just ignored them.

b) Perhaps some corrections were made in **g** *after* **Ψ** was copied from it (in any case, **Ψ** is an older MS than **Y** and **Θ**, but that does not really matter, because **Y** and **Θ** are not necessarily derived *directly* from **g**).[13]

13 In this context it may be noted that, in contrast with **Ψ**, **Y** and **Θ** do not share any significant errors with **C** against the other MSS.

Beside **Ψ**'s errors shared with **C**, there are also a few incidental places in **Θ** which in my opinion argue against the hypothesis of a common exemplar of **ΘΨ** against **Y**. In 77e5 **ACF** read περιειλημμένῃ; **YΨ** have διειλημμένην (accusative, but that does not matter here); **Θ** reads δι····ειλημμένῃ·. One gets the impression that the exemplar of **Θ** (and of **YΨ**) read περιειλ-, with δι written above περι-. The scribes of **Y** and **Ψ** then replaced περι by δι, but the scribe of **Θ** inserted δι before περι (περι was afterwards erased, possibly by **Θ**'s second hand). If, on the other hand, one supposes that **ΘΨ** had a common exemplar against **Y**, then **Y**'s variant διειλ- is not accounted for, unless one assumes that both **g** and the exemplar of **ΘΨ** had double readings. Another place is 84e10–85a1 where **F** reads ἐπιγιγνόμενοι; **AC** and **Θ** read ἐγγιγνόμενοι; **YΨ** have simply γιγνόμενοι. It seems most plausible that **Θ** preserved **g**'s reading; γιγνόμενοι in **YΨ** may then have been caused by the fact that ἐγ was written unclearly in **g**, or perhaps it was marked with a deletion sign, ignored by **Θ**, but not by **YΨ**.

Thus I have argued that **Ψ**, in its dependence on **g**, stands apart from **Θ** and **Y**; secondly, that **Θ** stands apart from **Y** and **Ψ**. If these arguments hold good, my conclusion is that the only stemma which remains possible is the first of the hypothetical stemmata mentioned on p. 115, viz.



I have counted only two common errors of **Y** and **C** against **ΘΨ**:

36c7 δ᾽ ἔδωκε] δέδωκε **YCF**

49b1 καὶ διότι] διότι (καὶ om.) **YC**

I assume that both cases of agreement are due to coincidence. In 36c7 it is also possible that **g** read δέδωκε with **C** and **F**, but was afterwards corrected, since **ΘΨ** read δ᾽ ἔδωκε; the scribe of **Y** then ignored this correction.

There are a few more common errors of **Θ** and **C** against **YΨ**:

29b8 δεῖ] δὴ **ΘC**

33c5 ἑαυτὸ] ἑαυτὸν **ΘC**

40b4 ἐξ ἧς] ἑξῆς **ΘC**

58d7 κινητικὸν] κινητὸν **ΘC**

66d1 τὴν om. **ΘCF**

67b6 βραδυτέρα, βαρυτέραν] βραδυτέρα, βραδυτέραν **ΘC**

82e1 ἑκάστων] ἑκάστω **ΘC**

Only 66d1 is not trivial, but as it stands alone, it can easily be ascribed to coincidence.

However, I am aware of the fact that the errors and variants on which my arguments are based are not sufficiently self-evident to refute the possibility of the existence of a common intermediary of **ΘΨ** against **Y** or of even other stemmata. I have argued for one hypothesis, but I cannot really refute other possibilities.

The—rather unwelcome—implication of my hypothesis is that one has to account not only for the correct readings in **Ψ** against **YΘ**, and those in **Θ** against **YΨ**—these correct readings in **Ψ** and **Θ** respectively would also have to be explained if one accepted the hypothesis of a common exemplar of **ΘΨ** against **Y**—, but also the correct readings in **Y** against **ΘΨ**. But let us first consider the correct readings of **Ψ** where **YΘ** share an error (see the list of common errors of **YΘ** on p. 118). If we assume that **g** already had these errors (of course it is possible that **Y** and **Θ** occasionally made the same error independently of one another), then we have to find an explanation for **Ψ**'s correct readings.

1) It is possible that **Ψ** corrected a few errors independently.

2) It is imaginable—to make only a suggestion—that **Ψ** had been copied from **g** earlier than (the ancestors of) **Y** and **Θ** (**Ψ**, in any case, is older than **Y** and **Θ**) and that after **Ψ** was copied some readings in **g** had become unclear, or had even been corrupted. There are a few readings in **YΘ** against **Ψ** of which one can assume with somewhat more certainty that they were also in **g**, since the same reading is found in **C**:

23a2	ἀκοῇ(ι) **A^2Ψ(C^2)**: ἀκοὴν **YΘCFA**
26d7	δὴ χρὴ **AFΨ**: δεῖ (om. χρὴ) **YΘC**
39b4	γῆν **ΨA^2($C^2Y^{2ir}Θ^{2ir}$)**: γῆς **Y^{ac}?$Θ^{ac}$?CFA**
77e6	εἴη **AFΨ**: ᾖ **CY**: ᾗ **Θ**

It seems, at least in 26d7, that there has been contamination. One could imagine that **g** read δὴ χρὴ above the line or in the margin; **Ψ** adopted the reading, but **YΘ** did not. The other three corrections may have been made by **Ψ** independently. Thus, to account for the correct readings in **Ψ** against **YΘ** one is compelled only occasionally to assume contamination. As for the correct readings of **Θ**, where **YΨ** share errors probably derived from **g** (these common errors are listed on p. 117):

1) In a few cases the scribe may have corrected independently, e.g. in 29d7 ἥντινα **AFC**: ἥντιν᾽ **Θ**: ἣν τὴν **Ψ**: ἣν **Y** (I suppose that **g** read ἥντην᾽ or ἣν τὴν).

2) In other cases I assume that there has been a slight contamination, perhaps in a lost MS between **g** and **Θ**, if **Θ** is not directly dependent on **g**; but it is also possible that **Θ** has occasionally preserved a reading which was added in **g** as a variant, but which was ignored by the scribes of **Y** and **Ψ**.

Compare also 77e5 and 84e10–85a1 (see p. 117) where **Θ** seems to have preserved a reading of **g** against **YΨ**. In general, however, there are no indications that **Θ** is the result of any considerable correcting activity in one of its ancestors.

With regard to the correct readings of **Y** against **ΘΨ** (these errors of **ΘΨ** are listed on pp. 116 f.) the following observations can be made.

- If the common errors of **ΘΨ** go back to **g**, as I assume they do, **Y** (or an ancestor of **Y**) must have been corrected in these places.
- That **Y** has a correction against **g** is most probable in a number of cases where the error of **ΘΨ** is shared also by **C**:

24a6 ἄλλω(ι) **AFY**: ἄλλο **CΘΨ**
25b2 δὴ **AFY**: δὲ **CΘΨ**
54e2 ἐξ ἓξ **AY**: ἓξ ἓξ **FCΨ**: ἐξ ἓξ (sic) **Θ**
67c4 δὴ **FY**: γὰρ δὴ **CΘΨ**: ÷÷δὴ **A**
69b4 αὑτὸ **AY**: αὐτὸ **FCΘΨ**
71b6 χαλεπὴ **AFY**: χαλεπῆ **CΘΨ**
72b5 ὀνομάζοιντ᾽ **AFY**: ὀνομάζοιτ᾽ **CΘ**^{ac}**Ψ**
83a3 αὑτοῖς **AY**: αὐτοῖς **FCΘΨ**
90b6 φιλομάθειαν **A**^{4}**Y**: φιλομαθίας **FCΘΨ**

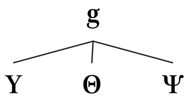
- One may suppose then that **Y** was also corrected in a number of cases where **g**'s error was not shared by **C**.
  In most of the cases where **ΘΨ** share an error it seems very well possible to me that an intelligent scribe succeeded in making a correction independently. I think it hardly necessary to suppose that there has also been some contamination of **Y** from other MSS against **g**.
- Occasionally one receives an indication that a scribe has corrected his text independently of other MSS, e.g.:

68d6 ἱκανῶς] ἱκανῶς ὥς **ΘΨ** (and probably **g**): ἱκανός, ὥς **Y**
84a2 αὐτὸ] αὖ τὸ **ΘΨ**: αὖ τῶν **Y**

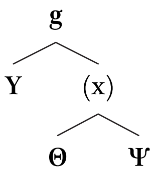
– Finally, **Y** is a MS which on the whole contains relatively few errors; far fewer than **ΘΨ** and **C**. When one realises that **Θ** and **Ψ** each have many more errors, it is not surprising that their *common* errors too occur much more frequently than the common errors of **Y** with **Θ** or with **Ψ**. The circumstance that **Θ** and **Ψ** have more errors than **Y** does not imply that **Θ** and **Ψ** can be ignored by the editor of the text of the *Timaeus*. **Θ** and **Ψ** do have more corruptions than **Y**, but one of the reasons for this is that **Y**, or an ancestor of **Y**, had been corrected, at least in a number of cases, against his own source.

Conclusion:

1) **YΘΨ** do not depend on one another, but derive from a common exemplar.
Two different relations between **YΘΨ** and **g** are possible:
The first one is that **YΘΨ** go back to **g** independently of one another:



The second one is that **ΘΨ** derive from a common exemplar which was a gemellus of **Y**:



I have a slight preference for the first solution, but I do not want to exclude the second possibility.

2) The hypothetical common exemplar of **YΘΨ**, indicated by **g**, is a gemellus[14] of **C**.

3) Just as **C** is independent of **AVF**, so too is **g**, which is related to **C**.
YΘΨ, therefore, are primary MSS.

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14 For my use of this term here, see n. 11 on p. 109.

1.2 *Section 2: The Relations between the Primary Witnesses*

1.2.1 A and V

In this section it is my aim to demonstrate that **V** is closely related to **A**. In the argumentation I will start with a particular kind of agreement between **AV** against the other MSS; to wit, **V** shares variants with **A** *ante correctionem* (**A**^{ac}). Apart from the fact that the readings form one argument that **AV** belong to one family as opposed to the other MSS, they are also of special interest because they strongly confirm the hypothesis, based on **V**'s majuscule errors against the other MSS (see p. 96), that **V** is a primary MS. For this reason I discuss this type of agreement first and extensively. Thus, **V** agrees with **A**^{ac}, before **A** was corrected *in rasura* or *per litteram* against all other MSS in:

40d6 δαιμόνων **FCg**: δαιμόν·ων **A**: δαιμονίων **V**

40d9 τούς γε αὑτῶν] -υσγ- **A**^{2ir} (the original reading of **A** is not visible anymore): τούς θ᾽ ἑαυτῶν **V**: τούς γε αὑτῶν **FCg**

54e3 ἀριθμὸν ὄντων **FCg**: ἀριθμὸν ··ὄντων **A**: ἀριθμὸν ἐχόντων **V**

60d5 ἀπομονουμένω **Cg**: ἀπομο··νουμένων (sic) **A**, et -νωι **A**^{2sl}: ἀπομοιωμουμένων **V**: ἀπολιθουμένω **F**

65b4 παντὸς **FCg**: παντὸς· **A**: παντός τε **V**

78e3 λέγομεν **FCg**: λέγομεν·· **A** (erasit accentum supra -ο-): λεγόμενον **V**

83a6 μελαίνει **FCgA**^{2}(-αι- ^{ir}): μελάνει **V**

91e5 τὰ στήθη τῆς ψυχῆς **FCg**: τὰ·|στή·θη·τῆς ψυχῆς **A**^{2} (στήθη, σ et η^{2} scr. postea **A**^{2}): τὰ τῆς θνητῆς ψυχῆς **V**

Now, one could imagine that **V**, or one of its ancestors, was simply copied from **A** before **A** was corrected. This, however, is ruled out in the case of **A**: **A** has been corrected by the scribe himself; this will be proved on pp. 150 f. After the scribe wrote the text, he added breathings, accents and variants and made the corrections indicated in this study by **A**^{2} (see also pp. 150 ff.). It can be safely assumed that **A**^{2} made only one round of corrections, as there are no differences in ink colour among the corrections. Of the above examples, in 40d6, 54e3, 60d5, 65b4 and 78e3, the correction has been made only by erasing some letters (with an addition above the line in 60d5), so that it is impossible to be sure that this was done by the scribe himself and not by a later hand. But in the other places, 40d9, 83a6 and 91e5, the ink colour and letter type of the corrections show that it was the scribe himself who made them. Still, one could object, in theory it remains possible that an ancestor of **V** was copied from **A** before the round of accents and corrections was made by the scribe. Though this is not much more than a theoretical possibility, it is difficult to ignore it altogether.[15]

15 In fact, in the *Republic* we do find that a MS was corrected by the scribe himself after a

Against this possibility, however, it can be adduced, first, that V agrees with A² in accentuation (the accents and breathings have been written in A by A² together with the corrections). Secondly, V at times agrees with A² in variants which are not to be found in other MSS; so, if V was derived from A, before A² made his correction round, there is no explanation for the following instances of agreement between A² and V against A and the other MSS:[16]

38a1–2 ἐν χρόνω(ι) A? et alii: ἐν τῶ(ι) χρόνω(ι) **A**^{2ir}**V**: ἔν τινι χρόνω **P**
56b2 αὐτῶν] αυτων **A**: αὐτοῦ **VA**^{2sl} (with β²)
58d6 μετέχον **A** et alii: μέτοχον **VA**^{2sl}
58e3 ἀποβάλλει ταύτην δὲ **VA**^{2ev}: om. **A** et alii
65b7 αὖ τῶν δρώντων **V**: αὖ÷τῶν δρώντων **A**: αὐτῶν **F**: αὐτὰ τῶν δρώντων **C**: τῶν δρώντων αὐτὰ **g** (for the use of the sign ÷ in **A**, see p. 155)
66d1 δὲ **A** et alii: δὲ punct. notat **A**²: om. **V**
67a6 ἀποδιδόν **A** et alii: ἀποδιδόναι **VA**² (αι add. **A**^{2ev}, sed punct. notat idem)
71a2 ἐῶ(ι) **A** et alii: ἐᾶ(ι) **VA**^{2pl}
73a1 τελευτῶ(ι) **A** et alii: τελευτᾶ(ι) **VA**^{2sl}
76a1 λέμμα **A** et alii: δ supra λ **A**²: δέμης (sic) **V**
79d1 αὐτοῦ] αυτου **A**: αὐτοῦ alii: ἑαυτοῦ **VA**^{2sl}
86a6 τετάρτως **A** et alii: τέταρτον **VA**^{2sl}(ον supra ως)

To be sure, this agreement between A² and V does not mean that V depends on A after A² had made its corrections, for in that case the agreement between V and A^{ac} is not accounted for. No, the agreement must be due to a third MS from which A was corrected and to which V is also affiliated. It is probable in the case of many readings of A² that they derive from A's exemplar (see pp. 159 f.). This

transcript had been made from it. In other words: text x was written; then copy y was made from it; and after copy y was made, text x was corrected by the person that also wrote text x. Thus, Boter thinks (1989, 128 and 156) that **Sc.** and **a** have been corrected by the scribe himself, but that **Θ** and m (= Vat. 61) derive from **Sc.** and **a** *ante correctionem* respectively. In the case of **A**, however, there is an extra complication, because **A**² not only corrected the MS, but also added the diacritics.

16 **V** agrees in 76a1 and 86a6 with a majuscule correction by **A**². In 56b2 and 79d1 the original reading of **A** has been left unaccented. In other cases (58d6, 66d1, 73a1, 76a1, 86a6) **A**'s reading had got its accent before it was corrected. In 86a6 the correction by **A**² (τεταρτον) has been left unaccented. Thus, **V** agrees both with majuscule and with minuscule corrections by **A**². Secondly, in cases where **VA**² agree, the original reading is either accented or unaccented. A regular pattern, such as '**V** agrees only with minuscule corrections by **A**² in places where **A**¹ is unaccented', is not to be found.

fits in well with the hypothesis that **V** is an independent MS, which is related to **A** through a lost MS close to **A**, but is not dependent on **A**. There are, finally, no cases of significant agreement between later correcting hands in **A** (A^3, A^4 and A^5) and **V** against the other MSS.

The agreement of **V** with **A** before **A**'s original text was erased, however, is not limited to the cases mentioned above. In the places I list below, **V** again agrees with A^{ac} but not exclusively; it also agrees with other MSS. Since **V** is a contaminated MS, as will be proved below, **V**'s readings in these cases may be due to contamination, and do not therefore prove its independence of **A**. Here too, it is reasonable to suppose that **A**'s original reading, which in fact is no longer visible, was the same as **V**'s reading:

45b5	ἥμερον **g**: ἥμε··ρον **A**: ἡμέτερον **VC**: ἡμερινὸν **F**
54b1	διότι δὲ λόγος **VF**: διότι ÷÷ λόγος **A**: διότι δὲ ὁ λόγος **Cg**
54d4	ὅσων A^{2ir}: ὧν **VFCg**
56d1	ἂν A^2 (suppl. in textu): om. A^{ac}**VFCg**
59b6	πλείονα A^{2pl}**F**: πλέον **VCg**
60c2	αὐτῶν **VAFg**: αὐτὸν A^{2pl}: αὐτῶ **C**
60e3	συμπήγνυται **VFCg**: συμπηγνύναι A^{2ir}
64e2	ὅσων **Vg**: ὅσον A^2(-ο-^{ir})**C**: ὅσην (ut vid.) **F**
67b1	αὐτὸ A^2(-ο^{pc}): αὐτὰ **VFCg**
67c4	δὴ **FY**:÷÷δὴ **A**: γὰρ δὴ **VCΘΨ**
69a3	δυνατὰ **VFCg**: δυνατὸν A^2(-ον^{pc})
70b6	αἰσθητικὸν A^{2ir}: αἰσθητὸν **VFCg**
73a3	εἵλιξάν τε **AVFCg**: εἱλίξαντες A^2
74c2	ἀνιδίουσαν **VΘΨ**: ἀνοιδίουσαν A^2(-οι-^{ir}): ἰδίουσαν **C**: ἀνιδροῦσαν **FY**
81b1	τοῦ ζώου **VFCg**: ÷÷ζώιου **A**
84a3	τροφὴ A^2(-η^{ir}): τροφὸν **VFCΨ**: τροφὴν **YΘ**
84d3	πλεύμων A^2(λ ^{ir})C^{ac}: πνεύμων **VF**C^{pc}**g**

If **V** depended on **A**, it would of course be possible that all **V**'s readings which it shares with A^{ac} are due to contamination of **V** from the exemplar or a gemellus of **A**. However, there are two objections to this possibility: Firstly, when two MSS share errors and variants against the other MSS, it is unlikely that the agreement is due, not to common descent, but to the contamination of the second MS from an assumed third MS. Secondly, if **V** were to depend on **A**, one would also be compelled to assume that **V**'s majuscule errors came into **V** through contamination, or to accept that, notwithstanding their appearance, they were made by a scribe who did not copy from a majuscule, but from a minuscule

exemplar. Neither solution convinces me; the agreement of **V** with **A**^{ac} against the other MSS, therefore, is best explained by the assumption that **V** descends from **A**'s exemplar.

I continue with my evidence that **V** is closely related to **A** against the other primary MSS. One type of agreement has been given above. Moreover, in the lists of **A**'s and **FCg**'s variants shared with indirect testimonia (pp. 94 f.; 103 f.) we have seen that **V** usually agrees with **A** against **FCg**. One may also compare the list of **FCg** against **AV** on pp. 132 f. Further arguments for **V**'s relation to **A** against the other MSS will be given here.

1) **V** agrees in word-order with **A** against **FCg**, e.g.:

42a2 τοιοῦτον εἴη γένος **AV** Pr.: εἴη γένος τοιοῦτον **FCg**
42b3 χρόνον βιούς **AV** Pr. Stob.: βιοὺς χρόνον **FCg**
42e5 ἅπαντα ταῦτα **AV**: ταῦτα πάντα **FCg** Pr.
45d7 ὕπνου γίγνεται **AV** Stob. Alex.Aphr.: γίγνεται ὕπνου **FCg**
61e2 τῶν πλευρῶν καὶ γωνιῶν **AV** Simp.: τῶν γωνιῶν καὶ πλευρῶν **FCg**
64b4 εἰς αὐτὸ ἐμπίπτη(ι) **AV** Stob.: ἐμπίπτῃ εἰς αὐτὸ **FCg**
68a1 ἀθρόον καὶ ὕδωρ **AV** Stob.: καὶ ὕδωρ ἀθρόον **FCg**
84d3 παρέχη(ι) τὰς διεξόδους **AV** Gal.: τὰς διεξόδους παρέχῃ **FCg**

2) **V** shares errors with **A** against **FCg**, e.g.:

45c5 ἂν ἀντερείδῃ **Cg** Stob. Alex.Aphr.: ἂν ἀντερείδει **F**: ἀντερείδῃ **AV**: ἀντερείδει **A**^{4ir} Gal.
45d1 ἂν **FCg** Stob. Alex.Aphr.: ἐὰν **AV** Gal.
48b8 οὐδ' ἂν ὡς Hermann: οὐδαμῶς **AV**: οὐδ' ὡς **FCg** Stob. (*neque ad instar* (*syllabarum*) Apul.)
48d5 ἀήθους **FCg**: ἀληθοῦς **AV**
54c8 καὶ σμικρὰ **FCg**: καὶ ο σμικρὰ **V**: καὶ ου σμικρὰ **A** (ου punct. notat **A**^{2})
59b5 ἐκλήθη om. **AV**
60e8 γῆν **FCg**: τὴν **AV**
61a7 πῦρ **FCg**: πυρί **AV**
62d11 ἂν om. **AV**
67b1 δ' add. ante αἰτίας **AV**
68b3 αὐγῇ **FCg**: αὐτῇ(ι) **A** (corr. **A**^{2im})**V** Stob. (sed recte alibi Stob.)
68e7 καὶ τὸ μὲν θεῖον om. **AV** (corr. **A**^{2im})
77c9 κρυφαίους **Cg**: κρυφίους **F**: κρυφαίως **AV**

The agreement in these errors and variants in word-order proves the common origin of **A** and **V** against **FCg**; it is improbable that it results only from contamination of **V** from **A**.

To be sure, **V** depends on a contaminated MS: some readings prove this:

34b5 ἔρημον] ἐξημὸν ἐρημὸν **V**
36b6 πᾶν κατανηλώκει **CYΘ** Pr.: πάντ' ἀναλώκει **A**: πᾶν καταναλώκει **F**: πᾶν ἀπανηλώκει **Ψ**: πάντα καταναλλώκει **V**, which is a conflation of the readings of **A** and **FCYΘ**
40a3 ἀπειργάζετο **FCg**: ἀπήρξατο **A**: ἀπειργάζητο· ἤρξατο **V**
47b6 ἀνευρεῖν **FCg**: εὑρεῖν **A**: εὑρεῖν ἀναιρεῖν **V**
48c6 μήτ' οὖν] μήποτε μήτ' οὖν **V**
53b3 γε **A**: τε γε **V**: om. **FCg** Plu. Simp.
53e6 που] που τοῦ **V**
54b2 κεῖται] ἀνακεῖται· κεῖται **V**
56e7 ὧδε] ὦ τε δε **V**
58d6 ὕδατος] ὑδάτων ὕδατος **V**: ὑδάτων **C**
76a7 τὴν] τὴν τῆς **V**
80c5 καὶ] καὶ κατὰ **V**
92b6 ἔθνος **AF**: γένος **Cg** Ath. Stob.: γένος καὶ γένος **V**. To explain **V**'s strange reading, I suggest that its exemplar had ἔθνος, whereas γένος was entered as a variant in the margin from a MS of the **Cg**-group. Afterwards, a copyist intending to write ἔθνος καὶ γένος (inserting the variant in his text) actually wrote γένος καὶ γένος, an error of anticipation.

I have shown that **V** is related to **A** through common descent. The question now is to which MS **V** is tied by contamination. The above-mentioned passage 92b6 γένος καὶ γένος points to **Cg**. There is more evidence. First, there are variants that **V** shares with **FCg** against **A**, e.g.:

45d8 τῆς ὄψεως **A**: ἕνεκα τῆς ὄψεως **FCgV**: τῆς ὄψεως ἕνεκα Stob.
46d6 καὶ γῆ καὶ ἀὴρ **A**: καὶ ἀὴρ καὶ γῆ **FCgV**
49a5 καὶ **FCgV**: κατὰ **A**
49e8 ἀεὶ **A** Simp. (semel): om. **FCgV** Simp. (bis)
51a3 αὐτῶι **A**: αὐτῶν **FCgV**
57e3 ἐνεῖναι **A**: εἶναι **FCgV** Simp. (bis)
76e7 ἐπειδὴ **A** Stob. Gal. Porph.: ἐπεὶ **FCgV**
78a5 διαχωρεῖ **FCgV** Gal.: διαχωρίζει **A**
78e6 ἰούσης **FCgV** Gal.: οὔσης **A**
88e4 ἐλέγομεν **FCgV** Stob.: λέγομεν **A**

However, instead of constituting an argument for contamination, these places rather serve to isolate the readings of **A**, especially where **FCgV** are supported by ancient testimonia. As **V** does not depend on **A**, the presence of these readings in **V** may very well be due to ordinary vertical transmission rather than to contamination.

But apart from 92b6 γένος καὶ γένος, there are more common readings of **V** with **Cg**, which point to some kind of relation between these MSS against **AF**:

39c4 περιέλθη(ι) **AF**: περιέλθοι **VCg** (falso, but this is a trivial error)
44b8 ὀρθὴ τροφὴ **AF**: ὀρθῇ τροφῇ **VCg** (this error is easily made because of the preceding συνεπιλαμβάνηται)
51b5 τε **AF**: δὲ **VCg** (an error of perseveration after μὲν … δὲ)
55c5 ἐκεῖνο **AF**: ἐκεῖνα **VCg** (a possible variant)
59d2 παιδιὰν **VCg** (recte): παιδείαν **AF**
60a2 σχόντες **A**: ἴσχοντες **F**: ἔχοντες **VCg** (a possible variant)
61c4 εἴδη **VCg** (recte): ἤδη **AF**
68d3 λαμβάνοι· τὸ **VCg** (recte): λαμβάνοιτο **AF**

Besides, **V** has some variants and errors in common with **C** against **AFg**:

44a2 καὶ **AFgC**^{2}: κατὰ **VC**^{ac} (falso; a rather trivial error)
50b8 τε om. **VC** (τε is easily omitted, because δέχεται precedes; in itself, τε is not required)
54d2 ἂν om. **VC** (falso)
57d6 χρήσεσθαι **AFg**: χρῆσθαι **VC** (falso)
58d6 ὕδατος **AFg**: ὑδάτων **C**: ὑδάτων ὕδατος **V** (ὑδάτων is an error through perseveration of τῶν γενῶν τῶν)
62b6–7 ἡμῶν ἡ σὰρξ **AFg**: ἡ σὰρξ ἡμῶν **VC**
71c3 ἄσας **AFg**: ὅσας **VC** (falso)
71c3 τἀναντία **AFg**: ἐναντία **VC** (a variant)
72c1 αὐτῷ(ι) **AFg**: αὐτοῦ **VC** (an error of perseveration; τοῦ γείτονος precedes)
77d3 παρὰ **AFg**: περὶ **VC** (and **Θ**^{2}**β**^{2}**S**, all depending on **C**) (a possible variant)
84d6 διαβιαζόμενον **AFg**: διαβιβαζόμενον **VC** (and **β**) (falso)
84d7 τε om. **VC**

In some of these cases the agreement may easily be coincidental (44a2, 50b8, 58d6, 72c1). Taken together, however, I regard them as a confirmation of **V**'s relation to **C**(**g**) which was established already.

There are also some variants which **V** shares with **g**, or with only **Θ** and **Ψ**, but they are too small in number to be of any real significance:

39a4 τὰ **VΘΨC**^{2}: om. **AF** (**CY** omit the whole sentence) (τὰ is easily omitted, because τάχιστα follows)
44a8 τὰ om. **Vg** (τὰ is easily overlooked in πάντα τὰ παθήματα)
50a5 τις **AFCYΘ**^{2}: τι **VΘ**^{ac}**Ψ** (falso)
69e6 αὖ τὸ **Vg** (recte): αὐτὸ **AFC**
88c4 ἀνταποδοτέον **AFCYΨ**: ἀποδοτέον **VΘ** (a possible variant)

Apart from common readings with **Cg**, and in particular with **C**, **V** also shares some important readings with **F**:

37b7 ἰὼν **VF** Plu. Pr.: ὢν **ACg**: ἐὼν Stob.
37d1 ὂν **VF** Pr. Simp. Phlp.: om. **ACg** Stob.
38c8 ᾔειν **ACg** Eus. Stob.: ᾔιεν Pr.: ἦγεν **VF**
40d8 δέ **ACg** and ancient authors: γέ **VF** Athenag. Eus. (falso)
44a7–8 ταῦτα πάντα **ACg** Pr. (pars codd. Gal.): πάντα ταῦτα **VF** Simp. (pars codd. Gal.)
53a8 εἶχεν **VF** Plu.: ἔχειν **ACg**
56c4 πλήθη **ACg**: πάθη **VF**(also 57c2) (falso)
60c7 τὸ νότερον **ACg**: τονώτερον **VF**(also 62b1) (falso)
60d5 ὕδατος om. **VF** (falso)
85e4 διέσεισε **VF**: διέσωσε **ACg** Gal.
85e5 κρατῆσαι **ACg** Gal.: κρατήσασα **VF** (possible)
88a7 τὰ ἀναίτια **VF**: ταναντία **ACg**
90d3 τὸ **ACg** Iamb.: τοῦ **VF** (possible)
92b7 ἐσχάτας om. **VF** (due to haplography; ἐσχάτης precedes)

As I indicated, there are a few errors among these readings; however, they could also have entered **V** through contamination; the corrector may not have considered them to be errors.

Thus, **V** has readings in common both with **F** and with **C**; was **C** or was **F** the source of correction in **V**'s ancestor? A definite choice cannot be made. It is possible, for instance, that the line of tradition before **V** was contaminated twice, once from **F**, or an ancestor of **F**, and once from **C**, or an ancestor of **C**. But in fact this is just one of the possibilities; too many factors are unknown to us. The first unknown factor: **V**, as I argued, goes back to a MS from which **A** derives as well; a MS which can be reconstructed only to a limited extent. Some of the readings which **V** shares with **F** or with **C** may already have been present in this exemplar. That such a reading is not preserved by **A** may be due simply to correction. That **A**'s exemplar was a corrected MS will be argued elsewhere (pp. 159 f.). A second unknown factor: it can be assumed that there

has been contamination in the exemplar of **C** (and also of **g**). A reading like 85e4 διέσεισε, which only survives in **V** and **F**, might well have occurred in, let us say, the exemplar of **Cg**.

In any case, **V** has some readings which have manifest traces of contamination. Some of them (e.g. 92b6 γένος for ἔθνος) obviously point to the group of **Cg**; it might have been an ancestor of this group, or even **C** itself; one cannot be sure. The common readings of **V** and **F** may be the result of a second process of contamination, but, as I argued above, this is not absolutely necessary.

1.2.2 The Relation between F and Cg.

The relation between **C** and **g** has been discussed before, in the argument for **g**'s primary status. Here, the relation between **F** and **Cg** will be further investigated. The connection between these MSS already appeared in the long list of **A**'s readings shared with the indirect tradition against **FCg**, and also in the list of **FCg**'s readings shared with the indirect tradition against **A**. In the cases mentioned above, **Cg** always stand beside **F** against **A**. In opposition to this agreement between **FCg**, however, there are also cases where **Cg** stand beside **A** against **F**, for example where **F** agrees with the indirect tradition against **ACg** (listed on pp. 98f.). In order to define the position which **C** and **g** take up between **A** and **F**, I shall first put forward more material showing the connection between **FCg** against **A**; next, I shall discuss the common readings of **ACg** against **F**.

The agreement between **FCg** against **A** was demonstrated thus far by places where indirect testimonia support either **A** or **FCg** or both. In the following cases the indirect tradition is not involved:

19c4	γε **A**: om. **FCg**
23b1	οἷον **A**: om. **FCg**
26c5	ταῦτα **A**: om. **FCg**
51a4	δή **AV**: om. **FCg**
57b5	καὶ **AV**: om. **FCg**
65a7	τε **A**: τε καὶ **V**: om. **FCg** (errat Burnet)
69b8	εἰ **AV**: om. **FCg**
70d2	δή **AV**: om. **FCg**
71e5	διά τινα **AV**: τινα **FCg**

Further, there are common transpositions (apart from those where ancient testimonia support either **A** or **FCg**):

51c1 ὄντα ἕκαστα **AV**: ἕκαστα ὄντα **FCg**
55b4 ταῦτα γεννῆσαν **AV**: γεννῆσαν ταῦτα **FCg**
75a4 ταῦτα πάντα **AV**: πάντα ταῦτα **FCg**
83a3 ἀπόλαυσιν ἑαυτῶν **AV**: ἑαυτῶν ἀπόλαυσιν **FCg**
92c5 ἡμῖν φῶμεν **AV**: φῶμεν ἡμῖν **FCg**

Some instances of wrong accentuation or word-division (apart from the examples of readings shared with ancient testimonia) are:

83e3 πληθύσῃ(ι) **AV**: πληθὺς ᾖ **FC** (falso): ᾖ πληθὺς **g** (falso)
86e5 ἢ **A**: ᾖ **FCg** (falso): om. **V** (εἴη Oribasius: ἡ Gal.)
89c3 οὗ **AV**: οὐ **FCg** (falso)
89d3 διαπαιδαγωγῶν **A**: διὰ παιδαγωγῶν **VFCg** (falso)

Other variants of **FCg** against **A(V)** are:

25a4 αὐτὸ **A**: αὐτὸν **FCg**
47b6 ἀνευρεῖν **FCg**: εὑρεῖν **A**: εὑρεῖν ἀναιρεῖν **V**
49b5 χρήσασθαι **AV**: χρῆσθαι **FCg**
53d2 ὀξείας **AV**: δύο ὀξείας **FCg**
55d6 τοῦτον **AV**: τούτων **FCg**
57b4 ἐὰν **AV**: ἂν **FCg**
57b4 ἴῃ(ι) **AV**: ᾖ **FCg**
60d4 γίγνεται **AV**: γέγονε **FCg**
70d2 τῆς **AV**: τὰς **FCg**
71c3 φαντάσματα **AV**: φάσματα **FCg**
75b8 ἀναλογιζομένοις **AV**: λογιζομένοις **FCg**

Theoretically, the agreement of **Cg** with **F** in all these readings could be the result of a correction of the exemplar of **Cg** from an ancestor of **F** (**C** is older than **F** itself), while basically **Cg** would depend on **A**. In reality, however, this possibility is excluded, first because the number of readings shared by **Cg** with **F** far exceeds the readings shared by **Cg** with **A**; but more important is the nature of the conjunctive readings of **FCg**, which include a few variants and errors due to wrong accentuation or false word-division, and a good number of variants in word-order. Certainly, there are not many real conjunctive *errors* of **FCg**, but their small number may be due to the fact that the exemplar of **Cg** was corrected to some extent.

It is also possible that **Cg**, representing a tradition independent of **AV** and **F**, go back to an ancestor which was contaminated in two directions, viz. both

with **A**(**V**) and with **F**. However, as the instances of agreement of **Cg** with **F** can be ascribed to common descent, it is not *necessary* to assume that there has been contamination with **F**.

When dealing with the common readings of **Cg** and **F**, I may also add those places where **CF** agree against **Ag**, or where **Fg** agree against **AC**. I assume that in these cases the agreement with **A**, usually in correct readings, is due to contamination, whereas the agreement with **F** is due to common descent. Thus, **C** shares variants and errors with **F** against **AVg** in, e.g.:

25b2 αὕτη **Ag** Pr.: αὐτῇ **CF** (falso)
33a1 ἕν, ἅτε **Ag** Pr. Stob. Phlp.: ἕνα τε **CF** Pr.(pars codd.) Stob.(alibi) (falso) (corr. **C**²)
41e1 ὡς **AVg** Plu. Gal. Alb. Pr.: om. **CF** (falso)
42a5 μίαν **AVg** Stob.: om. **CF** Pr. Stob.(alibi) (a variant) (corr. **C**²)
44c5 δεῖ **AVg** Pr.: om. **CF** (an error through haplography with the following διελθεῖν) (corr. **C**²)
45e2 διαχεῖ τε **AVg** Alb.: διαχεῖται **CF** Stob. (a variant)
50d4 ἐκγόνω(ι) **AVg** Simp. Stob.: ἐγγόνω **CF** (falso) (corr. **C**²)
51e1 διότι χωρὶς **AVg**: χωρὶς διότι **F**: χάρις· διότι **C** (falso) (corr. **C**²)
66d1 τὴν **AVg** Stob.: om. **CF** (falso)
71a7 τούτω(ι) **AVg**: τοῦτο **CF** Gal. (a variant)
87d3 οὐδ' ἐννοοῦμεν **AVg**: οὐδὲ νοοῦμεν **CF** (a variant) (corr. **C**²)
87d5–6 συμπαγῆτον **AVg**: ξυμπαγῆ τὸν **CF** (falso) (corr. **C**²)
87d6 τούτω(ι) **AVg**: τοῦτο **CF** (falso) (corr. **C**²)
87d7 συμμετρίαις **AVg**: ἀξυμμετρίαις **CF** (falso) (corr. **C**²)

I argued before that **C** and **g** derive from a common exemplar against **AVF**; if I assume that the agreement of **C** and **F** is due to common descent, then **g** must have been contaminated from **A**. Likewise, if **g** shares a variant or error with **F** against **AVC**, **C**'s agreement with **A** must be due to contamination. Some instances of **g** agreeing with **F** against **A**(**V**)**C**:

17d1 μίαν ἑκάστην τέχνην **FA**²ⁱᵐ Stob. (errat Burnet): ἑκάστη τέχνη **g**: καὶ ἀφ' ἑκάστου τῇ(ι) τέχνῃ(ι) **AC** (a variant) (καὶ ἀφ' erasit postea **C**)
18a1 ἅτε **Fg C**² Calc.(*utpote*): om. **AC**
18d3 ἄνωθεν **Fg** Stob. (recte): ἄνω **AC** (a variant)
20a8 ἱκανὴν **AC** Pr.: ἱκανῆς **Fg** (a variant)
28a1 ἀεὶ **AC** with many ancient authors: ἀεὶ punctis notat **A**²: om. **Fg**, also with many ancient authors (among them Cic.)
29b8 ἀνικήτοις **A** Pr. (*neque convinci potest* Cic.): ἀνικήτους **A**²**C**: ἀκινήτοις **Fg** Pr.(*in Prm.*) (a variant)

47b5	τούτου **AVC**: τοῦτο **Fg** (a variant)
53d6	δ᾽ ἔτι **AVC** Just.Phil. Simp.: δέ τι **Fg** (falso)
57d1	ἓν ἑκατέραν **Fg** Simp.: ἓν ἑκάτερον **V**: ἐν ἑκατέρα(ι) **A**^{2}**C** (falso)
59b7	δέ, τῇ(ι) **AVC**: om. **Fg** (a variant)
60d8	λίτρον **AC**: νίτρον **FgV** Gal. (a variant)
66b2	καὶ **FgVA**^{ac} Gal. (errat Burnet): om. **C** Stob.: punct. notat **A**^{2}
73e2	ἐφύρασε **AVC**: ἀνεφύρασε **Fg** Phlp. (a variant)
74e9	κωφότερα **AVC**: κουφότερα **Fg** (falso)
75a2	ἄναρθρα **AVFg**: ἄρθρα **A**^{2im}**C** (falso)
76a6	ἅμμα **AC**: ἅμα **FgV** (falso)
78c5	πλεύμονα **AC**: πνεύμονα **FgV** Gal. Alb. (falso)
81e1	δ᾽ ᾗ(ι) **ACV** Stob.: δὴ **Fg** (falso)
90b2	τετευτακότι **AVC** (with Etymologica): τετευκότι **Fg** (falso)

As for the conjunctive readings of **A**(**V**)**Cg** against **F**, those cases where **ACg** agree in the correct reading, whereas **F** has a manifest error, can be dismissed beforehand; as **Cg** do not depend on **F**, their correct readings with **A** do not presuppose contamination.

By contrast, in cases where **F** has a good reading, instances of agreement between **Cg** and **A** require an explanation. Two differents accounts can be given:

1) **Cg** are contaminated from **A**, taking for granted that **Cg** are connected through common descent with **F**, as argued above. However, where **Cg** share manifest errors with **A** against **F**, this explanation is not very plausible; readings which are manifestly wrong will not readily be transmitted through contamination, although this is not excluded.

2) **F** is contaminated from another (unknown) source against **ACg**. In that case it is assumed that, say, the exemplar of **F** originally agreed with **ACg**, but was corrected through contamination from another MS, or through conjecture, with the result that **F** now has a correct reading against **ACg**. In this way even agreement in error between **ACg** can be accounted for. That both **Cg** and **F** go back to a contaminated or, if one likes, a recensed MS, will be argued elsewhere below (pp. 138f.). I think it therefore perfectly possible that the agreement between **ACg** against **F** is the result of either contamination of **Cg** from **A**, or correction of **F** from a lost source which preserved the correct reading.

In order to investigate both possibilities, the first question one might ask is whether there are readings of **Cg** shared with **A** which cannot be accounted

for by contamination. In order to answer this question I give a review of the relevant places. There are indeed some common errors of **Cg** with **A** against **F**. Deneke (1922, 15 ff.) notes some instances, including:

58c6 ἀπιὸν **F** Gal.: ἀπτὸν **AV**: ἅπτον **Cg**
68b3–4 μιγνυμένου **F**: μιγνυμένη(ι) **AVCg** Stob.
77e6 διάδηλον **A²F** Gal.(lemma): διαδιδόν **AVCg** (διαδιδόμενον **Y²Ψ**): διαδιδῶται Gal.(comm.)
85e4 διέσεισε **FV**: διέσωσε(ν) **ACg** Gal.
86e3 ἄκοντι **F** Gal.: κακόν τι **AVCg**

Although the variants of **ACg** here are false, in my opinion they are not too manifestly so, and therefore, I will not entirely exclude the possibility that they are intrusions in **Cg** caused by contamination. One might imagine that a corrector of the exemplar of **Cg**, discovering these variants in **A**, judged them interesting enough to be added as a variant in the margin or above the line in his own copy. Deneke, however, assumes that an ancestor of **F** had been corrected here against his own exemplar, which had the same reading as the one preserved by **ACg**; **F** then would have been corrected from a lost independent MS which preserved the authentic reading. This indeed seems likely, but I want to stress that it is not the only possible explanation.

In the next four cases too, **ACg** agree in error against **F**, whereas **A²** chose **F**'s side:

26c1 παιδιᾶς **FA²**: παιδικῆς **ACg**
43e1 διαφθορᾶς **FA²**: διαφορᾶς **ACgV**
44c3 ἀνόητος **FA²V** Pr. Simp. (*cum stultitia* Calc.): ἀνόνητος **Cg** (and **A**^{ac}, I assume)
59b6 πλείονα **FA²**: πλέον **CgV** (and **A**^{ac}, I assume)

Again, the corrector of **Cg** may have thought these variants worth adopting, but the fact that **A** in these cases has been corrected, in particular in 44c3 and 59b6, where **A²** erased the original reading completely, excludes correction of **Cg** from **A**. Of course, instead of **A** itself, a MS related to **A** may have served as the source of correction in **Cg**.

In quite a number of cases Burnet chooses **F**'s reading in preference to **AY** (**CΘΨ** are not reported by Burnet), where, in my opinion, it is not at all clear that **F** is to be preferred, e.g.:

22c1 κατὰ **F** Clem. Pr.: καὶ κατὰ **ACg** Rivaud
28b1 γεγονὸς Pr.: γεγονὼς **F**: τὸ γεγονὸς **ACg** Stob. Rivaud

29b7 καὶ add. post οἷόν τε **F** (according to Burnet) **AP** Pr. (according to Rivaud); in fact, καὶ is nowhere to be found, neither in the MSS, nor in Pr.

33a7 ἕνα **F**: ἓν **ACg** Pr. Simp. (Burnet's report is wrong here) (*unum opus* Cic.; *unum* Calc., with **ACg**). Cf. Deneke (1922, 11f.), who prefers ἓν … αὐτὸ with **A**.

37b7 ἰὼν **FV** Plu. Pr. (*fertur* Calc.): ὢν **ACg**: ἐὼν Stob.(codd.) (*immutatus et rectus* (ergo ὢν) Cic.). Rivaud adopts ὢν.

37d1 ὂν **FV** Pr. Simp. Phlp.: om. **ACg** Stob. After τυγχάνω the participle of εἶναι is sometimes omitted; see Dodds' note on *Grg*. 502b6 and Adam's on *R*. 369b6.

41a7 δι' **F**: ἃ δι' **ACgV** Pr. Stob. Them. Mich.: τάδε **A**^{2im}. Although I do not choose the reading of **ACg** and the testimonia, I am less sure than Taylor (1928), who comments *ad locum*: "I cannot doubt that this (sc. the text of **F**) is what Plato wrote."

47a5–6 καὶ ἰσημερίαι καὶ τροπαὶ **F**: om. **AVCg**, non vertunt Cic. Calc. According to Deneke (1922, 18), who follows Wilamowitz (1919, 336 n. 2), these words should be left out.

55d5 θεόν **FΘ**^{2} Phlp.: θεός **ACV** Rivaud: om. **g**. While Taylor (1928 *ad locum*) chooses θεόν ("**F** alone has kept the obviously correct text"), Wilamowitz (1919, 392) calls θεόν absurd; θεός may have been inserted, he adds, because τὸ παρ' ἡμῶν was not recognised as subject, or θεός is a corruption of θεὸν, "dass verteufelt nach dem Zusatze eines Monotheïsten klingt."

65a7 τε **A**: τε καὶ **V**: om. **FCg** (rightly Rivaud; Burnet errs)

67c2 τὰ is not only read by **F**, but by **ACV** as well (rightly Rivaud; Burnet errs).

79d7 τοῖν **F**: ταῖν **AVCg** Gal. Stob. Mich.

84e10–85a1 ἐπιγιγνόμενοι **F**: ἐγγιγνόμενοι **ACVΘ**: γιγνόμενοι **YΘ**

88a7 τὰ ἀναίτια **FV**: τἀναντία **ACg**. Taylor *ad locum* argues for the reading of **F**.

90c3 ἀνθρωπίνῃ φύσει **F** Gal. Iamb.: ἀνθρωπίνη φύσις **AVCg**. The use of a personal subject with ἐνδέχεται is paralleled in *Ti*. 69a2 and *Sph*. 254c8; a personal subject with an infinitive occurs in *Lg*. 834d6 and Thuc. 1.142. On the other hand, LSJ give some examples of the impersonal construction of ἐνδέχεται, construed, however, with an accusative and infinitive, not with the dative and infinitive. ἐνδέχεται with the dative of a person occurs in the meaning 'it is allowed' in Xen. *Hier*. 4.9 and Demosth. 29.50.

90c5 ἑαυτῷ Gal. Iamb.: αὑτῷ **F**: ἐν αὑτῷ(ι) **ACg** Rivaud: ἐν ἑαυτῷ **V**

In the same way it is possible to defend a number of readings of **ACg**, where the reading of **F** and **A**^{2} has been followed by Burnet:

25c3–4 τρόπαιον **FA**^{2}: τρόπαια **ACg** Pr.

25d1 ἐπελθούσης **F**^{2}**A**^{2} Pr.: ἐλθούσης **AFCg**

26c8 νῦν **FA**^{2}: om. **ACg**

29c8 μεμνημένους **FA²** Gal. Stob.: μεμνημένον **ACg** Pr.
69a8 ἐπανέλθωμεν **FA²**: ἀνέλθωμεν **ACg**: ἔλθωμεν **V**

I have discussed all these places of agreement between **ACg** against **F** in order to show that in most cases one is not justified in using them as examples of an agreement in error between **ACg**. However, there are a few common errors, which cannot plausibly be put down to contamination; accordingly, I ascribe them to common descent, assuming that **F** in these cases was corrected.

To sum up: Agreement between **ACg** against **F** is the result either of contamination of **Cg** with **A**, or of correction of an ancestor of **F** from a source outside the tradition of **ACg**. For other indications of contamination of the exemplaria of both **Cg** and **F**, see the next section.

1.2.3 The Relation between AV and FCg

Now that the connection between **A** and **V** has been established on the one hand, and between **F**, **C** and **g** on the other hand, the MS tradition of the *Timaeus* can be divided roughly into two groups, **AV** representing one line of the tradition, and **FCg** representing the other line. Not one of these MSS, however, has remained unaffected by contamination. **F** shares readings with ancient testimonia against the other MSS; that these readings, or at least some of them, may be the result of a revision, or of contamination from a lost MS, has been argued above (pp. 135 f.).

At any rate, there are obvious traces of contamination in **F** (cf. Deneke 1922, 17):

20e1 ἡμῖν add. post οἰκεῖος **F** (Pr. adds ἡμῖν after οἰκεῖος too, but omits ἡμῖν after φίλος)
48a7 ᾗ] ἧς ᾗ **F**
52b4 χώραν] χώραν μοίραν **F**
57b5–6 διαλυθέντα **AV**: διάλυτα ὄντα **A²ˢˡCg**: διάλυτα ὄντα λυθέντα **F**

As for **A**, its many corrections by the scribe himself prove that the MS presents a heavily corrected text, in which many readings were entered from elsewhere, for instance from the **F**-tradition (some examples are given in the next chapter in the section about the corrections in **A**, p. 160). This means that the term "tradition" can only be applied to **A** with some reserve. From its many good readings, it is clear that **A** preserves a large amount of authentic material, but the text is obviously the result of a good deal of scholarship, as we assume that different texts which were available were being collated; it is not clear when this took place. So we cannot say that the text of **A**, as we have it, is more or less

a copy of a MS which existed in antiquity, **A** being in all probability the distillate of more than one tradition.

V is contaminated from a MS (or more MSS) of the group **FCg** (see above pp. 129ff.).

As to **Cg**: on pages 134f. I have pointed to a number of correct readings in **C**, shared with **A**, where **g** agrees in error with **F**. In order to account for this agreement between **C** and **A** I assume that (an exemplar of) **C** has been contaminated to some extent from (a source related to) the **A**-tradition. Besides, on pages 182ff. I mention a number of characteristics which seem to be the result of a deliberate revision of the text. On page 134 I have also pointed to a number of correct readings in **g**, shared with **A**, where **C** shares errors with **F**. In order to explain this agreement between **g** and **A** I submit that (an ancestor of) **g** had been contaminated, just like **C**'s exemplar, from (some source related to) the **A**-tradition. Some double readings in **g** which point to contamination are:

37b4 κατὰ] κατὰ πρὸς (corr. **Θ²**)
68d6 ἱκανῶς] ἱκανὸς ὡς **Y**: ἱκανῶς ὡς **ΘΨ** (corr. **Θ²**)

The latter case is also adduced by Deneke (1922, 11 note) in his argument for contamination in (**g**'s derivative) **Y**.

Another argument for my hypothesis that there has been contamination in **g** can be found in the discussion of the relations between **YΘΨ** (see e.g. on p. 120).

So the exemplars of **C** and of **YΘΨ** may have been subjected individually to contamination; it is also imaginable that contamination took place in the supposed *common* exemplar of **Cg**, but there are no specific indications of this (see also p. 178 where I conclude that there is little reason to think that the common exemplar of **Cg** was the result of an elaborate revision of the text).

The next question is whether the two traditions have errors in common which point to a common source in which these errors were present. An affirmative answer is given by Deneke (1922, 5–8), who records common errors in both traditions; some of them are:

33a3 συστάτῳ Pr. Phlp.: ξυνιστὰς τῶ(ι) **A** Phlp.(alibi): ξυνιστᾶ τῶ **F**: ξυνιστᾶν τῶ **g**: τῶ **C**: τὰ τῶ Ph.
43d7 λυταὶ **A²** (λ ^ir^) Pr.(comm.) (*dissolvi* Calc.): αὗται **FVC²ΘΨ** Pr.(lemma): αὗται **Y**: αὐταὶ **C**
50e7 ἀώδη β² (*nullius ... odoris proprii* Calc.): εὐώδη **AFCg** (ἐβώδη **V**)

53b2 ἄττα β[ir]: αὐτὰ **AFCgV** Plu. (Burnet's report is wrong) Simp.
60d6 ἁλμυρώ τε ὄντε Schneider: ἁλμυρῶ(ι) τε ὄντι **AFCgV**
60d6–7 ἡμιπαγῆ γενομένω Schneider: ἡμιπαγεῖ γενομένω(ι) (-ει A[2ir]) **AFCgV** (but according to Taylor (*ad locum*) ἡμιπαγεῖ is the usual dual form)
60d7 λυτὼ Schneider: αὐτῶ(ι) **AFCgV**
61d2 δυνατὰ Lindau: δύναται **AFCgV**
63e3 ἀνευρεθήσεται β[ir]: ἂν εὑρεθήσεται **AFCgV**
70c3 οἴδησις β[2]: οἴκησις **AFCgV** Gal.
78b5 ἔχον β[2] **Vat.**: ἔχοντος **ACgV** Gal.: ἐχόντων **F**
88a5 σαλεύει **A**[2im]: λύει **AFCgV**

This evidence, however, is not very strong; 43d7 and 60d7 find their origin in the misreading of majuscule script, but the error may have been made independently in the two traditions. Note that in Proclus' lemma the same error has been made; we do not know, however, whether Proclus himself quoted αὗται or whether a scribe of the text of Proclus is responsible for the error—we find elsewhere that Proclus' lemma differs from the text as understood in his commentary (cf. Diehl 1900, 251). Nor is coincidence excluded for the other errors; for example 50e7 εὐώδη finds its explanation in the preceding εὐώδη; 53b2 αὐτὰ in the preceding αὐτῶν; 88a5 ποιοῦσα σαλεύει easily causes ποιοῦσα λύει by haplography; moreover, σαλεύειν is an uncommon verb. Only at 33a3 is coincidence improbable.

Some other arguments by Deneke (*l.c.*) do not convince me, e.g.:

43c2 πάγῳ Pr. (lemma, comm.): non vertit Calc., om. MSS. Deneke and Carlini (1972, 106) think that πάγῳ is required, but in my opinion this is not necessarily so, because it is not impossible to consider στερεόν a substantivated adjective.
70d3 μάλαγμα Longin. Alb.: ἅλμα μαλακὸν **g** Gal.: ἅλμα μαλακὸν **CF**: ἅμμα μαλακὸν **A** (ἅμ[ir]): σῶμα μαλακὸν **V**. Deneke comments: "ἅλμα μαλακὸν interpretamentum vocis μάλαγμα esse videtur"; this may be right; see also Taylor (1928) *ad locum*; one cannot, however, be sure that μάλαγμα is the original reading and not ἅλμα μαλακόν.

Thus, there are only very few places which allow us to reconstruct a common source by means of some particular errors. However, I will not say that Deneke's conclusion that all MSS ultimately derive from one source is definitely wrong. I just think that the indications of this in the *Timaeus* are fewer in number than Deneke assumes. That the Plato tradition stems from one archetype is also accepted by Pasquali (1952, 251f.) with the argument that all MSS contain their Platonic dialogues in an order which at least presupposes the tetralogical

division (this argument was already developed by Schanz 1874, 12–20; see also Alline 1915, 176).

The two traditions already existed in antiquity, as becomes clear from examples where both **AV** and **FCg** are supported by ancient testimonia against one another:

28a1 ἀεὶ **AC** Ph.(sed om. alibi) Just.Phil. Gal. Eus. Thdt. Phlp. and others: ἀεὶ punctis notat **A**²: om. **Fg** Cic. Cyr. Athenag. Olymp. Nicom. Calc. Pr. Simp. and others. (**C** has been corrected from **A**, I suppose)

28a6 οὖν **FCg** Stob.: om. **A** Pr.

28b4 δ' **A** Phlp.: δὴ **FCg** Pr.

36e1 συναγαγὼν **AV** Pr.(comm.) Simp.: ξυνάγων **FCg** Pr.(lemma)

38d7 ἱδρύσατο **AV** Pr.(lemma): ἱδρύσαντο **FCg** Stob. (Pr. in comm.: ἔν τισιν ... ἱδρύσαντο)

40d1 οὐ **AV** Cic.: om. **FCg** Pr. Calc. (punct. notat **A**²)

41a2 ἴσμεν **AV** Cyr. Phlp.: ἴσμεν πάντας **FCg** Eus. Athenag. Pr.

41a8 μὴ **AV** Cic.(*me invito*) Ph. Eus. Athenag.: om. **FCg** Cyr. Hipp. Calc. Pr. Simp. Stob. Phlp. Them. (punct. notat **A**²)

42a5 μίαν **Ag** Cic.(*unum*) Gal. Stob.: om. **FC** (sed corr. **C**²) Calc. Pr. Stob. (alibi) (**g** has been corrected from **A** I suppose)

42b2 δίκῃ(ι) **AV** Alb. Stob.: ἐν δίκῃ **FCg** Pr.

45c5 ἂν **FCg** Stob. Alex.Aphr.: om. **AV** Gal.

45c6 τῶν **AV** Stob. Alex.Aphr.: τὸ **FCg** Gal.

45d1 ἂν **FCg** Stob. Alex.Aphr.: ἐὰν **AV** Gal.

66a1 ὁπόσοις **AV**: ὁπόσα Gal.: ὅσοις **FCg** Stob.

79d1 τἀντὸς **CF**: τὰ ἐντὸς Stob. Mich.: τ' ἐντὸς **V**: πάντως **A** Gal. (bis; sed semel fecit τὰ ἐντὸς cod. P² Gal.): παντὸς **g**

80a3 ταχεῖς τε καὶ **AV** Gal.: ταχεῖς καὶ **FCg** Stob.

Besides 40d1 οὐ and 41a8 μὴ Deneke mentions a number of places where **A** agrees with Cicero against **FY**. On close examination Deneke's arguments appear to be invalid, in the first place because it is far from certain that Cicero's translation presupposes the text given by **A**, as Deneke too readily assumes at some places, for example:

31a6 ἐκείνω **F**: ἐκείνωι **A**: ἐκεῖνο **Cg**: *qui eum contineat* Cic. Deneke comments: "(Cicero) legit ergo falsum ἐκείνῳ".

39a4–5 ὑπὸ τῶν βραδύτερον ἰόντων **FCg**: ὑπὸ τῶν βραδυτέρων ἰόντων **A**: *a tardioribus* (ἰόντων not translated) Cic. Deneke comments that it seems that Cicero read βραδυτέρων.

In other cases Deneke's hypothesis does not hold, because **Y** (as well as **C**, which was not taken into account by Deneke) does not in fact agree with **F**, but with **A**, for example:

37b7 ἰὼν **F** Plu. Pr. (*fertur* Calc.): ὢν **ACg** (*immutatus et rectus* Cic.)

29b8 ἀνικήτοις **A** Pr. (*neque convinci potest* Cic.): ἀνικήτους **A**^{2}**C**: ἀκινήτοις **Fg** (Calc. reads *inexpugnabilis*, but this is possibly a translation of ἀμεταπτώτους; see Waszink 1975, ad loc.). At this place Cicero may have been contaminated from an ancestor of **A**, but it is also possible that **g** was corrected from the **F**-tradition or independently.

Apart from the examples given, there are numerous places where **A** is supported by ancient witnesses against **FCg**, or where **FCg** are supported against **A** (see pp. 93 ff. and 103 f.), but only the manifest errors among them prove that both readings existed in antiquity. A few errors are:

74c2 ἀνιδίουσαν **VΘΨ**: ἀνοιδίουσαν **A**^{2}(-οι-^{ir}): ἰδίουσαν **C**: ἀνιδροῦσαν **FY** Gal.

78c5 πλεύμονα **AC**: πνεύμονα **VFg** Gal. Alb.

85d3 ἐν ψύξει **A**: ἐν ψύχει **A**^{2sl}**VCg**: ἐν ψυχῇ **F**: ἐμψύχει Gal.

The opposition **AV** + ancient testimonia against **FCg** + ancient testimonia is not the only one, for at quite a number of places **F** is supported by the indirect tradition against **ACg**. The instances are cited in the argument for **F**'s independence (pp. 100 ff.).

In six cases Proclus testifies to the existence in his time of two variants which are both represented in our medieval MSS:

26c3 γραφῆς **ACg** Pr.(lemma): βαφῆς **F**: τῆς γραφῆς ἢ τῆς βαφῆς—λέγεται γὰρ ἀμφοτέρως Pr.(comm.)

27c5 ἢ … ἢ **C**: ἦι … ἢ **A** (sed ι puncto notat **A**^{2}): ἤ … ἤ **Fg** (Pr. found both variants in other authors; for his remark *ad locum*, see Burnet's apparatus).

30a2 φλαῦρον **ACg** Pr.(lemma) alii: φαῦλον **F** Plu. Pr.(when citing this passage elsewhere in his commentary)

38a4 χρόνου **A**: χρόνον **VFC** (**g** omits the whole passage) Pr. et alii. (Pr. has χρόνον in his lemma and in his commentary; but elsewhere in his commentary he quotes the passage with χρόνου)

38d7 ἱδρύσατο **AV** Pr.(lemma): ἱδρύσαντο **FCg** Stob.(in his commentary Pr. notes: ἔν τισιν … ἱδρύσαντο)

40b8 ἰλλομένην **F** Plu. Pr.(lemma) Arist.: εἰλλομένην **A**: εἰλλομένην Gal: εἰλομένην **C**: εἰλομένην **V**: εἰλουμένην **gC**^{2} (the latter reading was rejected by Pr., who found it in a work of Heraclides Ponticus)

In two cases where **F** shares a variant with Plutarch, the readings of **ACg** appear to enjoy even older support, as Cicero already bears witness to them:

30a5 ἤγαγεν **AVCg** Cic.(*adduxit*) Eus.(pars codd.) Simp. Stob. Phlp. et alii: ἦγεν **F** Plu. Pr.(ἄγοντα citat Eus.; alibi pars codd. Eus. ἦγεν)

36b1–2 συνεπληροῦτο λείπων **ACg** (λιπῶν (sic) **V**) Pr. Cic.(*sesquitertia omnia explebat, cum particulam singulorum relinqueret*; see for this translation also Deneke 1922, 10): ξυνεπλήρου τὸ λεῖπον **F** Plu.(bis) Porph.

With Galen, **F** shares a number of good readings against **ACg**, for instance:

58c6 ἀπιὸν **F** Gal.(*Plac.*): ἁπτὸν **AV**: ἅπτον **Cg**

86e3 ἄκοντι **F** Gal.(*Corporis Complexiones etc.*): κακόν τι **AVCg**

But **F** also shares a number of readings with Galen, whereas **ACg**, remarkably enough, are supported by another of Galen's quotations:

77e6 διάδηλον **F** Gal.(*In Pl. Ti. comm.*; lemma) **A**^{2sl}: διαδιδὸν **AVCΘY**: διαδιδόμενον **ΨY**^{2}: διαδιδῶται Gal.(comm.)

78a4 σμικρομερέστατον **AVCg** Gal.(*In Pl. Ti. comm.*; lemma): σμικρομερέστερον **F** Gal.(*Plac.*)

79a4 σώματος **AVCg** Gal.(*In Pl. Ti. comm.*; lemma; σώματος is added by a later hand) Longin.: στόματος **F** Gal.(*Plac.*)

79c6 στόματος **ACg** Gal.(*In Pl. Ti. comm.*; lemma; στόματος is added by a later hand) Mich.: σώματος **F** Gal.(*Plac.*, sed recte in comm.): στώματος **V**

F thus represents a line of the tradition which was already formed in the days of Plutarch and Galen, i.e. the beginning of the second century AD.[17] Dodds (1959, 42 and 58) argues that in the *Gorgias* the **F**-tradition was formed in the second century AD, and the same conclusion is reached by Boter (1989, 78) for the **F**-tradition of the *Republic*. If my hypothesis that **Cg** have a common exemplar with **F** against **A** is right, there are good reasons to assume that this common source dates from or even before the beginning of the second century AD.

The first reason may be the agreement of **F** with Plutarch and Galen. However, this argument is not conclusive, for it is possible that this agreement results from a later contamination of (the exemplar of) **F** from a text which was

17 For the (untenable) conclusions drawn by Deneke from this agreement between **F** and Galen, see below, n. 18.

used by these authors. Another possibility is that the exemplar of **Cg** originally shared **F**'s reading (with Galen and Plutarch), but was subsequently contaminated from **A**.

A second reason for an early dating of the exemplar of **FCg** is that **F** has a large number of peculiar readings (*inter alia* interpolations of particles and explanatory words; see pp. 168 ff.) which point to a text which circulated among a broad reading public, passing through many hands. Such 'commercial' texts already existed in antiquity; Burnet and Stuart Jones have pointed to agreements in this respect between **F** and Eusebius among others (see below, p. 168 f.). As **Cg** do not share these readings with **F**, one may safely assume that the source of **FCg** must be dated before this process of commercialising. Ergo, if we use the evidence of Eusebius as a *terminus ante quem*, the exemplar of **FCg** must be dated at least some time before the first half of the fourth century. Thus, with this argument we come very near to a confirmation of the former hypothesis that the exemplar can be dated to the second century AD.

Hardly anything can be said as to the time when **C** and **g** went their own ways. As **Cg** share errors against **F** it is at any rate probable that they separated after the **F**-tradition had been formed. Errors and variants of a similar kind to those which characterise **F** as a 'commercial' text also occur, at other places but with no less frequency, in **C** (against **g** and the other MSS), as I have observed (see p. 182). From this similarity to **F** one is tempted to infer that the **C**-tradition, too, was already separated in antiquity; unlike **F**, however, apart from these errors **C** does not possess such a considerable number of readings in which it agrees with ancient testimonia against **g** and which would confirm an early dating. I am not even certain that the exemplar of **Cg** was a MS written in majuscules. **C** has some majuscule errors against **g** (see p. 100), both MSS have some errors due to wrong word-separation against one another (see p. 100 and 105), accentuation errors are very frequent in **C** (see p. 185, sub b); all these things indeed point to a majuscule exemplar of **C** against **g**, but it cannot be excluded that many of these errors were originally also present in **g**, but afterwards removed through contamination or simply correction. On page 112 I have argued that a revision of the source of **g** probably took place not long before the thirteenth century, given the low number of majuscule errors in **YΘΨ** and of their cases of agreement with the indirect tradition.

As to what happened before the second century AD Deneke has some speculations,[18] but I agree with Boter's conclusion for the *Republic* (1989, 78) that

18 Deneke (1922, 18–22) develops the following theories: 1) **AFY** go back to an edition by Pomponius Atticus (ca. 60 BC). This idea had already been developed by Usener (1914,

it is impossible on the evidence we have, to establish "at what time before the second century AD and under what circumstances the different branches of the medieval tradition came into existence."

1.3 *Section 3: The Value of the Different Manuscripts for the Constitution of the Text*

A and **F** are the most important MSS. Each has manifestly correct readings which have not been preserved in the other. Neither of them, therefore, can be dispensed with. Each represents a different line of the tradition, lines which already existed in antiquity. The task of the modern editor in fact is to choose between the different readings which **A** and **F** hand down to us. The value of **V**, **C** and **g** is far more limited; **V** stands with **A**, **C** and **g** basically side with **F**, but probably all three have been contaminated: **V** from **FCg**; **C** and **g** from **A**. The consequence is that in these MSS the lines of the tradition which go back to antiquity are confused. However, **V** is independent of **A**, and serves to extend our knowledge about this side of the tradition on at least a few points. **C** and **g** are independent of **F** and give us some additional information about that side of the tradition. Moreover, in a few cases where both **A** and **F** are corrupt, either

143 ff.) and before him by Schanz (1877a, 488). The argument is that **AFY** share the reading ὑφ᾽ ἑαυτοῦ in *Ti.* 77c4, which Galen (in his commentary on the passage) claims to have found in the *editio atticiana*, whereas he read ἐξ ἑαυτοῦ in other editions. The argument, however, is invalid, because ὑφ᾽ ἑαυτοῦ is the correct reading and there is no question of agreement *in errore* (see also p. 37).

2) **FY** (without **A**) are dependent on a later recension, dating from ca. 10 BC. This recension implied a correction of the *editio atticiana* with the help of an unknown source.

3) **F** alone goes back to another recension, dating from shortly after the recension of 10 BC, again made with the help of another source. This would account for, among other things, some correct readings in **F** against **AY**.

From the agreements between **F** and Galen it is evident that Galen used the **F**-tradition. Galen, Deneke continues, refers somewhere (*Plac.* 8.9.11; p. 534,32–33 De Lacy) to a *Timaeus* passage by indicating the number of the line. This presupposes that the edition used by Galen (which was the **F**-edition) was already widespread and in common use. Thus, the **F**-tradition must have been already known in Galen's days. Deneke assumes therefore that **F** goes back to an edition made about 35 AD which was supposedly the work of Thrasyllus.

It should be said that the assumption that Thrasyllus edited a text is based on pure speculation (cf. Carlini 1972, 48 (n. 26) and 59). Secondly, it is not at all clear whether Galen always used only one definite edition. A third objection is that Deneke makes too little allowance for the part contamination may have played in the MS tradition. When, for example, **A** shares a reading with Cicero against **FY**, this does not imply that a sort of MS **A** already existed in Cicero's time.

V or **Cg** has apparently preserved (or conjectured?) the correct text. In order to clarify their positions, I discuss first **V**, then **C** and **g**.

As has been said, **V**'s significance for the constitution of the text is restricted: **V** has preserved some readings which originally found their way into **A**, but were erased from **A** afterwards (at times, the original reading of **A** can still be vaguely discerned). Thus, with the help of **V** we are able to reconstruct some readings which had been in **A**'s exemplar, but are no longer in **A** itself. On the other hand, in cases where **V** agrees with **FCg** against **A**, in spite of its close relation with **A**, **V** serves to isolate **A**'s reading: possibly **A**'s exemplar had the same reading as **FCg**; the scribe of **V**'s ancestor then followed his own exemplar, but the scribe of **A** made an error, or wrote a personal variant. Nevertheless, because **V** is a contaminated MS, we cannot be quite sure whether a reading of **V** came from its own exemplar or from a correction source. In short, **V** gives us a modest opportunity to take a furtive look behind the scenes of **A**, and catch a glimpse of the tradition which resulted in **A**.

The value of **Cg** for the constitution of the text:

1) When **Cg** agree with **F** against **A**, it serves to establish that the variant or error is more than a *lectio singularis* of **F**, and that it dates from antiquity; we have seen above that **Cg** probably separated from **F** before the third century AD (pp. 143 f.). The same holds true when only **C** or **g** agrees with **F**; in the former case **g** has probably been corrected from **A**, in the latter **C** has probably been corrected from **A**. The support given by **Cg** to a variant in **F** does not imply that this reading has to be adopted in the text. In these cases the choice between a variant in **A** and in **FCg** must be made on other than stemmatic grounds.[19]

2) When **Cg** agree with **A** against **F**, the value of **Cg** for the constitution of the text is reduced to the instances where **Cg** share a reading with **A** which is not easily transmitted by contamination (cf. Boter 1989, 79 on the value of D (*Venetus* 185) for the stemma of the *Republic*), for example where **ACg** agree in word-order against **F**; instances are listed in **F**'s characterisation on page 173. Secondly, **F** has a habit of adding or omitting particles or other words (also

19 As it is probable that the tradition of **Cg**, independently of **F**, already existed in antiquity, the answer to the question 'How many different ancient traditions are represented by the extant medieval MSS?' must be: three: 1) **AV**, 2) **F** and 3) **Cg**. However, as the second and the third are manifestly related to one another against **AV**, I prefer to speak of one **FCg**-tradition, consisting of two ancient branches.

in the *Republic*, see Boter 1989, 106 f.). When **ACg** agree in these cases, and **F** does not offer a decidedly better text, one may confidently assume that **ACg** represent the original text; for examples, see pages 171 f. Another peculiarity of **F** is to add a pronoun, apparently to clarify the meaning of the sentence; examples can be found on page 169. Strikingly enough, **F** is not supported in these cases by ancient testimonia, with the exception of 35b3 τούτων add. post δὲ **F** with Plutarch. This does not mean that these additions and omissions cannot go back into antiquity, it means only that they do not find support in antiquity. In the other cases of agreement between **Cg** and **A** contamination may have played a part; either **Cg** were contaminated from **A**, or **F** was corrected against the common exemplar of **AFCg** (see for these possibilities also above, p. 135).

3) Only in a few instances do **Cg** have a good reading, whereas **AF** agree in error. Their number is small, as is to be expected when one takes into account that **Cg** probably derive from a common exemplar with **F** against **A**. If the good reading came into **Cg** through vertical transmission, the common exemplar of **FCg** must have had the good reading too. Both **A** and **F** must then have been corrupted, because they (or better: their ancestors) were contaminated either from one another or independently of each other. The alternative possibility is that **Cg** did not get the correct reading through straight transmission, but through contamination (e.g. from an ancient testimonium) or through conjecture. None of these possibilities can be excluded. Some examples of correct readings in **Cg** against **AF** are:

36b6	κατανηλώκει **Cg** Pr.: καταναλώκει **F**: ἀναλώκει **A**: ἀναλλώκει **V** The form without augment is often found in the MSS, but refuted by the Attic inscriptions (see Meisterhans-Schwyzer 1900, 173 and also Kühner-Blass 1892, 1.2.367).
39a4	τὰ **CgV** Pr.: om. **AF**
59d2	παιδιὰν **CgV** (for V's relation to **Cg**, see pp. 129 ff.) Apuleius: παιδείαν **AF**
59d2	ἐφέντες **CgV**: ἀφέντες **AF** (cf. Taylor (1928) *ad locum*, who thinks that ἀφέντες does not make sense)
61c4	εἴδη **CYΘV**: ἤδη **AFΨ** (but I am not sure that ἤδη is wrong)
63b3–4	πρὸς ὃ φέρεται **CgV** Simp.: πρόσω|÷φέρεται **A²** (-ω ^ev^): προσφέρεται **F**
67b6	βραδυτέρα **Cg** Theophr. Alb.: βραδυτέραν Stob.: βραχυτέρα **AFV**
68d3	λαμβάνοι· τὸ **CgV** Stob.: λαμβάνοιτο **AF** Stob.(alibi)

Burnet also prefers the reading of **Cg** (Burnet only reports **Y**) at some other places with good reasons, although **AF** are not manifestly wrong, e.g.:

36e2 διαπλακεῖσα **CYΨV**: διαπλεκεῖσα **AFΘ**. The latter form is adopted by Rivaud; both forms are attested, see Kühner-Blass 1892, 1.2.522; Wilamowitz chooses διαπλεκεῖσα, being the more unusual form (1919, 388).
56b6 εἴπωμεν **CY**^{pc}**Θ**: εἴπομεν **AFVY**^{ac}**Ψ**
65c2 ἀπελίπομεν **CgV** Stob.: ἀπελείπομεν **AF**

In other places, one is at least entitled to question Burnet's choice, e.g.:

22a5 τῇδε **Cg**: τῇιδε πόλει **A** (adopted by Rivaud): τῇδε τῇ πόλει **F** Eus. Clem. (*cuique civitati* Hieronym.)
34b1 τε ἐκ **Cg**: τε καὶ ἐκ **AF** Pr.(lemma et comm.) (*undique aequalibus et a medio ad summum parem* Cic.). Grammatically, both readings seem to be possible, cf. Denniston 1954, 500 f.
37e3–4 καὶ τότ' ἦν τότ' ἔσται **C**^{2}**g** (**C**^{ac} leaves out τότ' ἦν): καὶ τότ' ἦν καὶ τότ' ἔσται **A** (τότ' ἔσται punct. notat **A**^{2}) **V**: καὶ τότ' ἦν καὶ ἔσται Eus. Thdt. Pr. Simp. Stob. Phlp. et alii: καὶ ὁπηνίκα ἦν καὶ ἔσται **F**. The reading of **g** is possible; for parallels, see Denniston 1954, 504; but as it is not supported by any of the ancient testimonia (Burnet errs), I would choose the reading of Pr. etc.
40d2 δι' ὄψεως **CgV** codd.Pr.: διόψεως **A** Diehl Festugière Wilamowitz: δὲ ὄψεως **F**. I prefer **A**'s reading (see p. 102).
76e2 τῆς **Cg**: τὸ τῆς **AFV** (Gal. omits τὸ, but his editor Schneider remarks that the passage is written in a second hand, probably deriving from Stephanus' Plato edition).

See further the lists of **C** and **g** agreeing with the indirect tradition on pp. 101 ff. and 105 ff. respectively. Some correct readings preserved only in **g** against **AVFC** have been mentioned above (p. 108).

To sum up: although individually **Cg** have little to contribute to the text of the *Timaeus*, together they form a group of independent MSS whose evidence, although its value is restricted, cannot be ignored by the constitutor of the text.

2 The Individual Primary Manuscripts

In this section I will give a description of each of the primary MSS of the *Timaeus*: **AVFCYΘΨ**; data from the *Critias* will be included in the description of **A** and **F**, which are primary MSS also for the *Critias*. I will compare my observations on many points with Boter's, who discussed **A** and **F** in his chapter on the primary MSS of the *Republic*. Before I treat **C** and **YΘΨ** individually, I

shall also pay attention to the character of the common errors and variants of **CYΘΨ** opposed to **AVF** and to the common errors and variants of **YΘΨ** opposed to **CAVF**.

2.1 *A* (Parisinus 1807)

2.1.1 Appearance

All the dialogues which **A** contains have been written by one and the same scribe. Therefore, I feel justified in handling both the *Timaeus* and the *Critias* in this description of **A**. Inevitably, my discussion, though based on my own observations when studying the MS for the *Timaeus* and the *Critias*, conveys much information already given in Boter's description of **A**, based on his study of the text of the *Republic* in **A**.

The text of **A** is written in two columns, both of 44 lines, on a page. The lines contain between 18 and 26 letters, with an average of 22–23 letters, as Clark calculated (1918, 386 f.). The letters are not on the line, but hang under it. A characterisation of the letter type and of **A**'s styling of accents and breathings is given by Allen (1893, 51 f.). **A** writes adscript iota, not subscript or superscript. In the *Critias* one finds a superscript iota in 109d1 πεφυκυῖαν **A**: πεφυκῦ'αν **A**^{2} and 120c3 χρυσῶ **A**: χρυσῶ' **A**^{2}. As in both cases the iota is added by **A**^{2} (the corrector who also writes the diacritics in **A**) it may be no more than a normal correction. The only abbreviation used with regularity is the compendium ~ for ν at the end of the line. For punctuation the comma and single point are used (the latter placed above the letters, or below them). A change of speaker is indicated by a colon in the text and a paragraphos (a horizontal stroke) in the margin. As an interrogation mark a comma has sometimes[20] been added below a colon, probably by a later hand, to judge from the color of ink (cf. Boter 1989, 80).

2.1.2 The Exemplar of **A**

Hypotheses about **A**'s exemplar have been put forward by Schanz (1878b, 305 f.) and, in his footsteps, Clark (1918, 386–395). From the average length of the omissions Clark concludes that **A**'s source was written in lines of about 17 letters. There are two longer omissions of 700 and 717 letters (counted by Clark; Schanz counted 674 and 699 letters). Schanz suggested that the exemplar too was written in two columns to the page and that one column of the exemplar was omitted by **A**, which means that the exemplar was written in two columns of about 42 lines each (42×17 = 714 letters); in layout **A** thus resembled its

20 Instances I noticed are 17b6, c8, 18b10 and e3.

exemplar. Clark states that the omission of a page is more usual than that of a column, and suggests an exemplar written in two columns of about 20 lines each.[21] A more recent guess has been made by Irigoin (1986, 12), who criticizes Clarks assumptions and supposes that A's exemplar was written in pages of about 21 or 22 lines with 16 or 17 letters each.

V does not help us with any further information here.

2.1.3 Corrections in A

2.1.3.1 *A and A²*

My study of A's text *in situ* confirms Burnet's supposition (1905a, vi) that the corrections indicated by **A²** are in the same hand as the text. Burnet notes that the scribe wrote the accents and breathings in another ink colour than the text (cf. also Allen 1893, 51). In the *Timaeus* this difference in colour can be seen everywhere; the ink of the text is usually red-brown, that of the accents and breathings varies between light and dark brown. Thus, the accents and breathings have most probably been added afterwards; that this has been done

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21 One of the places taken from the *Timaeus* by Clark (1918, 387 f.) is 58e3–4, where **A** writes (fol. 130ʳ):

καὶ διαλύον
τος αὐτὸ τὴν ὁμαλότητα ἀ
πολεσαν

Here, after ἀ **A²** added *extra versum*: ποβάλλει ταύτην δὲ ἀ. The addition contains 17 letters, and as this number is the average for the omissions in **A**, Clark assumes that here too a line has been omitted (1918, 391), although conceding that the omission admits of another explanation. It could have been caused by the homoioarkton ἀπο—ἀπο. But more important is that the added words are omitted not only in **A**, but in all the other MSS as well, with the exception of **V**; there is no indirect tradition of this passage. So, if these words are authentic—which is hard to decide, as in my opinion the added words are not necessary for the structure of the sentence and the meaning of the text—, **A** and **FCg** agree here in error. Possibly **A** had compared a lost source; for the relation between **A** and **V**, see pp. 125 ff.

Clark (1918, 393) also draws attention to the marginal addition (fol. 133ᵛ) δὲ τούτων τῶν παθημάτων ὀξὺ προσρηθῆναι with a reference mark for insertion after 66c5 καὶ πάνθ' (πᾶν **A²**). However, as Clark notes, the marginal words are a variant (om. αἴτιον) of 66b6/7 τὸ—προσρηθῆναι, which is on the *recto* side of the folium (113ʳ). Clark remarks that the variant in the margin has 34 letters and the intervening passage (66b7 ξύμπασιν—c5 καὶ πάνθ') 226 letters ($17 \times 13 = 221$) and concludes: "the relation of this to 34 (17×2) suggests that the model was preceded by a MS in a similar formation" (viz. written in lines of 17 letters, GJ). I must say that I cannot make anything of this reasoning.

by the scribe himself appears from the fact that variants in the margin (labeled γρ.) have been written in the same ink colour as the accents and breathings, clearly different from the ink of the text, but in the same type of minuscules, and accordingly in the same hand as the text.

Corrections are written in the same colour as the accents and breathings; I have not found any clear evidence of correction in the same colour as the text, not even in the case of a correction *per litteram* or *in rasura*. Remarkably enough, corrections and variants in the 'accent colour' are not only written in minuscules, but can also be found in majuscules. That both types of corrections are by the same hand (and accordingly in the hand of the text) is evident, firstly from the fact that the majuscule corrections, like the minuscule ones, are written in the 'accent colour'. Secondly, this same type of majuscules is used for the scholia in the margin of the text (e.g. on the folia 114^r up to 117^v), and apart from their form, their ink colour is also identical. These majuscule scholia have been written by the scribe of the text, for in the title of the *Timaeus* (fol. 114^r) the same majuscules can be observed; moreover, and this is decisive, the list of *dialogi personae* on fol. 114^r is partly in the same type of majuscules, and partly in the minuscules of the text. This also holds true in the *Critias* and in the other dialogues. The majuscule scholia are thus in the same hand as the text (cf. Schanz 1878, 305: "Die Scholien des Paris. sind grösstentheils von m.I geschrieben"), as well as the corrections in majuscules; both scholia and corrections, however, have been added afterwards, given the fact that they are in the same ink as the accents, as opposed to the ink of the text.

2.1.3.2 *Corrections in Minuscules by A²*

a) corrections *in rasura*, *per litteram* and *supra lineam*: remarkable is the relation between these kinds of corrections and the accents: the accents fit the corrections, not the original text (cf. Burnet 1905a, vi). Examples of this in the *Timaeus* and *Critias* are numerous, e.g.:

27c5 παντάπασι **A²** (πασι ^{sl}): παντα **A**
29b8 δεῖ] δει **A**: δὲ **A²** (ε ^{sl})
35b2 τοῦτο] τουτο **A**: τούτωι **A²** (ω ^{pl}; ι ^{sl})
51a4 πάντως] παντὸς **A²** (ω ^{ir})
Criti. 108b8 κἀμοὶ] και μοι **A**: καὶ ἐμοὶ **A²** (ε ^{sl})

Evidently, these corrections were made by **A²** before or together with the adding of the accents; at any rate not afterwards. There are, however, instances of corrections made after the accentuation of the original text:

39e4 τὸ **A** (with the grave accent): τῶι **A**$^{2\mathrm{pl}}$
42e7 τάξιν **A** (accented as paroxytonon): διάταξιν **A**^{2} (διά add. ^{ev} et del. acc. supra τάξιν)

We also find that the original reading has an accent or breathing, while **A**^{2} adds a reading above the line, leaving intact the diacritics of the original text, e.g.:

38c1 ᾖ] ἤι **A**: εἴη **A**^{2} (εἴ ^{sl})
43e4 ἀντίας **A**: ἐναντίας **A**^{2} (ἐν ^{sl})
45b5 σῶμα **A**: ὄμμα **A**^{2} (ὄμ ^{sl})

The readings were added to the original text by **A** while he wrote the accents and breathings, to judge from the ink colour, which is the same as that of the diacritics of the original text.

b) **A**^{2} supplies omissions and adds words, either *supra lineam* or *extra versum*, e.g.:

22e3 πᾶν add. **A**$^{2\mathrm{ev}}$ (against Burnet)
46b6 καὶ **A**: ἢ καὶ **A**^{2} (ἢ ^{sl})
58e3–4 ποβάλλει ταύτην δὲ ἀ add. **A**$^{2\mathrm{ev}}$
81b6 τὰ suppl. **A**$^{2\mathrm{sl}}$

c) **A**^{2} adds variants in the margin (with γρ.), e.g.:

17d1 καὶ ἀφ' ἑκάστου τῆι τέχνηι **A**: γρ. μίαν ἑκάστην τέχνην **A**$^{2\mathrm{im}}$

In two cases **A**^{2} has a reading *in rasura* in the text, while in the margin he adds a reading which is possibly identical to the erased one:

33a5 λύει] λύπας **A**^{2} (πας ^{ir}): γρ. λύει **A**$^{2\mathrm{im}}$
60d1 κραυρότερον **A**^{2} (-υρο- ^{ir}): γρ. κρατέστερον **A**$^{2\mathrm{im}}$

For examples in the *Republic* of this interchanging of variant and text, see Boter 1989, 83.

d) **A**^{2} also adds variants in the margin without γρ., e.g.:

32b1 στερεοειδῆ] στεροειδῆ **A**: σφαι **A**$^{2\mathrm{im}}$
Criti. 112e8 παῖδες ὄντες **A**$^{2\mathrm{im}}$: παιδευθέντες **A**
114c7 δεῦρο **A**$^{2\mathrm{im}}$: δευτέρωι **A**

e) In the *Critias*, $\mathbf{A}^{2}$ occasionally repeats a word in the margin:

109d3 σέσωται $\mathbf{A}^{it}$ et $\mathbf{A}^{2im}$: σέσωσται $\mathbf{A}^{5it(pl)}$
110a7 διασέσωται $\mathbf{A}^{it}$ et $\mathbf{A}^{2im}$: διασέσωσται $\mathbf{A}^{5it(pl)}$
113a3 ἐπινοῶν $\mathbf{A}^{it}$(?): νοῶν $\mathbf{A}^{2im}$: ἐπινοῦν (οῦν ^{ir}) $\mathbf{A}^{5it}$: ἐπινοῶν $\mathbf{A}^{5im}$

2.1.3.3 *Corrections in Majuscules by A^2*

Majuscule corrections and variants are always *supra lineam*, never *in rasura*, nor *per litteram*, nor *in margine*. Moreover, in all cases the original reading has its accent, which is not always true for the minuscule corrections, as we have seen. The consequence is that when majuscule readings occur, the original text is always left intact, with diacritics and all, from which may be gathered that they are meant as variants, not as corrections. Some examples:

19a3 σκοποῦντας **A** and the other MSS: διασκοποῦντας $\mathbf{A}^{2sl}$ (perhaps a conjecture)
19a5 μεταλλάττειν $\mathbf{A}^{2}$ (μετ ^{sl}) **Cg** Pr. Stob.: διαλλάττειν **A**: ἐπαλλάττειν **F**
33c1 ἀπηκριβοῦτο **A** and the other MSS: κατηκριβοῦτο $\mathbf{A}^{2sl}$ (perhaps a conjecture)

However, there are some exceptions to the rule that $\mathbf{A}^{2}$ reserves his majuscules for variants:

19a4 σφίσιν $\mathbf{A}^{2sl}$ and the other MSS: φίσιν **A**
58c1 μεταβάλλον $\mathbf{A}^{2}$ (λ ^{sl}): μεταβαλον **A** (apparently considered false, because it did not get its grave accent)
118a7 δισχιλίων $\mathbf{A}^{2}$ (λι ^{sl}): δισχιων **A**

Elsewhere, omissions are supplied in majuscules:

22e5 ἐν suppl. $\mathbf{A}^{2sl}$
33a1 ἓν suppl. $\mathbf{A}^{2sl}$
36d6 δὲ post λόγωι suppl. $\mathbf{A}^{2sl}$
41b1 τό δε γε $\mathbf{A}^{2}$ (δὲ ^{sl}): τό γε **A**

Perhaps the corrector regarded these supplements only as possible variants, not as necessary corrections, which, in my opinion, they are. In any case these instances make it less plausible that the majuscules were used in particular for variants. Besides, we must remember that supralinear variants are also written in minuscules. A few cases deserve special attention:

77d2 δίδυμον] διδυμον **A** (ut vid.): διδύμους **A**$^{2\text{pl}}$(minusc.): ον supra ους **A**^{2}(majusc.). Since the original διδυμον has no accent, the correction ^{pl} was written when **A**^{2} made his 'accent round'. It is also possible that the original text was restored by **A**^{2} (in majuscules) at a later date, but it is equally possible that this happened at the same time; compare 21b2 ἀπατουρίων **A**^{2} (ων ^{ir}), sed α supra ων scr. **A**^{2}. Here too the text has been corrected *and* a variant added above the line; but here the supralinear variant is in minuscules.

Criti. 110e5 ἀργὸν **A**^{2} (ο ex ω fecit): ω add. **A**$^{2\text{sl}}$ (majusc.)

111b4–5 νήσοις **A**$^{2\text{sl}}$ (majusc.): νόσοις **A**^{2} (ο ^{ir})

Compare also the above-mentioned places where **A**^{2} writes a reading in the margin which is possibly identical to the erased text. Other examples of majuscule corrections above the line are:

78c1 πλοκάνου] πλοχάνου **A**^{2} (χ ^{ir}): πλοκάμου **A**^{2} (κ et μ ^{sl}; majusc.)

87a7 λήθης **A**^{2} (η ^{sl}; majusc.): λήθας **A**^{2} (α ^{ir})

In all these cases I venture to think that it is the erased text which again has been added above the line or in the margin, whether in majuscules or in minuscules. If this is true, it seems most probable that the text was erased and the variant added in one and the same correction round, together with the writing of the accents. This leads to the conclusion that the majuscule variants were written at the same time as the minuscules, which proves once more that minuscule and majuscule corrections are by the same hand. It appears in other cases that the corrector mixes both forms together in one correction:

17c10 δὴ δόντες] διδόντες **A**: γε Δὴ **A**$^{2\text{sl}}$

24e5 ἦν om. **A**: suppl. **A**$^{2\text{sl}}$ (H majusc. and ν minusc.)

29c5 πάντως **A**: πάντας **A**$^{2\text{sl}}$ (α minusc.; C majusc.)

59b6 πλείονα **A**^{2} (ει ^{pl}, A ^{sl}): πλέον **A**

Criti. 112e8 παιδευθέντες **A**: παῖΔες ὄντες **A**$^{2\text{im}}$

2.1.3.4 *Deletions with* puncti sub linea *or* supra lineam

In many cases an already accented word has been marked with a deletion sign, viz. one or more dots under or above the line; the dots are in the same ink colour as the accents. From the presence of the accents we may perhaps infer that the corrector is not absolutely sure that the word has to be deleted,[22] e.g. in:

22 However, this hypothesis does not apply to 54c8 where one finds an unaccented word deleted: σμικρὰ] ουσμικρὰ **A**: ου punct. notat **A**^{2}; cf. also 27c4 πηι **A**: punct. notat **A**^{2}.

28a1 ἀεὶ **A**: punct. notat $\mathbf{A^2}$
40d1 οὐ **A**: punct. notat $\mathbf{A^2}$
41a8 μὴ **A**: punct. notat $\mathbf{A^2}$
49e4 μὴ **A**: punct. notat $\mathbf{A^2}$

A remarkable place is 34b4 αὐτῇ περιεκάλυψεν] αὐτῆι περιεκάλυψεν ταύτηι **A**, but $\mathbf{A^2}$ wrote αὐτοῦ (ου ^{sl}) and dotted ταύτηι. It looks as if the dots serve to indicate that the addition of ταύτηι is a possible variant, depending whether one reads αὐτῆι or αὐτοῦ (the latter is paralleled in the preceding part of the sentence, b3); in the former case ταύτηι should be deleted, in the latter its presence is required.

2.1.3.5 *Stop-Gaps*

Another method is sometimes used in **A** to delete the original reading completely: the condemned letters are erased and the gap is filled up with a stroke between two points (÷), no doubt to prevent the reader from thinking that there might be a lacuna in the text (cf. Allen 1893, 51). To judge from their ink colour these stop-gaps are written by $\mathbf{A^2}$. That $\mathbf{A^2}$ made these erasures can be seen for instance in 28a4–5 ἐξ|÷ἀνάγκης where the ξ is written *extra versum* in the colour of the accents; apparently the break was originally ε|ξαναγκης, and was altered by the scribe when he added the accents and breathings. The same occurs in 75a7 and 89c1, and for example 69b3 ἐν|÷ἑκάστωι (ν ^{ev} in the 'accent colour'). It is clear that these erasures cannot have taken place after the correction by $\mathbf{A^2}$ since whenever a word has been erased, there is no trace of any accent anywhere. This indicates that the erasures were made before accentuation. Schanz (1878, 304) makes the plausible suggestion that the sign ÷ already occurred in A's source, observing that *Lg.* 751d αἱ÷ρεῖσθαι (fol. 202^{v}) was written by the first hand without an erasure. Four examples of the same phenomenon, without erasure, in the *Timaeus* and *Critias* are:

54b1 διότι δὲ λόγος **VF**: διότι δὲ ὁ λόγος **Cg**: διότι÷÷λόγος **A**
57d7 στάσεως **V** (ut vid.): ÷÷στάσεως **A**: ξυ(ν)στάσεως **FCg**
67c4 δὴ **FY**: ÷÷δὴ **A**: γὰρ δὴ **VCΘΨ**
Criti. 108d8 καὶ μελλητέον **F**: καὶ|÷÷μελλητέον **A**

2.1.3.6 *To Sum up:*

Text (**A**) and corrections ($\mathbf{A^2}$) are in the same hand. $\mathbf{A^2}$ writes corrections and variants in the same ink colour as the accents, in contrast to the ink of the text, both in minuscules and in majuscules. The latter appear almost exclusively above the line and are in general used for variants. The origin of the readings of $\mathbf{A^2}$ and their relation with other MSS will be discussed below.

A^3 is the hand which adds more scholia in the margin in light-brown ink and in cursive script, as well as σημειῶσαι (e.g. on fol. 118^r and 121^v). This hand is identical with the one active in the *Laws*, ascribed to Arethas by Des Places (following Lenz 1933, 205f.) in the preface to his edition (1951) of the *Laws*. Irigoin (1986, 12, note 19), however, denies that this is Arethas' hand. Apart from scholia and marginal remarks A^3 writes only one variant in the margin: 18d9 (fol. 114^v) σύνερξιν **A**: κάθειρξιν **A**^{3im} and corrects in 33c2 (fol. 120^r) ὑπελείπετο **A**^{3im}: ὑπελειπτο **A**, corrected in the text by **A**^{4pl}. **A**^{3} does not work in the text itself. I have found no trace of activity of this hand in the *Critias*.

Boter (1989, 85f.) discovered **A**^{4} in the *Republic*. This hand is also active in the *Timaeus* and *Critias*. As in the *Republic*, **A**^{4} corrects in a rather pale light-brown ink, changing now and then the nom. pl. ending -ῆς into -εῖς (22d8, *Criti.* 108e6, 109b6), ἑστὸς into ἑστῶς (40b3, *Criti.* 113c7), -ία into -εια (90b6), or adding a letter (ἐννακισχίλια in 23e4 and in *Criti.* 108e2 and 111a7) or accent (23d3 οἱ **A**: οἷ **A**^{4}; **A**^{4} writes a round circumflex instead of the angular one of **A**^{2}). **A**^{4} also has a habit of adding breathings above -ρρ-, e.g. in 46a7 and 47a3. Another correction is: 45c5–6 ἂν ἀντερείδῃ **Cg** Stob. Alex.Aphr.: ἂν ἀντερείδει **F**: ἀντερείδῃ **AV**: ἀντερείδει **A**^{4} Gal. (the agreement with Gal. is not significant, I think).

An indication of a relative date can be found in 33c2 (mentioned above under **A**^{3}), where **A**^{3}'s reading in the margin presupposes a corrupt text; thus, the hand of **A**^{4} corrected after **A**^{3}.

I follow Boter in using **A**^{5} instead of Burnet's siglum **a** to indicate the hand of Constantine, metropolitan of Hierapolis, who identifies himself by subscribing the book (cf. Burnet 1905a, vi). Constantine's hand is clearly distinct from the others by its cursives in red ink. Some examples of **A**^{5} (rightly called 'correctiunculi inepti' by Burnet):

17b4 ἀνταφεστιᾶν **A**: ἀντεφεστιᾶν **A**^{5ir} with **CFΘ**^{2}**Ψ**
47c7–d1 μουσικῆς φωνῆι **A**: μουσικὴ φωνῆι **A**^{5im} (not in the other MSS)
71c3 ἄσας **A**: ἄτας **A**^{5sl} (not in the other MSS)
76b3 ἀπήειν **A**: ἀπήει **A**^{5} (erasit ν et refecit ει) with **FΨ**^{ac}**C**^{2}**Θ**^{2}
Criti. 109d3 σέσωται **A**: σέσωσται **A**^{5} (item 110a7)
117d5 δεδομέναι **A**: δεδομημέναι **A**^{5} (μη ^{ev})

A correct reading by **A**^{5} is *Criti.* 117b2 ὑποστέγους **A**^{5sl}: ὑποστέρους **A**. **A**^{5} postdates **A**^{4}, as is evident from 46e8 ὠφελίαν **A**: ὠφέλειαν **A**^{4}, while the accent has been retraced in red ink by **A**^{5}.

On fol. 120^{v} there is a scholium in the margin in grey-black ink and in a different letter type from the scholia of A^{2} and A^{3}; I indicate them therefore by A^{6}.

2.1.4 The Character of A's Text

'Locupletissimus sermonis Platonis testis', 'codex praestantissimus' are Burnet's superlatives for A (1905a, iii), expressing what has been the common opinion since Burnet's collation of A. Nevertheless, A too has its errors, and apart from Cobet, who advises us to spend our time reading A rather than waste it reading other MSS, everyone agrees that, however superior in many respects A may be, this judgement has to be tested anew for each individual reading. The result is that a good number of variants from other MSS are to be preferred to A's. Errors and variants of A^{2} will be discussed afterwards; first I will show some types of errors of A^{1}. In this discussion the readings of A will be given in company with V, which is closely related to A, but independent of it. Boter has developed a classification of errors (see also Dain 1975, 40 ff.); I follow him here:

a) omission of one word can be seen in, e.g.:

24e5 ἦν om. **A**: suppl. **A**^{2sl}
33a1 ἓν om. **A**: suppl. **A**^{2sl}
36d6 δὲ (after λόγῳ) om. **A**: suppl. **A**^{2sl} (habet **V**)
45b1 τῇ om. **A**: suppl. **A**^{2sl} (habet **V**)
45c5 ἂν om. **AV**; **A**^{4} afterwards adapts the verb to the indicative ἀντερείδει.
59b5 ἐκλήθη om. **AV**
62d11 ἂν om. **AV**
70b6 τῶν om. **A** (habet **V**)
74d5 τε om. **A**: suppl. **A**^{2sl} (habet **V**)
Criti. 117b7 ἀρετῆς τῆς γῆς] ἀρετῆς γῆς **A**

An omission caused by homoioteleuton is:

68e7 καὶ τὸ μὲν θεῖον om. **AV**: suppl. **A**^{2im}
Criti. 111e6–112a5 πρῶτον—χρόνῳ om. **A**

Not necessarily false are the following omissions by A in the *Critias*:

112e2 ὄντες **F**: om. **A**
115b1 ξύμπαντα **F**: om. **A**
116c7 καὶ **F**: om. **A**
116d5 καὶ ἀργύρω **F**: om. **A**

116e3 ἐντὸς **F**: om. **A**
117c2 πολλὰ **F**: om. **A**
117d6 δὲ **F**: om. **A**

b) Sometimes a word is added (other instances where **FCg** vary from **A** in omitting a word are mentioned elsewhere, p. 132), apparently in an attempt to clear up the structure or meaning of the sentence, e.g.:

21b7 δὴ add. post οὖν **A**. This seems to be a repetition of οὖν δὴ in 21b4; moreover, δὴ occurs again in the same sentence (b7).
21c6 μὴ] εἰ μὴ **A** (adopted by Rivaud)
26d6 τοὺς ἀνθρώπους add. ante πειρασόμεθα **A**, sed punct.not. **A²**
49c2–3 πῦρ add. post ἀνάπαλιν δὲ **AV** Stob. If this is an addition, and not an omission of **FCg**, then the agreement with Stob. shows that it is an old one.
50c5 ὄντα add. ante μιμήματα **A** (om. **V**)
56d4 ὃ add. ante μέχριπερ **AV**
59b1 λοιπὸν add. ante ἐκ **AV**, sed punct.not. **A²**
60e5 φαίνεται add. ante πεφυκότα **AV**, sed punct.not. **A²**
61a7 δὴ **F**: δὲ **Cg**: δὲ δὴ **AV**. Here it is hard to decide, but I think it very well possible that **A** retains the authentic text.
67b1 αἰτίας] δ᾽ αἰτίας **AV** The addition has probably been caused by a misunderstanding of the structure of the sentence.
81c3 δὲ add. ante ἐξ **AV**, sed punct.not. **A²**
Criti. 107c3 τε] τε καὶ **A** (falso; καὶ precedes ánd follows in the sentence)
114e8 τά τε αὖ περὶ τὰ] τά τε αὖ τὰ περὶ τὰ **A** (falso)

c) Examples of alternative word-order in **A** as opposed to **FCg** have been given before (see pp. 94 f., **AV** with indirect tradition; pp. 103 f., **AV** against indirect tradition; pp. 132 f., where indirect tradition is absent; see also p. 128). Editors (Burnet, Rivaud) tend to follow **A** in general.

d) Some examples of confusion of words or forms, probably due to a simple carelessness or lack of attention, are:

17b2 ἂν εἴη] εἶναι **A**
17c10 δὴ δόντες] διδόντες **A** (caused by itacism): γε δὴ **A**^{2sl}
20d4 χρὴ] δὴ **A** (corr. **A**$^{2sl\ et\ im}$)
23d3–4 πολιτῶν] πολιτειῶν **A** (also in e5)
40a3 ἀπηργάζετο] ἀπήρξατο **A**: ἀπειργάζητο· ἤρξατο **V**
48d5 ἀήθους] ἀληθοῦς **AV**

49a5 καὶ] κατὰ **A** (recte **V**)
52a6 πεφορημένον] πεφονημένον **A** (recte **V**)
70e5 ποτὲ] τὸ **A** (recte **V**)
78a5 διαχωρεῖ] διαχωρίζει **A** (recte **V**)
Criti. 107c2 μεμιμῆσθαι] μεμνῆσθαι **A**
114c7 δεῦρο] δευτέρωι **A** (corr. $\mathbf{A}^2$)
115a6 ἥμερον] ἡμέτερον **A**
119c2 δέκα] δὲ **A**

e) Errors due to anticipation or perseveration of another word:

67c1 σμικράν] σμικρά **A** (recte **V**) (ἐναντία precedes)
74d3 ἐξ ἀμφοῖν] ξυναμφοῖν **A** (recte **V**) (because of συνεκεράσατο)
76b6 ὑπὸ] ἀπὸ **A** (recte **V**) (ἀπωθούμενον precedes)
Criti. 109b4 ἑτέρους] ἑτέροις **A** (between ἄλλοις and αὑτοῖς)
117b7 ἔχοντα] ἔχοντος **A** (genitives precede)
121b9 διατιθέμενον] διατιθεμένοις **A** (anticipates αὑτοῖς)

f) 33a4 περιιστάμενα] περιιστάναι. This may be a conjecture by the scribe because he did not understand the structure of the sentence; likewise in 22a1 ἀνερωτῶν] ἀνερωτῶντός.

g) Some variants, not necessarily false, are:

25e3 οὓς] ὡς **A**
29c7 θαυμάση(ι)ς $\mathbf{A}^{2sl}$ ceteri: θαυμάσηι τις **A**
54a3 μέλλομεν **V** ceteri: μέλλοιμεν **A**
67d2 ἐπιεικεῖ] τὸν ἐπιεικῆ **AV** Stob.; -ῆ, which has the same pronounciation as -εῖ, may also be caused by inner dictation ('dictée intérieure', a term introduced by Desrousseaux; see Dain 1975, 41); then, afterwards, τὸν was added; however, Stob. agrees with A; so in any case it is an old variant.
92c7 νοητοῦ] ποιητοῦ **AV**, again with Stob. This, however, is an error, maybe not in form, but certainly in sense. Stob. proves that it is an old one.
Criti. 112d7 τὸ ἔτι] τότε ἔτι **A**
118b1 ὅλης] ὅλος **A**
119c4 ἀποκτεινὺς] ἀποκτιννύων **A**

2.1.5 Origins of $\mathbf{A}^2$ in the Timaeus

What is the source of the corrections by $\mathbf{A}^2$? The first possibility is that they, or at least a part of them, were simply taken over from the exemplar. It could

be argued that the corrections, which vary from erasures and corrections *per litteram* to variants above the line or in the margin, were written at the same time as the accents and breathings, at a moment that the scribe most probably still had his exemplar before him on his desk. But it is also possible that the scribe had a second MS at his disposal. At any rate, **A**^{2} agrees in variants against **A** with other MSS, or with the indirect tradition. The idea that at least some of the variants of **A**^{2} were already in the exemplar of **A** can hardly be proved, plausible though it is. It is an attractive idea, for **V**, which goes back to the same ancestor as **A**, shares a number of readings with **A**^{2} against the other MSS. The simplest explanation for this agreement is that variants of **A**^{2} were derived from **A**'s exemplar, but as **V** has been contaminated, it is also possible that another MS served as a common source for **A**^{2} and **V**. In any case, whether the readings of **A**^{2} come from the exemplar or from other sources, they have primary value. If in the lists below **A**^{2} agrees with **F** or another MS, one must bear in mind that **A**^{2} dates from the ninth century and its corrections accordingly can only have been derived from an ancestor of one of the other MSS, not from these MSS themselves. Boter (1989, 88 ff.) reached the same conclusions about **A**^{2} in the *Republic*.

A^{2} with **FCg**

36d6 λόγω(ι) δὲ **A**^{2}**FCgV** Hipp.: λόγωι **A**
40d1 οὐ **AV** Cic.: punct. notat **A**^{2}: om. **FCg** Pr. Calc.
41a8 μὴ **AV** Cic. Ph. Eus. Athenag.: punct. notat **A**^{2}: om. **FCg** Pr. Calc. and others
56c8 ὧνπερ **AV**: ὧν περὶ **A**^{2}**FCg** Simp.

A^{2} with **F**

26c1 παιδιᾶς **A**^{2sl}**F**: παιδικῆς **ACg**
26c8 νῦν **A**^{2sl}**F**: om. **ACg**
41a4 φανερῶς **ACgV** Cic.(*palam*) Eus.: ἀφανῶς **A**^{2} (ἀ^{sl}; ερ punct. notat) **F** Simp. Phlp.
72b3 φαντάσεως **ACgV**: φαντασίας **A**^{2sl}**F**

A^{2} with **Cg**

19a5 μεταλλάττειν **A**^{2sl}**Cg** Pr. Stob.: διαλλάττειν **A**: ἐπαλλάττειν **F**
36c1 εἰς ἓν κύκλω(ι) **AVF**: εἰς κύκλον **A**^{2} (γρ. ^{im}) **g** Cic.(*in orbem*) Pr.: εἰς κύκλω **C**
37d5 ἐπενόει **AV**^{ac}**F** Simp. Stob. Phlp.: ἐπινοεῖ **A**^{2}**V**^{pc}**Cg** Pr.
58b8 καὶ add. ante κάτω **A**^{2sl}**Cg**: κάτω **AVF** Simp.

A^{2} with **g**

36b2 τῆς τοῦ **AVFC** Plu. Pr.: τῆς δὲ τοῦ **A**^{2sl}**g** Plu.(alio loco) Porph.
38b8 διαιωνίας **AVFC** Pr. Simp. Stob. Phlp.: αἰωνίας **A**^{2} (δι punct. notat) **g** Stob.(alibi)

40d9 εἰδόσιν **A**^{2ir}**C**^{2}**g** Cyr. Pr.: εἰδότων **AVFC** Athenag. Eus. and others

46b4 τὰ **A**^{2} (κατὰ punct. notat) **C**^{2}**g** Cic.(*dextera autem videntur quae laeva sunt*): κατὰ τὰ **AVF**: κατὰ **C**

54d8 τοιούτων **AVFC**: τούτων **A**^{2}(οι punct. notat) **g**

A^{2} with **C**

29b8 ἀνικήτοις **A** Cic.(*neque convinci potest*) Pr.: ἀνικήτους **A**^{2}**C**: ἀκινήτοις **Fg** Pr. (alibi)

57d1 ἓν ἑκατέραν **AFg** Simp.: ἐν ἑκατέρα(ι) **A**^{2}**C**: ἓν ἑκάτερον **V** Simp.(alibi)

66b2 καὶ **AVFg** Gal.: punct. notat **A**^{2}: om. **C** Stob.

75a2 ἄναρθρα **AVFg**: ἄρθρα **A**^{2} (γρ. ^{im}) **C**

A^{2} with ancient testimonia

20a4 τῶν **A**^{2sl} Pr.: om. **AFCg**

23e2 ἐνθάδε **AFCg**: ἐνθαδὶ **A**^{2} Pr.

24d7 μὴν **AFCg**: γε μὴν **A**^{2} Pr.

32b8 τοιούτων **FCg** Eus. Thdt.: καὶ τοιούτων **A**^{2} Cic.(*et*) Pr. Stob. Phlp.

33b4 ὁπόσα **AFCg** Stob.: ὅσα **A**^{2} Pr. Simp.

67d1 ὀλίγα add. ante ἐρρήθη **A**^{2im} Stob. (sed alibi om. ὀλίγα)

68b7 ἔχει] ἔχειν **A**^{2sl} Stob.

79a3 ἢ add. post ῥεῖν **A**^{2} Gal. (sed alibi om. ἢ)

79c2 τὸ τοῦ **AVFCYΘ** Mich.: τὸ punct. notat **A**^{2}: τὸ om. **Ψ** Gal. Stob.

80c4 τό τε] ταδε **A**^{2sl}: τὰ τόδε Stob.: τά τε Gal.

86a6 τετάρτως **AFCg**: τέταρτον **A**^{2sl}**V** Gal.

91d1 καταδρέψαντες **AVFCg** Porph. Phlp.: ἀποδρέψαντες **A**^{2sl} Stob.

A^{2} alone (against the other MSS and the indirect tradition; a few examples)

17b9 ἐπάνελθε] ἐπανελθεῖν **A**^{2sl}

18a9 δὲ] δαὶ **A**^{2ir} (idem c6)

19a3 σκοποῦντας] διασκοποῦντας **A**^{2sl} (ἀνασκοποῦντας according to Burnet and Rivaud, wrongly)

25d3 ἔτι add. ante καὶ **A**^{2}

28c3 τινα add. supra εἶναι **A**^{2}

32b1 στερεοειδῆ] στεροειδῆ **A**: σφαι **A**^{2im}

41a7 δι'] ἃ δι' **A**: γρ. τάδε **A**^{2im}

50d4 τε] γε **A**^{2sl}

50e4 ὄψιν] ὄψει **A**^{2sl}

59d5 ὑγρὸν] ὕδωρ **A**^{2sl}

66a5 περὶ] πρὸς **A**^{2sl}

76a1 οὐ punct. notat **A**^{2}

76a6 κορυφὴν] κεφαλὴν **A**^{2sl}

85d4 ἑαθεῖσαι] λυθεῖσαι A^{2sl}
89b2 προσδεκτέον] προσκτατέον A^{2sl}

It is impossible to say what the origin is of these last readings. They may have been derived from another MS which has now disappeared, but it is also possible that the scribe (or even the scribe of A's exemplar) made a conjecture, for instance in 41a7 (see above). A variant introduced by γρ. was not necessarily taken from another MS; Bessarion at any rate also uses γρ. in the case of his own conjectures, cf. Boter 1989, 90 f.

As for the agreement between **A** and **Cg**, it is not necessary to assume that **A** was contaminated from an ancestor of these MSS, for the agreement may also result from contamination in the opposite direction, viz. of an ancestor of one of these MSS from **A**. Arguments for the latter supposition have been adduced above (pp. 135 ff.).

2.1.6 Origin of A^2 in the Critias

Where A^2 corrects an error made by A^1, the correct reading may have been derived, if not from an ancestor of the **F**-tradition, from the exemplar of **A** itself, e.g.:

112e8 παῖδες ὄντες A^{2im}F: παιδευθέντες A
114c7 δεῦρο A^{2im}F: δευτέρωι A

There are no instances of agreement between A^2 and **F** *in errore*; so there is no proof that an ancestor of **F** has been consulted. It seems that the corrector also made some conjectures (or were these readings too taken over from the exemplar?):

111d3 κεραμίδι AF: κεραμίτιδι A^{2sl}
112a5 ἰλισὸν AF: ἰλισσὸν A^{2sl}

2.2 *V* (Vindobonensis phil. gr. 337)

2.2.1 Appearance

In the codex, which contains the *Timaeus* only, two different parts have been bound together: the first eight paper folia contain *Ti.* 20a6–34b3 (the beginning of the dialogue is lost); the other folia, of parchment, contain the text from 34b3 onwards, and are written in another hand. The readings show that the two parts derive from different ancestors: up to 34b3 the text depends indirectly on **Ψ**; this part therefore will be discussed in the chapter on the secondary MSS; the second part, related to **A**, will be discussed here.

The text is written in one column of about 26 lines per page. The quality of the parchment is very poor; large holes were already present in it before the text was written. The scribe, who obviously is not a calligrapher, makes an intensive use of abbreviation of word endings. Iota adscript or subscript do not occur. At times capitals are written in red ink, as well as scholia, which are added, not in the margin, but in the text itself. Occasionally, a scholium is written in the same ink as the text without any sign to distinguish it from the Plato text (e.g. a scholium of Porphyry at 67b1). Remarks with a Christian purport, apparently without any relation to the text of Plato, occur in the margin of fol. 27^v, 28^r, 32^v etc., written by another hand and in a different ink. Occasionally a correction has been made by a second hand:

43b2 ἀλόγως] -λ- $\mathbf{V}^{2pc}$
43c1 προσκρούσειε $\mathbf{V}^{2sl}$ ceteri: προσκούσειε $\mathbf{V}^{ac}$
43e1 στρέψαι στροφάς] τρέψαι τροφάς **V**: τε add. ante τροφάς $\mathbf{V}^{2sl}$

2.2.2 The Character of V

A number of remarkable double readings which point to the contamination of an ancestor of **V** have already been shown on p. 129. Majuscule errors and examples of wrong division of words can be found on pp. 96 f. Throughout the dialogue aspiration and accentuation are often wrong. It is possibly indicative of **V** being transcribed directly from an uncial exemplar. However, one can never gain certainty on this point. An error through dittography (55e6–7 τε—ἰσοπλεύρου bis, sed delevit semel) may be seen as an indication of the length of a line in an ancestor (about 48 letters; or two lines of 24, or three lines of 16 letters each), but it is also possible that the cause of the parablepsis was only the repetition of τε in τετράγωνον. **V** has a predilection for alternative word-order; I noted some thirty cases in less than sixty pages. Particles and articles are at times omitted or added, but not with a very notable frequency. I give some instances of word omissions:

42d7 ἔτι om.
48c3 εἴτε ἀρχὴν εἴτε ἀρχάς] εἴτε ἀρχὰς εἴτε
48c7 ἂν om.
48e6 καὶ ἀεὶ om.
59b7 ὂν om. (through haplography)
61e4 ὂν om. (idem)
62c4 ἂν om.
66c6 παντὶ om. (before πᾶν)
73e3 αὐτὸ om.

In a few cases a word has been interpolated:

41c4 θνητῶν add. ante ζώων
48b2 ἑτέραν] ἐν ἑτέραν (sic)
52b7 ὑπὸ] ὑπὸ πᾶν
63d7 ὂν add. post ἐναντίον (through dittography)
67a7 ἐστιν add. post δὲ
77b1 σπέρματα καὶ add. ante γένη

Occasionally, V has a gloss or conjecture in his text:

57a4 δυνατὸν] δύναιτ' ἂν
60a7 κίκι] οἶνος
67c8 τῶν] ἀέρα τῶν (perhaps ἀοράτων is meant)
70d3 μάλαγμα] ἅμμα/ἅμα μαλακὸν **A**^{pc}**FCg**: σῶμα μαλακὸν **V**

Other variants are:

36c5 ἐντὸς] ἔνδον (idem d2)
41d8 συστήσας] ξυνδήσας
65c6 ἄλλων] ὄντων
74e5 ἔφυσεν] ἐφύτευσεν

Some variants in tense can be noted:

38b7 γίγνηται] γεγένηται
42e5 ἔμενεν] ἔμεινεν
44b3 λαμβανόμεναι] λαβόμεναι
56e3 περιλαμβανόμενον] περιλαβόμενον
60d3 γενομένη] γεγενημένη
61a3 λέλειπται] λείπεται

Very frequent are variants in word endings. I mention only a few examples:

36a2 τιθεὶς] τιθὲν
38a2 ἐστον] ἐστιν
38c7 ἑκάστων] ἑκάστου
39d6 ἀναμετρηθέντα] ἀναμετρηθέντας
45b4 ἔσχε] ἔσχον
45d2 διαδιδὸν] διαδιδόναι

46a6 γενομένου] γενόμενα
46e1 ὅσαι] ὅσα

Errors due to (inner) dictation are also frequent. One type is V's repeated confusion of υ with β before a vowel, an error which does not occur in the other primary witnesses:

45d6 παύεται] πάβεται (idem 57a6 and b5)
46a2 ἀπομνημονεβόμενα
50d6–7 παρεσκεβασμένον
50e7 ἀώδη β[2]: εὐώδη **AFCg**: ἐβώδη **V**
71a2 βουλέβεσθαι
77e7 παρεσκέβασαν
78e1 διαπάβεσθαι

With these readings the scribe does not display a very profound knowledge of ancient Greek orthography.

Finally, I mention a few instances of the many errors due to the confusion of different words, caused by lack of attention or by mental association:

36b8 χεῖ] οὐχι (sic)
36d1 ἄσχιστον] εὔχριστον
42a6 σύμφυτον] ξύρρυτον
44c3 διαπορευθεὶς] διαπορθμευθεὶς
46c4 προσώπου] ἀσώπου (sic)
50c7 γένη] γένηται
52c3 φέρεται] φαίνεται
56e4 νικηθὲν] κινηθὲν
59b3 χρώματι] χρήματι
63e1 κάτω τὸ κάτω] κάτω τὸ ἑκάστω
67e2–3 ἐκείνων] ἔκ τινων
70e3 τεκτηνάμενοι] τε καὶ κτηνάμενοι
71b6 χρωμένη] ὁρωμένη
85a3 σώματος] πνεύματος

2.3 *F* (Vindobonensis sup. gr. 39)

2.3.1 Appearance

Like all the dialogues which **F** contains, the *Timaeus* and *Critias* have been written by the same hand. This description of **F** therefore applies to both the *Timaeus* and the *Critias*. Many of my observations have also been made by Boter, who studied the text of the *Republic* in **F**.

F is written in one column of about 37 lines per page (but on fol. 211v I counted 35 lines). The lines vary in length between about 45 and 52 letters. Abbreviations are used regularly for word endings, and not only at the end of the line. Word endings, abbreviated or not, are often written *supra lineam*. Words like ἄνθρωπος and οὐρανός etc. are usually written *per compendium*. F has no iota subscript, adscript or superscript. The punctuation signs used are a single point (either above the letters or half way or below), a comma, a semicolon as interrogation mark and a colon to denote a change of speakers, whose names are added in abbreviation in the margin in the first hand.

I have studied F not only on microfilm, but also *in situ*.

2.3.2 F's Exemplar

F depends on a MS written in majuscules, as is evident from typical errors in F. Dodds (1957, 26 f.) and, in his footsteps, Bluck (1961, 137 f.) conclude for the *Gorgias* and *Meno* respectively that F derives from a MS which had pages of circa 31 to 32 lines of about 38 letters each. They infer this from the intervals between regularly occurring lacunas in F, where the scribe left a blank space in his text; apparently the exemplar was an old book which in the course of time had become seriously damaged in some way; Dodds suggests worms, Bluck prefers damp (see also Boter 1989, 100). The dimensions (about 32 lines of 38 letters), as Dodds was told by C.H. Roberts, "would suit very well the type of cheap papyrus *codex* which was manufactured in quantity in and after the third century A.D." These regularly occurring lacunas are not found in the *Timaeus* any more than in the *Republic* (Boter 1989, 100). Apparently the latter dialogues were saved from the kind of mechanical damage suffered by the exemplar in the *Gorgias* and *Meno*. Some corruptions, however, may be due to the fact that the text of the exemplar had become unreadable, e.g.:

31a7	καὶ οὐκ ἂν om.
31b2	κόσμους] κόσ
39c2	ἡ τῆς μίας om.
41b3	ἄλυτοι] ἄλυ
43d4	τριπλασίου] τριπλα (but τριπλα is the last word on the folium)
47e1	ἐπιδεᾶ] ἐπι (followed by a blank space)
86e6	χυμοὶ] κυ (sic)

An omission in *Criti.* 118d4–5 θάλατταν—ἀπ' αὐτῆς, not due to homoioteleuton, comprises 36 letters. Probably a line in the exemplar had been omitted; the number confirms Dodds' calculation of about 38 letters per line.

Dodds notes that in the late thirteenth century (when **F** was probably written) old uncial MSS were being transcribed "which had escaped attention during the earlier revival of learning in the ninth and tenth centuries." This may be true, but it remains almost impossible to prove that **F** was copied *directly* from a majuscule MS. Dodds' *argumentum e silentio*—"had the **F**-tradition been made available at an earlier date (i.e. than the late thirteenth century, GJ), we might expect to find some trace of its influence in our older medieval manuscripts"—is rejected for the *Republic* by Boter (1989, 69 n. 1) on the grounds that there are some traces of the **F**-tradition in **T** (the older part of which was written about 950) and other MSS.

2.3.3 Corrections in F

F^1: The scribe himself often corrects his own errors and writes variants above the line, e.g.:

20b5 μόνοι **F^{sl}** ceteri: μόνῃ **F**
24d7 θαυμάζεται **F** ceteri: θαυμάζετε **F^{sl}**
25d1 ἐπελθούσης **$F^{pc}A^2$**: ἐλθούσης **F** ceteri
28b4 ἡμῖν suppl. **F^{ev}**
73a5 ἀναγκάζοι **F^{sl}** ceteri: ἀναγκάζει **F**
73a5 παρέχουσα] παρέχει **F**: παρέχοι **F^{sl}**
76a5 αὐτὸ **F** ceteri: αὐτῷ **F^{pl}**
78c8 ἴοι **F^{sl}** ceteri: εἴῃ **F**
Criti. 109b2 ἔχοι **F^{sl}A**: ἔχει **F**
119d5 παραβαίνοι **F^{sl}A**: παραβαίνει **F**

It may be that **F^1** took some of his variants over from his exemplar. We have seen above (p. 138) that **F** directly or indirectly derives from a contaminated MS.

In the *Timaeus* **F^2** writes two variants in the margin, and in the *Critias* only one supralinear correction, in a brown ink, a little lighter than **F^1**:

21e2 σαιτικὸς **F^{2im}** ceteri: ἀττικὸς **F**
22d6 λυόμενος] γρ. καὶ λυόμενος **F^{2im}**: ῥυόμενος **F** (ῥυ ^{ir}, fortasse **F^2**)
Criti. 108e6 ᾗν **F^{2sl}A**: ἦν **F**

However, I am not at all sure that these corrections are in another hand than **F^1**. Their letter type does not give any clue; nor is the ink colour really decisive, since **F^1** at times varies from dark to light-brown. It is not impossible, for example, that the variants in the margin were the readings of the exemplar, while the scribe chose a more common word (in 22d6 σώζει precedes).

F^{3} writes a few corrections in dark brown ink with tiny and scratchy letters similar to the **F**^{3} corrections distinguished by Boter (1989, 101 f.) in the *Republic*. The instances I have noted are:

18a10 τεθράφθαι **F** ceteri: τετράφθαι **F**$^{3\text{pl et im}}$
18c7 εὐμνημόνευτον **F**$^{3\text{sl}}$ ceteri: εὐμόνευτον **F**
19e4 οἰκήσεις **F**$^{3\text{im}}$ ceteri: οὐκ ἤσει **F**: οὐκ ἤσεις **F**$^{\text{pc(it)}}$
20e6 ἀνθρώπων **F**$^{3\text{pl}}$ ceteri: ἄνθρωπον **F**
Criti. 120c8 ἐπιχείρη(ι) **F**$^{3\text{sl}}$**A**: ἐπιχείρει **F**

In the *Critias*, a fourth hand seems to have worked, in black ink:

107b1 πρὸς ἡμᾶς **A**: ἢ πρὸς ἡμᾶς **F**: del. ἢ **F**^{4}
107b2 ἄγνοια **AF** (γ refecit **F**^{4})
107d1 ἀσαφεῖ **AF**$^{4\text{pl}}$: ἀσαφῆ **F**
114e6 τιμιώτατον is dotted by **F**^{4}

Thus the total number of corrections by later hands in the *Timaeus* and the *Critias* is restricted to these incidental cases. Perhaps I have assigned too many corrections to **F**^{1}—to distinguish and decide in matters of different hands is often a difficult task—, but in any case the corrections are not very important anywhere and, in the *Timaeus*, nothing points to a special, or even independent, source of the corrections. In the *Gorgias* and the *Clitophon* **b** is the source of later corrections in **F** (Dodds 1959, 44; Slings 1981, 282). In the *Timaeus* (the *Critias* is not present in **b**) the reverse is true: **b** is corrected from **F**! (see **b**, chapter 3). We must conclude that in the *Timaeus* **F** has not been revised by a different correcting hand, save for a few corrections on two pages at the beginning of the dialogue. As for the source of the corrections in the *Critias*: in cases where the scribe corrects his own mistakes, it is not necessary to suppose that a MS of the **A**-family was consulted. Only common errors of **F**^{pc} and **A** would prove a relationship between the two; but they do not occur. As the corrections made by other hands (**F**^{2}, **F**^{3} and **F**^{4}) are few and unimportant, nothing can or need be said about their derivation.

2.3.4 The Character of F's Text

"Veterem vulgatam repraesentat, et fere cum Stobaeo, Eusebio etc. consentit", are the words of Schneider, quoted with approval by Burnet (1905a, ii). However, this hypothesis of an ancient vulgate and **F**'s connection with it has been attacked by H. Stuart Jones. He observes that "the cases of agreement between F Eus. and F Stob. are much less frequent and less important than those in which

they differ" (1902, 390). Instead of using the term 'ancient vulgate', Stuart Jones states that the text to which Eusebius and Stobaeus bear witness "represents the 'commercial' texts which circulated amongst the reading public rather than the more scholarly editions". Dodds misunderstood this sentence, as Boter (1989, 105) notices: Dodds (1957, 27; 1959, 46) took Stuart Jones to mean that it was **F** that represented this commercial text. Nevertheless, since there is a considerable amount of agreement in readings between **F** and Eusebius and others, one is tempted to look for some 'commercial traits' in **F** too. Dodds (1959, 46 f.) indeed observed in the *Gorgias* some 'vulgarising' tendencies which one would expect to find in a commercial text; so did Boter (*l.c.*) in the *Republic*. In the *Timaeus* and *Critias* some of these tendencies seem to be present as well:

a) A particular habit of **F** is the adding of 'explanatory' words, for example pronouns:

35b3 τούτων add. post δὲ (with Plu.)
40c5 αὐτῶν add. post κύκλων
41a8 πάντα ταῦτα add. ante ἄλυτα
46a2 αὐτὰ add. ante φαντάσματα
48c4 ἡμῖν add. post τούτων
48c7 αὐτὸς add. post ὀρθῶς
53e1 αὐτὰ add. ante ἑαυτοῖς
55a6 ἑκάστην add. post ἐπιπέδων

I have not found any examples in the *Critias*.

b) Remarkable is also **F**'s tendency to introduce conjectures and interpolations in an attempt to make the structure or sense of the sentence smoother:

18a9 τροφὴν] τροφῆς **F**: τροφὴ **F**pc
24b5 τῶν περὶ] περὶ τῶν περὶ
26d6 τὸ] τι ὃ
31a3 ἓν add. ante κατὰ
31b6 οὐδὲν add. post γῆς
42e1 ἔτι ἦν add. ante ἐκείνοις
45c6 πῦρ add. ante πρὸς ὃ
47a5–6 καὶ ἰσημερίαι καὶ τροπαὶ add. **F** (adopted in his text by Burnet and by Rivaud, but condemned by Wilamowitz (1919, 336 n. 2); **F** stands alone here against the other MSS and against Cic. and Calc.)
50c5 κεῖται add. post μιμήματα

52c2 μὲν] μέντοι προσχρώμεθα
55c5 μιᾶς] λοιπῆς μιᾶς
58a6 πεφυκυῖα] πεφυκότι
58b5 πάλιν add. ante συνωθεῖ
59a6 αὖθις add. ante εἰς
68d5 συγκεραννύναι] ξυγκεραννύμενος
88d5 τὸ λοιπὸν add. ante διώλετο
90d4 τὸ κατανοοῦν] τοῦ κατὰ τὸ νοοῦν
Criti. 106b8 ᾧι δὲ καὶ **A**: ὧδε (an error) ὃ **F** (a relative was required after the error ὧδε had been made)

c) Rather uncommon words have been replaced by more common but wrong ones:

18c7 ἀήθειαν] ἀλήθειαν
21e2 σαιτικὸς] ἀττικὸς (sed corr. $\mathbf{F}^{2im}$)
23a7 δι᾽ εἰωθότων] διελθόντων
47d2 φορὰς] συμφορὰς
49c2 συγκαυθέντα] συγκραθέντα
56c4 πλήθη] πάθη (also 57c2)
77d5 κατάντες] καταστάντες
80c2 ἕλξεως] ἕξεως
81e5 θανάτων] θανόντων
Criti. 114c7 τυρρηνίας] τυραννίας

In other cases, instead of the original word, a simpler one is used, but without destroying the meaning of the sentence:

19a1 θρεπτέον] θεραπευτέον
31b5 χωρισθὲν] χωρὶς
49e8 φαντάζεται] φαίνεται

d) In some instances F has a gloss or a variant:

21b6 χρόνον] καιρὸν
35a3 συνεκεράσατο] συνεκρούσατο
37e4 τότ᾽ ἦν] ὁπηνίκα ἦν
49c1 διακρινόμενον] διακρινόμενον καὶ δὴ κρίνον
52b4 χώραν] χώραν μοῖραν
59d3 αὐτῶν] λοιπῶν

60d5 ἀπομονουμένῳ] ἀπολιθουμένῳ (**F** omits the preceding ὕδατος)
71e1 κατέστησαν] κατῴκισαν κατέστησαν (sed κατῴκισαν punct. notat)
75d6 δύναμιν] αἴσθησιν
78d2 κύρτου] ὑποκυρτίου
79c6 ἀναπνοὴν] ἀποπνοὴν
84c1 ψηχόμενον] τηκόμενον

I have found no clear examples in the *Critias*.

e) At times, but not very often, a variation in the use of prepositions (also in compounds) can be found:

34a6 ἐπὶ] πρὸς
43c3 ὑπὸ] ὑπὲρ
45e4 ἐμπίπτει] ξυμπίπτει
50c5 ἀπ'] ὑπ'
50e5 ἐκδεξόμενον] εἰσδεχόμενον (a majuscule error!)
54a2 προαιρετέον] προδιαιρετέον
74c3 παρέξειν] ἕξειν
76a2 ἐχωρίζετο] διεχωρίζετο
77e1 ἐκ] ἀπὸ
81a2 βάσιν] μετάβασιν
81a2 ἀποχωρήσεώς] καταχωρήσεώς
88a4 δι'] μετὰ

I have found no examples in the *Critias*.

f) Boter (1989, 106 f.) notes **F**'s carelessness in the omission or addition of particles, articles, pronouns and prepositions, etc. The same can be observed in the *Timaeus* and *Critias* (for prepositions see also above, sub e). It should be noted, however, that the frequency of these phenomena is not significantly higher than in other primary witnesses like **C** and **V**.

Examples of particles omitted in **F**:

καὶ is omitted in 18c1 (the second καὶ), 20c7 (with Didymus), 34c1, 35a5, 42a2, 57c1, 82b3 (the first καὶ), 86e6 (the second) and *Criti.* 110d4 (the second)
Other instances of omitted particles are: 19b5 δὲ; 24d3 τε; 28b4 οὖν; 44c4 δὲ; 54c5 δὲ; 62b8 δὲ (before ἐκ); 69b2 γὰρ (with **P**); 77a6 δὴ; 86e3 δὴ; 87b6 μήν; 87d1 γὰρ; *Criti.* 107b6 μὲν; 110c3 δὴ; 113d4 δὲ; 115b3 τε (after ἡδονῆς); 118b7 δὲ

Particles are added in, e.g.:

28c6 ἄρα after πότερον; 36c7 καὶ before κράτος; d6 τε before καί; 38c2 γε after αὖ; e6 γὰρ after κατὰ; 42e9 καὶ before ὕδατος; 50e4 ἄρ᾽ before ἐκτὸς; 54b6 δὴ after νῦν; *Criti.* 108d6 καὶ after ὅτι; 109b6 καὶ after ποίμνια; e3 καὶ before αὐτοὶ; 120b2 δὲ after ταῦτα

Other omissions and additions are:

19d4 ὄντων om.; 21d5 ἂν om.; 24a2 τοὺς before τῇδε om.; 30b4 δ᾽ ἐν] δὲ; 36e2 δ᾽ ἐκ] δὲ; 39a4 τῇ] ἐν τῇ; 50a3 τι add. after ὁτιοῦν; 57b6 ἓν om.; 63e8 που add. after αὖ; 69c2 ὄντα add. after θνητὰ; 75d6 ἕνεκα om.; 76e3 ἐν om.; 79e7 τὰ αὐτὰ (prius)] κατὰ ταυτὰ; 80b8 πάντα om.; 81d4 τε] τέ τι; 87a3 τρεῖς om.; *Criti.* 107b8 τὰ (the second) om.; 108d2 τὴν add. before Μνημοσύνην; 119d8 τὸ om.; 121a6 τῇ add. before τιμῇ

To these chararacteristic errors and variants I add a list of other kinds of errors in F:

g) Omissions caused by homoioteleuton:

32a3–4 τότε τὸ μέσον μὲν πρῶτον om.; 56a5 καὶ τὸ μὲν—ἀέρι om.; 82d5–7 διηθούμενον—ὀστῶν om.

h) Omissions which destroy the sense of the text and perhaps result from a damaged spot in the exemplar have been recorded above (p. 168).

i) Dittographies:

44c1 παντελῶς] παντεπαντελῶς
80e4 δὲ add. ante δεδημιουργημένη
83c3 ἐπωνυμίας] ἐπωνυμίας μιᾶς
Criti. 120e3 ὂν add. post θεῖον

j) Errors due to haplography:

38a4 χρόνου οὐδὲ] χρόνου δὲ
53c2 ὁδῶν δι᾽ ὧν] ὁδῶν
83a3 αὐτὰ αὐτοῖς] αὐτοῖς
92b7 ἐσχάτης ἐσχάτας] ἐσχάτης

k) Transpositions of words are frequent, e.g.:

26d5 ὄντας tr. post χρόνῳ
32b3 ἀεὶ tr. post μεσότητες
40c7 οὕστινάς τε] οὕς τέ τινας
44a7–8 ταῦτα tr. post πάντα (with Gal.(pars codd.) and Simp., but against Pr.)
45c2 δὲ tr. post μόνον
54d2 εἶδος tr. post ἓν
67d7 θερμοῖς καὶ ψυχροῖς] ψυχροῖς καὶ θερμοῖς
Criti. 109a3 γένη tr. post τότε
121b3 μὲν tr. post ὁρᾶν

l) Errors resulting from (inner) dictation (often itacism) occur very frequently; some examples:

18e1 οἵ τ'] εἶτ'
43d1 σφοδρῶς σείουσαι] σφοδρῶς ἰοῦσαι
59c7 ἦν] ἵν' (70d3 ἵν'] ἦν)
64a5 λύπας] λοιπὰς
67a1 δύ'] δεῖ
80b1 αἷς] ἐς
87b6 προθυμητέον] προτιμητέον
Criti. 108b3 εἰς τότε] ἴστω τε
109c3 οἴακι] ὕακι
115b2 τε ὃς] τέως
117b4 ὑποζυγίοις] ἱπποζυγίοις

m) Errors in word endings are also very frequent in **F**; a few examples:

27b1 αὐτῶν] αὐτῷ
27d1 μὲν] μὴ
28a3 ὄντως] ὄντος
46c3 στραφὲν] στραφέντος
52e3 ἰσορροπεῖν] ἰσόρροπος
80e6 νομὴν] νομὴ
81e2 θάνατος] θάνατον
85e5 κρατῆσαι] κρατήσασα
88e6 τεθὲν] τίθεμαι
Criti. 110b3 ἐπονομάζοντας] ἐπονομάζοντες
115c7 κατοικήσει] κατοικήσεις

n) Errors caused by anticipation or perseveration of another word, or by mental association with another word; these errors too are relatively frequent, e.g.:

23d6 τήνδε] τήν τε (adapted to the preceding τήν τε)
38d7 δι᾽ ἃς] δι᾽ ἄλλας (caused by the preceding τὰ δ᾽ ἄλλα)
47b8 ἐπὶ τὰς περιφορᾶς] περὶ τὰς περιφορᾶς
58b2 λεπτότητι] λεπτότερον (the passage is δεύτερον, ὡς λεπτότητι δεύτερον)
61a4 ἀσθενεστέραν] ἀσθενεστάτην (τὴν δ᾽ ἀσθενεστέραν parallels τὴν μὲν βιαιοτάτην)
65b2 τομὰς τοῦ σώματος] τὸ σώμα τοῦ σώματος
92c2 ἀνοίας] διανοίας (adapted in meaning to the preceding νοῦ)
Criti. 110e4 ὑπὸ] ὑπὲρ (ὑπερβάλλεσθαι follows)
113e4 κομίσας] κοσμήσας (διεκόσμησεν precedes in the same sentence)

o) Other errors seem to be due to sheer lack of attention, e.g.:

19e6 πολιτικῶν] πολιτῶν
24b4 ἡ τῆς] αὐτῆς
43b2 ἕξ ἁπάσας] ἐξαπατώσας
43d5 ἀποστάσεις] ἀποφάσεις
44b2 ἐπίῃ(ι)] ἐπιθῇ
58e6 ῥοὴν] ὀρθὴν
60a7 ἐλαιηρὸν] ἐλεεινὸν
64e5 μερῶν] ἡμερῶν
65d1 νοτερὰ] ἀνώτερα
71c3 λύπας] πύλας
76a6 κορυφὴν] κρυφὴν
Criti. 110b7 νόμον] πόνον
114e1 νῆσος] νόσος
120b5 σκότος] κόπος

p) A word interpreted as the compendium of another word:

22d3 οὖν ὅσοι] ὀῦνόσσοι **F** (= οὐρανός σοι)

Almost all these kinds of errors are relatively more frequent in **F** than in the other primary witnesses. In numbers of errors only **V** approaches **F**. Apart from errors, **F** has variants and interpolations which apparently were not intended to restore by conjecture the supposed original reading, but to adapt and simplify the text to the needs of the reading public. Together with the many errors of **F**,

this shows another 'vulgarising' tendency, also observed in other dialogues in **F** by Dodds and Boter (cited above, p. 169).

2.4 *The Character of the Common Errors of Cg*

Before I deal with the character of **CYΘΨ** separately, it seems expedient to show first some variants and errors which these MSS have in common against **AVF**. It has been argued that **C** and **g** (= **YΘΨ**) do not depend on one another. Their common variants and errors against **AVF** must therefore have been derived from a lost common ancestor, of whose character they give an impression.

a) There are only a few common transpositions in **Cg**:

23b2–3 νέοι tr. ante ἐξ ἀρχῆς
23c7 κάλλισται tr. ante λέγονται (κάλλισται punct. notat **C**²: om. **Ψ**)
25a3 εἴσπλουν tr. ante ἔχων
52a1 ἔχον tr. ante εἶδος

b) I have noted one common omission due to homoioteleuton:

57c4 ἑκάστοτε—ὁμοιούμενα om.

Some other omissions are probably caused by the fact that a word which is more or less similar in pronounciation precedes or follows:

29c8 λέγων ἐγὼ] λέγων
32b5–6 ὅτιπερ πῦρ] ὅτι πῦρ
52d4 δὲ δὴ] δὲ
56b7 δεῖ διανοεῖσθαι] διανοεῖσθαι

Other omissions are:

63c4 πολὺ om.; 72b2 αὐτοὺς om.; 78b5 αὖ om.

c) Now and then an article is added or omitted:

added in: 22d7 οἱ ante θεοὶ; 24d3 τὸ ante πρῶτον; 91a6 τὸ ante θλιφθὲν;
omitted in: 27c4 τοῦ; 33b1–2 τὸ ante συγγενές; 37a2 τῆς; c1 τοῦ; 47c5 ὁ; 50e2 τὸ; 61e3 τὸ; 65c4 τὰ; 89a6 τοῦ.

d) Remarkable is the recurring replacement of τε by δὲ, for instance in 38b2 (**F** omits τε here), 42c1, 51b5 and 67d3.

Other variations in the use of particles are:

33c7 οὐδὲ] οὐ
40e6 φόρκυς κρόνος τε καὶ ῥέα] φόρκυς τε καὶ κρόνος καὶ ῥέα
53e4 τε καὶ] καὶ
56b1 καὶ om.
65e7 τε om.
70e4 δὲ] δὲ δὴ
76a3 δὲ om.
82a8 ἂν] ἅνπερ **C²g**: ἅπερ **C**
87b2 δὲ om.

e) In some places a scribe seems to have been dissatisfied with the text as handed down to him, and felt the need to change it; but of course these readings may also be ancient conjectures drawn from another source through contamination:

37e4 ἃ δὴ om. The motive for this omission of the relative plus δὴ will have been the absence of a verb (ἐστιν is to be understood) in the main clause
57b4 τι] τινι (τι is changed into the dative because it was taken as governed by συνιὸν)
60c2 ἅτε ὢν] ἂν ᾖ **CΘ**: ἂν ᾖ **Ψ**: αὖ ᾖ **Y**
69c2 ἔχον τὰ πάντα **V** (ci. Bekker): ἔχον ἅπαντα **Cg**: ἔχοντα πάντα **A**: ἔχοντα παντοδαπὰ **F**

f) Elsewhere a scribe added a word to clarify the structure or meaning of the sentence:

23c7 νῦν add. ante ὑπὸ
32a3 τὸ μέσον, τὸ μέσον] τὸ μέσον, τοῦτο τὸ μέσον (analogue to 32a2 αὐτό, τοῦτο αὐτὸ)
61c5 ἡμᾶς add. post ἐμφανίζειν
61d3 ὕστερα add. post τὰ δ' **C²g**: ὕστερον add. **C**

g) Occasionally, **Cg** vary from the text of **AVF** in the use of a preposition in compounds:

24d1 προσφερεστάτους] προφερεστάτους
50a7 ἐρομένου] προσερομένου
63b4 ἐπεμβὰς] ἐπαναβὰς

64d6 πρόσθεν] ἔμπροσθεν
72b2 ὀνομάζουσίν] ἐπονομάζουσί
80a1 καταπόσεως] πόσεως

h) I have noted only two variants in tenses:

52c7–8 γενόμενον] γεγενημένον
55a5 συστάντων] ξυνιστάντων

i) An error caused by wrong word-separation is:

88b5 δὴ] δ᾽ ἡ **CΘ**: δὲ ἡ **Ψ**: δὲ **Y**

j) There are a few errors which originate from (inner) dictation, e.g.:

26d7 δὴ χρὴ] δεῖ (after δὴ was confused with δεῖ, χρὴ of course had to be removed)
62d8 αὐτὸ] αὖ τὸ
67b7 ὁμοίαν] μίαν
76b6 ἀπωθούμενον] ἀποθούμενον

k) Lack of attention seems to be the cause of the errors in 42a5 ἐκ] ἐκεῖ and 84b2 μεστὰ] μετὰ.

l) In a few cases an uncommon word has been replaced by a more common but wrong one:

66e6 ἀντιφραχθέντος] ἀντιπραχθέντος **C²g**: πραχθέντος **C**
76a1 λέμμα] λεῖμμα

m) There are a few errors in word endings:

18c9 αὐτῶν] αὐτῶ
30c7 αὐτὸν] αὐτὸ
31a6 ἐκείνω] ἐκεῖνο
55c5 ἐκεῖνο] ἐκεῖνα
83e1–2 σώματα—καθαιρόμενα] σῶμα—καθαιρόμενον

n) Finally, as an error due to perseveration or anticipation of another word may be considered:

43e4 ἄλλοτε δὲ] τοτὲ δὲ (τοτὲ μὲν precedes, τοτὲ δὲ follows).

The total number of common errors of **Cg** is not large, but this is not surprising since it is probable that both **C**'s exemplar and the source of **ΥΘΨ** were corrected (cf. p. 139). As to the supposed *common* source of **C** and **g**, however, there are no indications of an elaborate revision of the text. The only variants which clearly point to a deliberate redaction of the text are the few instances mentioned under (e) and (f) above.

Possibly correct readings of **Cg** against **AVF** as well as instances of agreement between **Cg** and the indirect tradition have been discussed above (see pp. 101 ff. and 147 f.). These readings, or at least some of them, may be the result either of conjecture or of comparison with ancient sources, but they are not necessarily so.

2.5 *C* (Tubingensis Mb 14)

2.5.1 Appearance

C is written in one column of 25 lines per page; on page 252 I have counted the length of the first ten lines; it varies from 38 to 46 letters. As punctuation signs **C** uses the single point and comma, both very frequently and carelessly. The semicolon serves as interrogation mark. Occasionally, a paragraphos indicates a change of speakers. A later hand adds the names of the speakers in abbreviation above the line. Word endings and syllables in the middle of the word are often abbreviated at the end of the line. At times, words like θεός, ἄνθρωπος and οὐρανός, and also καί and περί are written *per compendium*. The breathings often have a rectangular form; Teuffel (1874, 117) states that they do so most of the time, but that is an exaggeration. **C** has no iota subscript, adscript or superscript. I have studied **C** on microfilm and *in situ*.

2.5.2 Corrections in C

C^1. The text has been written in rather stiff and angular upright minuscules and in a reddish brown colour of ink. Title and initial in 17a1 as well as some scholia are written in red ink by **C^1**, e.g. on pages 295, 296, 298 and 299. Some of the corrections possibly come from this hand as well, e.g.:

23e3 ἡμῖν **C^{1sl}**: ὑμῖν **C**
27b2 ἡμᾶς **C**: ὑμᾶς **C^{1sl}**
42c5 συνεπισπώμενος **C**: συνεπισπόμενος **C^{1pl}**, but corr. **C^{2sl}**

C^2 corrects above the line and *per litteram*, dots letters which are considered false (always with the dots above the letters), supplies omissions and writes

variants (with γρ.) and scholia in the margin. C^2 is easily recognisable because of its light-brown, often even amber ink; its letters are slanting and curly. At the end of the *Timaeus* the ink of C^2 is darker; it can still be distinguished from C^1 by its less reddish colour and by its letter type, which becomes more and more careless. Prof. Harlfinger in Berlin dated this hand for me as being from the end of the thirteenth or the beginning of the fourteenth century (C^1 dates from the eleventh century).

Common variants connect C^2 with Ψ, which dates from about the same time (thirteenth to fourteenth century), or a MS related to Ψ. Some examples:

23c7 κάλλισται punct. notat C^2: om. Ψ
25b7 γὰρ **C** ceteri: δὲ C^{2sl}Ψ
36b6 κατανηλώκει **CYΘ**: ἀπανηλώκει C^{2sl}Ψ
36e1 προσήρμοττεν **C** ceteri: ξυνήρμοττεν C^{2im}Ψ
41b7 ἀγέννητα] γεννητά **C**: punct. notat C^2: om. Ψ
44b1 ἐνδεθῇ θνητόν **C**: transp. signis C^{2sl}: θνητὸν ἐνδεθῇ Ψ
47d7 αὖ διὰ τὴν ἄμετρον ἐν ἡμῖν **C**: αὖ ἐν ἡμῖν διὰ τὴν ἄμετρον C^{2sl}(transp. signis) Ψ
53a1 ἀνικνώμενα **C**: ἀναλισκόμενα C^{2sl}Ψ
56e2 δύ' **C** ceteri: τέσσαρα C^{2im}Ψ
57e3 κίνησιν **C** ceteri: τὴν ἴσωσιν C^{2im}Ψ
67b6 ὅση—ὀξεῖαν om. **C**: suppl. C^{2im} with ὀξεῖα, which is also the reading of Ψ

C^2 took these readings from (a MS near to) Ψ; it is less probable that Ψ took them from **C**; but if so, there must have been an intermediary MS between **g** and Ψ which was contaminated from **C**, since Ψ's gemelli **YΘ** do not share these readings. Even if one accepts the latter, the origin of C^2 would still remain obscure.

A few readings point to a closer contact with β, which depends indirectly on Ψ (and agrees with **C** and Ψ in the cases recorded above). Instances of agreement between C^2 and β (against Ψ and the other primary witnesses) are:

41b3 τὸ punct. notat C^2: om. β and **S**
84a7–b1 ἀφιστάμενον—νεῦρα om. **C**: suppl. C^{2im} with omission of ἐκ: om. ἐκ also β and **Vat.**
87b3 ἰατικὰ **C**: ἰατρικὰ C^{2sl}β

Quite a number of readings, however, do not occur in Ψ, nor in its apographa; probably most of them are conjectures, e.g.:

20b5 ἀποδοῖτ’ **C** ceteri: ἀποδοῖντ’ **C**^{2}
23d3 οἱ punct. notat **C**^{2}
33a3 καὶ ὑγρὰ add. post ψυχρὰ **C**^{2sl}(with β^{im}, depending on **C**)
41c7 θεῖον **C** ceteri: θεὸν **C**^{2sl}
48d3 εἰκότα **C** ceteri: εἰκότος **C**^{2sl}
69e6 οἷον **C** ceteri: ὅρον **C**^{2}(with **Θ**^{2} and β^{2}, both depending on **C**)
78d4 ἀναρρεῖν **C** ceteri: ἀναιρεῖν **C**^{2im}
80b8 πάντα **C** ceteri: πάντων **C**^{2pl}

In **C**^{3} I note a few unimportant corrections in light-coloured red-brown ink on p. 255:

20b7 ξυνωμολογήσατ’ fecit **C**^{3} ex ξυνομολογήσατ’
20c4 εἶπεν] del. -ν **C**^{3}
20c6 ἐνθένδε **C**: ἐνθένδεν **C**^{3}

Also in red-brown ink are:

21e3 νομός **C**^{3}: νόμος **C**
21e3 νομοῦ **C**^{3}: νόμου **C**
22b7 ἔχετε **C**^{3}: ἔχεται **C**
22e6 τοτὲ μὲν add. ante πλέον **C**^{3sl}

Some scholia on p. 270 may also be by this hand. In the same sharp rectangular minuscules, but in grey-green ink, there are scholia on pp. 273 and 287, as well as at 43a5 ψυχῆς **C**: τῆς λογιστικῆς **C**^{3sl}. There are scholia on p. 301 in the same letter type, but in brown ink.

C^{4} writes corrections above the line in tiny slanting letters; the ink is dark brown, sometimes even black. Some examples follow here, but I am not always sure that it is **C**^{4}:

20a8 ἱκανὴν **CA**: ἱκανῆς **C**^{4}**Fg**
37a6 λέγει] λέγῃ **C**: νοεῖ **C**^{4sl}
46d7 νοῦ **C** ceteri: νοῦν **C**^{4sl}**Ψ**
70b4 ὥς τις] ὥστε **C**: εἴτε **C**^{4sl}**ΨY**^{2}

46d7 and 70b4 point to the same origin as the corrections made by **C**^{2}, but on account of its letter type and its ink colour **C**^{4} is distinct from **C**^{2}. If 22b7 ἔχετε and 22e6 τοτὲ μὲν are to be assigned to **C**^{3}, which I have done, then **C**^{4} must postdate **C**^{3}, since the apographon of **C**, **Par.**, takes over the corrections in 22b7 and e6, but has none of the readings of **C**^{4}.

C^5 corrects in a very thin, dark red-brown ink:

26a6 εὐπορήσειν C^{5sl} ceteri: ἀπορήσειν C
26b6 θαυμάσαιμι C^{5sl} ceteri: θαυμάσαις C
Perhaps also 60c7 τάχους C: πάχους C^2: π punct. notat et τ scr. C^{5sl}
and perhaps 67d1 χρωμάτων C^{5sl} ceteri: χρημάτων C

Par., C's apographon, does not follow C^5. This may also be the hand that wrote a scholium at the top of p. 271 and at the bottom of p. 273, and rewrote the words in the margin of p. 267, where C^2 had supplied an omission (the ink of C^2 is at times very pale). This would mean that C^5 must be dated after C^2.

There are a few places where (a part of) a word has been erased in **C**, and where **C**'s derivatives **Par.**, **Scor.** and **As.** have followed what we assume was **C**'s original text. These erasures, therefore, must have been made after the corrections by C^2 and C^3; possibly C^4 or C^5 was responsible for them. The cases are:

17b1 πάνυ μὲν] πάνυ γε μὲν **Par.Scor.As.**: πάνυ ··μὲν C^{pc}
17d1 καὶ ἀφ' ἑκάστου τῇ(ι) τέχνῃ(ι) C^{ac} **Par.Scor.As.A**: erasit καὶ ἀφ' C^{pc}
28a8 αὐτοῦ C^{ac} **Par.Scor.As.**: erasit C^{pc}
32c1 ἐγεννήθη] διεγεννήθη C^{ac} **Par.Scor.As.**: ··ἐγε·νήθη C^{pc}

2.5.3 The Character of the Text of C

Carlini, who investigated **C** for *Alcibiades I* and *II* and *Phaedo*, thinks (1972, 156f.) that the text of **C** is a recension, possibly by a Byzantine scholar. His arguments are: 1) **C** represents a deliberate selection of Platonic dialogues in an order which presupposes the tetralogical structure: *Euthphr.*, *Crit.*, *Phd.*, *Prm.*, *Alc.I*, *Alc.II*, *Ti.* 2) **C** has at times a correction *ope ingenii*. 3) **C** shares quite a number of readings with Stobaeus and other ancient authors, resulting from contamination. Further, Carlini observes that in eleventh century Constantinople Psellus initiated the rebirth of Platonic studies.

Carlini's findings clearly have some definite parallels with my own observations in the *Timaeus*:

1) **C**, both with **g** and without **g**, also shares a number of variants in the *Timaeus* with Stobaeus and other ancient authors, as I noted on pp. 101ff. Carlini assumes that the agreement is due to contamination. It is surprising to see the indirect tradition used so early; this is possible indeed, although it cannot be proved. Sicherl (1980, 542) states that in the eleventh century Psellus made an excerpt of Proclus' commentary on the *Timaeus*; one can imagine the text of the

Timaeus in Proclus' commentary being compared with the text in the Plato MSS. Nevertheless, it is not certain that the agreements of **C** with Stobaeus and Proclus and others are due to contamination. In the *Timaeus* at least, **C** seems to me an independent witness and its agreement with ancient authors may be due to the fact that **C** goes back to a MS that was cognate with the Plato copies used by Stobaeus and Proclus.

2) **C** has some correct readings in the *Timaeus* against **A** and **F** (correct readings of **Cg** against **AF** are discussed on pp. 147 f.). **C**'s correct readings against **AFg** are, e.g.: 27c5 ἦ … ἢ (with Pr.) and 83b6 χλοῶδες (with Galen). These readings, especially the last two, which do not even occur in **g**, could result from contamination or correction *ope ingenii*, but it cannot be established that the corrections should be dated to the eleventh century rather than to antiquity.

3) But apart from this, **C** has some characteristics which seem to result from a deliberate revision of the text. Most conspicuous is the frequent transposition of words and the variation in the use of prepositions in compounds, phenomena which also occur in **F**, but with less frequency.

a) **C** distinguishes itself from the other primary witnesses by an alternative word-order in the following instances:

19b4	πρὸς αὐτὴν tr. post πεπονθὼς
22a4	βουληθεὶς tr. post αὐτοὺς
22c7	μύθου tr. post μὲν σχῆμα
23b1–2	tr. ante ἐξ ἀρχῆς
23c7	κάλλισται tr. ante λέγονται, sed del. punctis
24b5	τῶν tr. post περὶ
24c5	ἡ θεὸς tr. post ὑμᾶς
26b1	πρὸς τούσδε tr. post ἀνέφερον
26b5	πάλιν tr. post λαβεῖν
26d7	ὁ λόγος tr. post ἡμῖν
27b9	εἴη tr. ante τὸ μετὰ τοῦτο
30d3	ὁ θεὸς tr. post ὁμοιῶσαι
31b3	ἐστιν καὶ ἔτ' ἔσται] ἐστιν τε καὶ ἔσται ἔτι
34a5	ἁπάσας tr. post κινήσεις
34a8	ἀεὶ λογισμὸς θεοῦ] θεοῦ λογισμὸς ἀεὶ
38e2	ὕστερον tr. post τῆς ἀξίας
41b7	γένη tr. post τρία
41e3	πρώτη tr. post μὲν

46a2–3 τὸ δὲ περὶ τὴν] περὶ δὲ τὴν (om. τὸ)
48c7 εἴην ἂν] ἂν εἴην
50b7 αὐτὴν tr. post ἀεὶ
52d6 μορφὰς δεχομένην] εἰσδεχομένην μορφὰς
52d6 τούτοις tr. post πάθη
55c4 ἰσοπλεύρους tr. post βάσεις
62d9 ἔχων tr. post διάφορον
68a2 ἐκεῖθεν tr. post ἐκχέουσαν
68e1 ταῦτα δὴ πάντα] πάντα δὴ ταῦτα
89c7–8 παιδαγωγεῖν tr. post δεῖ

b) **C** varies from the other MSS in the use of a simple instead of a compound verb or substantive, and vice versa, or by using a different preposition:

18a9 τροφήν] διατροφήν
21c3 διαμειδιάσας] μειδιάσας
24b4 ὁπλίσεως] ἐξοπλίσεως
27a1 ἄγοντα ἀντακούειν] ἄγον ἀκούειν (corr. **C**^{2})
28b2 προσχρώμενος] χρώμενος (corr. **C**^{2})
32c1 ἐγεννήθη] διεγεννήθη (δι- punct. not. **C**^{2})
45a2–3 προσέφυ] ἔφυ (corr. **C**^{2})
46b7 μεταπέσῃ] πέσῃ (corr. **C**^{2})
52d6 δεχομένην] εἰσδεχομένην
58a5 συμπεριέλαβεν] συμπαρέλαβε (corr. **C**^{2})
60e8 διέξοδον] ἔξοδον
61d6 σκοποῦντες] προσκοποῦντες (corr. **C**^{2})
64b4 διαδίδωσιν] δίδωσιν (corr. **C**^{2})
64c1 διαδιδόντων] διδόντων
66a7 εἰσιοῦσιν] ἰοῦσιν (corr. **C**^{2})
66e6 ἀντιφραχθέντος] πραχθέντος (ἀντι **C**^{2sl})
74e10 ποιοῖεν] ἐμποιοῖεν
80d5–6 ἐπαντλεῖν] ἀπαντλεῖν (corr. **C**^{2})
82c7 διαφθείρεται] φθείρεται

c) **C** seems to have a certain dislike for articles; they are omitted in:

19c6 τοῖς; 22d5 ὁ; 35b1 τῆς; 37c5 τἀληθὲς] ἀληθὲς; 39c2 ἡ; 41c4 τῶν; 46a2 τὸ; b6 τὰ prius (corr. **C**^{2}); 52e7 τὴν (corr. **C**^{2}); 57a1 τῇ (corr. **C**^{2}); 66a3 τὰς; 71b3 ἡ; c3 τἀναντία] ἐναντία; 75a1 τὸ; 85e5 τὸ (corr. **C**^{2}); 90d7 τὸν; 91a1 τὸν; 92c6 ὁ.

Only incidentally is an article added:

30b5 τῷ before σώματι; 68a3 τοῦ before πυρὸς

d) Often particles are omitted or added:

omissions:

18b5 δή; 22a1 δὴ καὶ; a6 τε; 23b1 τε; 27d5 δή; 33b7 δή; 35b3 τε; 37d3 οὖν; 38a5 τε; 42d1 καὶ (prius; corr. **C**²); 43e7 τε (alterum); 44c4 οὖν (corr. **C**²); d6 τε; 52a2 καὶ (corr. **C**²); 57b3 τε (corr. **C**²); 59e5 δή; 61a2 γὰρ (corr. **C**²); 62c8 γὰρ (corr. **C**²); 66b2 καὶ (corr. **C**²); 67b2 μὲν (corr. **C**²); 68b2 καί; 71e8 τε; 72c3 καὶ; 77b6 δὲ (corr. **C**²); d2 τε; 83d3 δὲ (corr. **C**²).

additions:

37a7 ὅτου ἂν] ὅτω τ᾽ἂν (ὅτω ἂν **Fg**); 38e2 καὶ before κατὰ; 41a5 δὲ after λέγει; 53e2 καὶ before διαλυόμενα; 54a7 καὶ before ἐξ οὗ; 56e2 δ᾽ after δύο; 58a4 τε before καί; 61a1 οὖν after γὰρ; 63b5 καὶ before ἀφαιρῶν; 68a1 οὖν after μὲν; c1 δὲ before λευκῶ (corr. **C**²); 71c1 καὶ before κατακάμπτουσα; 77b4 τε after μεταξύ; 80b1 καὶ before καταλαμβάνουσιν (corr. **C**²).

e) Occasionally, other words also have been interpolated, apparently in order to make the structure or sense of the sentence clearer, e.g.:

21d3 αὐτοῦ] ἀντ᾽ αὐτοῦ
25c6 δὲ] δ᾽ ἐν
40a6 αὐτῷ] ἐπ᾽ αὐτῶ
66e6 τινὸς] τινὸς ἀερὸς

Sometimes a copyist thought it necessary to adapt his text:

31a7 εἴτην] εἴην (ἤτην **C**²) (μέρος was considered to be subject, ἐκείνω to be dat. sg.)
38d7 εἴ] ἐάν
38e1 λέγεται] λέγοιτο
46d5 ᾧ νοῦν μόνῳ] ὧν νοῦν μόνον
70b3 ὅτε] ὅταν

Some words may even have been omitted deliberately, because a scribe was puzzled by their function in the sentence:

33a3 ὡς συστάτῳ Pr. Phlp.: ὡς ξυνιστὰς τῶι **A** Phlp. (alio loco): ὡς ξυνιστᾶ τῶ **F**: ὡς ξυνιστᾶν τῶ **g**: τῶ **C**: ὡς τὰ τῶ Ph.: non vertit συστάτῳ Calc. The omission of συστάτῳ, thus, was already made in antiquity.

41a7–8 δι' ἐμοῦ γενόμενα om. (suppl. ἃ δι' ἐμοῦ γενόμενα **C**^{2}). These words are also omitted by almost all ancient authors who quote the passage, with the exception of among others Pr. (*in Ti.*), Stob., Calc. The omission in **C**, however, may have been made independently.

61b5 ἀέρα om. (suppl. **C**^{2})

f) In some cases a variant form or synonym is preferred which is not necessarily false:

21b6 παίδων] νέων
24b2 κεχωρισμένον] ἀφωρισμένον
33a2 ἄνοσον] ἄφθαρτον (γρ. ἄνοσον **C**^{2im})
38c5 ἐπίκλην] ἐπίκλησιν (a more common form, see LSJ)
42d2–3 διαθεσμοθετήσας] διαθεσμοδοτήσας
64a6–7 παθήματος] πάθους
65c1–2 ἐν τοῖς πρόσθεν] ἐν τῶ πρόσθεν
83b1 παντὶ] πανταχῆ

My conclusion is that the text of the *Timaeus* in **C**, as Carlini already observed for *Alcibiades* and *Phaedo*, is the product of a thorough recension by a scholar who thought he could produce a more readable text by changing word-order, adding or omitting particles, preferring synonyms etcetera.

Other examples of errors in **C** are:

a) Incidentally an uncommon word has been replaced by a common one, but wrongly:

61b4 διάκενα] διακείμενα (corr. **C**^{2})
84b6 εὐρῶτος] ἐρῶτος (corr. **C**^{2})

b) We have already noted a few majuscule errors and instances of wrong word-division or accentuation. Of the latter, only a few examples have been given; in fact they are very frequent throughout the text of **C**. Such a quantity can be expected in a MS which is a transcript of a majuscule MS, but it is of course no *proof* that **C**'s exemplar was a majuscule MS. There are, on the other hand, a few readings which can be considered minuscule errors, but in my opinion they are not strong enough to prove that **C** had a minuscule exemplar:

26a6 εὐπορήσειν] ἀπορήσειν (corr. $\mathbf{C}^{5sl}$)
44b7 ἔμφρονα] εὔφρονα (corr. $\mathbf{C}^{2sl}$)
55c7 ἀποροῖ] εὐποροῖ (corr. $\mathbf{C}^{2sl}$)
56a3 εὐκινητότατον] ἀκινητότατον (corr. $\mathbf{C}^{2sl}$)
77c3 γένεσις] γεῦσις (corr. $\mathbf{C}^{2sl}$)

c) I have noticed thirteen instances of an omission through homoioteleuton, for example:

29a3–5 ἔβλεπεν—αΐδιον om. (suppl. $\mathbf{C}^2$); 35c1–2 ὀκταπλασίαν—πρώτης om. (suppl. $\mathbf{C}^2$); 39a2–3 κύκλον—ἐλάττω om. (suppl. $\mathbf{C}^2$)

d) Further omissions are:

19a3 πάλιν; a8 ἔτι; 21e1 ἦ δ' ὅς; 32b3 ἀεὶ; 33d2 μᾶλλον; 37c2 εὔτροχος ὢν; e4 τό τ' ἦν (suppl. $\mathbf{C}^2$); 38a2 πρέπει; 40b3 ἕκαστον (suppl. $\mathbf{C}^2$); b8 μὲν; 43e4 οἷον (suppl. $\mathbf{C}^2$); 49a6 αὐτὴν; 52a3 ποι ἰόν; e4 αὖ; 58e7 ἐπωνυμίαν (suppl. $\mathbf{C}^2$); 64c7 ἐν αὐτοῖς (suppl. $\mathbf{C}^2$); 66b2 κοῖλα (suppl. $\mathbf{C}^2$); 70b6 πᾶν; 72d7 ἡμῖν; 75c7 παντὸς ἀνδρὸς (suppl. $\mathbf{C}^2$); 83d7 αὖ; 86a3 μάλιστα; 91a1 διὰ ταῦτα

e) Errors due to dittography are:

33d4 αὐτῷ] αὖ αὐτῶ
41c3 τόδε ὄντως] τόδε δεόντως (corr. $\mathbf{C}^2$)

f) Errors resulting from inner dictation (often itacism) are not frequent, but a few instances can be given:

33c6 ἀπῄει] ἀπείη (corr. $\mathbf{C}^2$)
38a8 εἴδη] ἤδη
46c8 χρῆται] χρισταὶ (corr. $\mathbf{C}^2$)
64a3 ἡδέων] ἰδεῶν (corr. $\mathbf{C}^2$)
87a5 δυσθυμίας] δυσφημίας (corr. $\mathbf{C}^2$)

g) Errors in word endings do not occur very often; a few examples:

18b2 ἑαυτῶν] ἑαυτοῖς
18e3 ἡγουμένοις] ἡγουμένους
20b3 ὑμῶν] ὑμῖν
20b5 ἄπαντ'] ἄπαντες

25d2	ἀθρόον] ἀθρόως
37e3	χρόνου] χρόνων
69a1	ἡμῶν] ἡμῖν

h) Frequent are errors due to the perseveration of the form of a preceding word or to the anticipation of a following word; a few examples:

22d2	γιγνομένη] γιγνομένων (διὰ μακρῶν χρόνων γιγνομένων)
36c5	τὴν δ' ἐντὸς] τῆς δ' ἐντὸς (τῆς ταὐτοῦ φύσεως precedes, τῆς θατέρου follows)
53e4	ἀνὰ λόγον] ἀναλόγων (τῶν τε precedes)
58d6	ὕδατος] ὑδάτων (after τῶν γενῶν τῶν)
62a1	τέμνει] μίμνει (corr. **C**^{2}) (ἀναμιμνησκομένοις occurs in the same sentence)
72c1	αὐτῷ] αὐτοῦ (after τοῦ γείτονος)
75e5	μόνον] μόνην (τὴν ... κεφαλὴν ... μόνην ὀστείνην ψιλὴν)
77a7	πρὶν] πρὸς (corr. **C**^{2}) (πρὸς is written some words before)

j) Words are confused with one another, either because of carelessness, or through lack of attention, e.g.:

20d7	ἀτόπου] ἀποτόμου
21e2	σαιτικὸς] σαταικὸς
37a6–7	κινουμένη] κειμένη (corr. **C**^{2})
38a8	ἔτι] ἔστι
48b5	θεατέον] θετέον (corr. **C**^{2})
50c1	ὁμοίαν] οὐδεμίαν
53a1	βαρέα] ἀραιὰ
55d6	μεθετέον] θετέον (corr. **C**^{2})
66c3	τραχυνθέντα] τραυθέντα (corr. **C**^{2})
71c3	ἅσας] ὅσας
73b4	διαδούμενοι] διαδιδόμενοι (corr. **C**^{2})
74b8	πτωμάτων] πομάτων (corr. **C**^{2})
75c4	ἅτε οὐδὲ] ἅτε δὲ
75e3	νάμα] ἅμα (corr. **C**^{2}) (possibly through inner dictation; λόγων precedes)
81c1	ἁπαλός] ἁπλῶς (ἁπαλῶς **C**^{2})
84d6	φλεβῶν] φλεγμῶν
84d6	διαβιαζόμενον] διαβιβαζόμενον
85d4	αἷμα] σῶμα (corr. **C**^{2})
91b2	ἅτ'] ἀντ' (corr. **C**^{2})

2.6 *The Character of g*

We have seen that **YΘΨ** derive from a text which had been considerably damaged, damage which the scribes of the three MSS have sometimes tried to repair (pp. 113 f.). We noticed too that the text represented by **YΘΨ** shares correct readings and variants with **A** against **FC**, probably due to contamination (p. 134). We have also seen a few interesting variants of **YΘΨ** which result from conjecture, or perhaps from contamination (pp. 107 f.). Some other conjectures follow below in this section. I have introduced the siglum **g** for the collective of **YΘΨ**. According to Carlini (1972, 163) **Y** (**Θ** and **Ψ** are not discussed by Carlini) originates—like **C**, but several centuries later—from a learned environment, as its many corrections and its extra-tetralogical selection of dialogues indicate. His conclusion is confirmed through codicological investigations by Turyn (1972, 214), who identified Maximus Planudes, among others, as one of the scribes (see also below, p. 191). Dodds (1959, 54 f.) calls **Y** in the *Gorgias* a hybrid text, infected as it is with interpolations and false conjectures. For the *Timaeus*, I first discuss here some variants and errors of the collective **YΘΨ**, and then the variants and errors of each MS apart.

g is characterised by omissions and transpositions which have been listed before (see pp. 112 f.). There is no frequent omission or interpolation of articles and particles in **g**. An exception is formed by *καὶ*, which is often added, for instance in:

23d6 before τῆς θεοῦ; 29b1 before πᾶσα; 33b1 before σχῆμα; 36c2 before ἐν; 37e2 before τότε; 38d5 before κατὰ ταὐτὰ; 43d7 before πλὴν; 49c2 after δὲ; 53b6 ἄριστά τε] τε καὶ ἄριστα; 71a2 before διὰ; 74d1 before ὑπομείξας

On the other hand, *καὶ* is omitted against the other MSS, e.g.:

24b1 (the second καὶ); 29e4; 36b5 (the third); 56c3 (the second); 61c3 (the first); 65b4; 67d6; 77c4; e5 (the second)

The following may be considered conjectures:

18a10 ὅσα ... τούτοις] ὅσοις ... τούτους
20d8 σοφῶν add. post ἑπτὰ (with **C**^{2}, which derives from **Ψ**, see p. 179)
29c4 εἰπόντων add. ante περὶ (with **C**^{2})
43b7 τὰ τῶν προσπιπτόντων παθήματα] προσπιπτόντων παθημάτων (τὰ τῶν om.)
74b5 πάντα τὰ μέλη] πάντα τ᾽ ἄλλα μέλη **YΨ**: πάντ᾽ ἄλλα μέλη **Θ**

Probably resulting from conjectural activity are the following variants:

32b1	στερεοειδῆ] στερεὸν (with **C**^{2})
39a1	φορᾶς] φύσεως (with **C**^{2})
60b7	συμμιγὲς] ξυμμιγὲν **CF**: ξυμπαγὲν **g** (with **C**^{2}) (corr. **Θ**^{2})
77a6	παιδευθέντα] φυτευθέντα (with **C**^{2})
85b5	ὀνόματα] νοσήματα (with **C**^{2})
85c1	φύματα] φυσήματα (with **C**^{2})
88b7	γίγνησθον] γίγνηται (corr. **Θ**^{2})
90e5	ἐμμετρότερός] εὐμετρότερός
91d1	συναγαγόντες] ἐξαγαγόντες (with **C**^{2})

An uncommon word is replaced by a common but wrong one:

72c7	ὑφανθέντος] φανθέντος
75d2	ἐκόλλησεν] ἐκώλυσεν
90e4	μηκύνειν] μηνύειν

Errors through confusion with other words, through inattention or through carelessness, occur frequently:

17b9	μᾶλλον] πάλιν (πάλιν precedes in the same sentence)
20d8	ὁ] δὴ (corr. **Θ**^{2})
25e4	λέγω κατανοῶν] λέγων κατανοῶ
38c3	ἐσόμενος] ἔστι μόνος **YΘ** (corr. **Θ**^{2}): ἔστι μόνως **Ψ**
40c5	ἐπανακυκλήσεις] ἐπανακλήσεις
54b6	ἀσαφῶς] ἀσφαλῶς (corr. **Θ**^{2})
57e6	ἀπόντων] ἀπάντων (corr. **Θ**^{2})
60c1	ὑπερεῖχεν] ὑπῆρχε
60d7	ὑφ'] ἐφ' (with **C**^{2})
62d7	ἄνω] κάτω (corr. **Y**^{2})
69b7–8	οἷον πῦρ] οἷόν περ (corr. **Θ**^{2})
70b3	μένος] γένος (with **C**^{2})
81d7	λυθεῖσα] λαθοῦσα (with **C**^{2})
82b4	ἐάσει] ἰάσει (corr. **Θ**^{2})
82b6	ἐκτὸς] ἕκαστος (ἕκαστον **Y**^{2}: corr. **Θ**^{2})
82d3	κολλᾷ] πολλὰ
83e5	διακρινομένης] διακειρομένης (with **C**^{2})
88b2	αἱ τοῦ] αὐτοῦ (corr. **Θ**^{2})
90a4	οἰκεῖν] οἰκεῖα

A perseveration error is:

67a2 ὄντα] ὄντων (after ἁπλῶν εἰδῶν)

Errors in word endings are:

38a5 γεγονέναι] γέγονεν (corr. **Θ**²)
38b3 ἀκριβὲς] ἀκριβῶς (with **C**²)
44e5 γέγονε] γεγονέναι (corr. **Θ**²)
49b5 πιστῷ καὶ βεβαίῳ] πιστῶς καὶ βεβαίως

2.7 *Y* (Vindobonensis Phil. Gr. 21)

2.7.1 Appearance

The text of **Y**, in one column per page, is written by three different hands. Fol. 182^r and 182^v, the opening pages of the dialogue, were written by a scribe who had been copying from fol. 128^r onwards. The script is slanting, in light-brown ink; the same hand wrote the title in red ink. On fol. 182^v I have counted 39 lines, varying between 51 and 61 letters. The colon indicates a change of speakers; the semicolon serves as interrogation mark. Iota subscript, adscript or superscript is absent. *Dialogi personae* are not mentioned.

A second hand wrote 183^r and 183^v in upright, rather angular letters and dark grey-brown ink, using many abbreviations. Both pages have 41 lines; I have counted the letters of 6 of them: they vary between 51 and 65 letters. Iota subscript, adscript or superscript is also absent here.

Fol. 184^r up to 207^v are in a third hand in a slanting script, with rather stiff letters, in a dark grey-brown ink, which gradually changes into brown. Fol. 184^r has 41 lines, of which the first 6 vary between 49 and 57 letters. This hand often writes a subscript iota. This copyist has been identified as Nicephorus Moschopoulos, metropolitan of Crete and uncle of the famous philologist Manuel Moschopoulos (Gamillscheg 1984, 96). Nicephorus died after 1322, but before 1332 (Turyn 1972, 115). For this practice of distributing the copying of the dialogue between different scribes, see also D'Acunto 1995, 276 f.

According to Hunger (1961, 151 f.) the complete codex **Y** was written by six different scribes from the thirteenth to the fifteenth centuries. I have found no indication that the various scribes of the *Timaeus* worked in different periods. Apparently we are dealing with a MS issued from a scriptorium where different scribes succeeded each other in the copying of one MS, even within the same dialogue.[23] Compare also *Ti.* 77e1–4 (fol. 202^r): these lines are written by a

23 D' Acunto (1995, 276 f.) describes how this distribution of work has been done in **Y**.

different scribe from the one of the surrounding texts, although they are not written in a lacuna, for the passage fits in exactly between the foregoing and the following words. However, I indicate the three different hands in the *Timaeus* indiscriminately by **Y** (or $\mathbf{Y}^1$). I have found my observations confirmed by Gamillscheg, whose article was brought to my attention after I investigated Y myself. According to Gamillscheg (1984, 96 f.) the complete codex Y was written by nine copyists. Among them was also Maximus Planudes (identified by Turyn 1972, 214), the great Paleaeologan scholar (c. 1255–c. 1305), who wrote fol. 30^v–39^v (containing a part of the *Phaedo* and of the *Cratylus*). The fact that not only marginalia throughout the MS, but also the table of contents on fol. II^v were written by the above-mentioned Nicephorus, makes it clear that he was the owner of the MS in the form as we have it now.

2.7.2 Corrections in Y

$\mathbf{Y}^1$ corrects his own errors, also above the line, e.g.:

23b2 γίγνεσθε] γίγνεσθαι **Y**: corr. $\mathbf{Y}^{1sl}$
24c5 ὑμᾶς] ἡμᾶς **Y**: corr. $\mathbf{Y}^{1sl}$

and supplies omissions:

26e7 μὲν suppl. $\mathbf{Y}^{1sl}$ (idem 29c1)
50b6–8 ταὐτὸν—δυνάμεως suppl. $\mathbf{Y}^{1im}$, but in another ink.

$\mathbf{Y}^2$ at first writes in a dark grey-brown ink and is easily distinguished on fol. 182^r and 182^v from the light brown $\mathbf{Y}^1$, correcting *in rasura* and supplying lacunas. But, remarkably enough, on fol. 183 ^{r} to 207^v $\mathbf{Y}^2$ changes from grey-black to a more brown colour at the same time as $\mathbf{Y}^1$, and is not always easy to distinguish from $\mathbf{Y}^1$. Still, in the case of corrections consisting of several letters a different letter type can usually be discerned; $\mathbf{Y}^2$ has slightly shaky letters and its κ and ε differ clearly from those of $\mathbf{Y}^1$; see for example:

37a6–7 γρ. κινούμενον $\mathbf{Y}^{2im}$
43d2–3 ἐπέδησαν καὶ ἰοῦσαν suppl. $\mathbf{Y}^{2im}$ (ἐναντία—ἄρχουσαν om. **YΘ**$\mathbf{\Psi}^{ac}$)
43d3–4 τὴν δ᾽ αὖ θατέρου διέσεισαν $\mathbf{Y}^{2ir}$

$\mathbf{Y}^2$ also adds scholia in the margin, e.g. on fol. 186^v, 187^v and 188^v.

In contrast to $\mathbf{Y}^1$ and $\mathbf{Y}^2$, $\mathbf{Y}^3$ writes in a very light brown ink, chiefly scholia and annotations (words repeated from the text, or the summary of a passage) in the margin, in tiny letters, inclining slightly backwards, pretty much unreadable.

The correcting activity of **Y**^{3} is restricted to a few instances (but here I am not quite sure that it is not **Y**^{1}):

30a7 ἄλλο (-ο ^{pc} **Y**^{3})
30c5 οὗ] οὐ **Y**: corr. **Y**^{3}
38c2 αὖ] ἂν **Y**: corr. **Y**^{3}
46a6 μεταρρυθμισθέντος] μεταρυθμ- **Y**: corr. **Y**^{3}

Scholia in the margin by **Y**^{3} can be found from fol. 185^{v} onwards, for example on *Ti.* 32c (ὅρα κἂν μὴ δοκῇ τῷ Ἀριστοτέλει) and two scholia from Simplicius on *Ti.* 34b and 40b8 (ἰλλομένην), which are not found in **A**. Immisch (1903, 75) relates these scholia to the environment of Nicephorus Choumnos (not Moschopoulos) of Byzantium (died after 1320). Part of a work by this man is contained in Y's copy **Ve.** (fol. 310^{r}–511^{v}). Gamillscheg (1984, 97) writes that marginal annotations were made by several hands, among which that of Simon Atumanos, already identified by Hunger and Turyn. This Simon Atumanos of Constantinople, bishop of Gerace in Calabria from 1348, died about 1383–1386, probably in Rome (Turyn 1972, 209). It is not clear to me whether **Y**^{2} or **Y**^{3} is Simon's hand. To me, **Y**^{3} seemed to resemble Bessarion's hand. I had this impression independently of Immisch's observation (1903, 72), which I read afterwards: "Accedunt in margine, quae lector recentior conscribillavit, manu Bessarioneae non dissimili." However, I am not sure about the identity.

Y^{4}, in black-brown ink, writes round upright letters, in contrast to the more angular slanting letters of **Y**^{1} and **Y**^{2}. **Y**^{4} supplies a lacuna in 37c1 (ὅταν δὲ αὖ περὶ τὸ) and 39a1 (ἰοῦσάν τε), changes 39a1–2 κρατουμένης into κρατουμένην, and writes 39e3 ἤδη **Y** ceteri: εἴ **Y**^{4sl}. In the case of corrections of single letters **Y**^{4} is hard to distinguish from **Y**^{2}.

2.7.3 The Sources of the Corrections in Y

With regard to the source of the readings of **Y**^{2}: several of its readings are not found in other MSS (apart from copies of Y). Their nature suggests that they are the corrector's own conjectures, e.g.:

19a8 ποθοῦμεν] ποθοίης **Y**^{2ir}
26e6 ἀνευρήσομεν] ἂν εὕρ·οι·μεν **Y**^{2ir}
53a5 μάλιστα] πάλιν **Y**^{2ir}(perhaps **Y**^{4})
55c7 εἰ] εἰς **Y**^{2} (-ς add.)
59b4 ἠθημένος] ἠνθημένος **Y**^{2} (-ν- ^{sl})
61d7 τομὴν] τιμὴν **Y**^{2} (-ι- ^{pl})
68c1 ἄν τις add. ante ὅταν **Y**^{2sl}

But apart from drawing on his own ingenuity, **Y**^{2} also used **W** (a copy of **Ψ**) or one of **W**'s copies. Some instances of agreement:

37a6–7 κινουμένη] κινουμένου **Y**^{2im}**W**
41d1–2 προσυφαίνοντες] προσεμφαίνοντες **Y**^{2pl}**W**
47a6 ἀριθμόν] ἀριθμῶ **Y**^{2ir}**W**^{ir}**S** (ἀριθμῶν **Y**^{ac}**W**^{ac})
63e7 αὖ] οὖν **Y**^{2ir}**W**
71a1–2 ἰδίᾳ συμφέροντος Burnet: ξυνδιαφέροντος **Y**^{2ir}**W**: διαξυμφέροντος **Θ**^{ac}**Ψ**
78c2 αὐτὸ] αὐτὰ **Y**^{2pl}**W**
84c1 ἴῃ] εἴη **Y**^{2ir}**W**
88a4–5 φιλονικίας] φιλονεικιῶν **Y**^{2}(ῶν^{ir}) **W**^{1}(ῶν^{sl})

In other cases **Y**^{2} shares a reading with the whole group of **Ψ**. Probably they too were taken from (a copy of) **W**, which belongs to this group, e.g.:

27c2 παντὸς] πάσῃ **Y**^{2ir}**ΨW**
65d2 μέρη] μέσα **Y**^{2ir}**ΨW**
70b4 ὥς] εἴ **Y**^{2ir}**ΨW**
77e6 διάδηλον] διαδιδόμενον **Y**^{2ir}**ΨW** (διαδιδόν **ACΘ**)
82e1 ὑγίεια] ὑγιαίνειν **Y**^{2ir}**ΨW**

The origin of **Y**^{4}: The accusative in 39a1 (see above) is found elsewhere only in **β**^{ir} and its copies. **Y**^{4} then may depend on **β**, but both may derive as well from a third MS. For the origin of the corrections in **β**, see **β** (chapter 3, pp. 247 ff.).

2.7.4 The Character of the Text of Y

The total number of errors and variants in **Y** against **ΘΨ** and the other primary MSS remains limited, and is definitely low in comparison with that of other MSS. Errors in word endings (37e3 μέρη] μέρος), for example, or errors due to (inner) dictation, to anticipation or perseveration of another word, occur only incidentally; the same holds true for omission or interpolation of articles and particles

(44d5 δὴ add. ante νῦν; 49c1 δὲ] αὖ (but αὖ after διακρινόμενον is omitted); 52b6 τὰ add. ante τούτων; 58c4 καὶ add. post τε; for omissions, see below)

and for the variation between *simplex* and *compositum*

(64c7 ἐνεῖναι] εἶναι).

Instances of other errors, probably due to lack of attention, in which words or forms have been confused, are:

24d5 ὑπερβεβληκότες] ὑπερβεβηκότες
36c7 δ' ἔδωκε] δέδωκε
39c1 νὺξ] νῦν
39e4 ᾧπερ] ὥσπερ
53c8–d1 ἄρχεται] ἄρχονται
55e4–5 ἴσων πλευρῶν] ἰσοπλευρῶν
77c3 τε] δὲ
78e1 ἂν τὸ] αὐτὸ
78e7 διαιωρούμενον] διαιρούμενον
86a5 δ' ὕδατος] δι' ὕδατος

Instances of an omission in Y are:

21a7 οὐ; 29b3 περὶ ante τοῦ παραδείγματος; 39a3–4 περιῄειν—τάχιστα (due to haplography, caused by the occurrence twice of περιιόντα; **g** reads περιιόντα instead of περιῄειν); 49b1 καὶ ante διότι (with C^{ac}); 52b6 ἄλλα; 54d1 τὰ; 56a2 τῶν λοιπῶν; 57a5 δ'; 76d2 καὶ σκέπην; 77a6 δή; c6 πάντα

Instances of a transposition of the word-order are:

28b4–5 περὶ αὐτοῦ tr. post πρῶτον
43e6 ἄνω tr. post προσβαλὼν
52d2 οὖν δὴ] δὴ οὖν
54c8 ἑαυτοῖς tr. post σχήματα
62c7 ὄγκον tr. post σώματος
63e1 τῷ βαρεῖ tr. post τὸ βαρὺ
88d8 ἀεὶ tr. post τινας
89b8 ἕκαστον tr. post ἔχον

Neither are manifest conjectures frequent in Y. In a few cases the scribe apparently thought it necessary to adapt the form of a word or the structure of a sentence:

27a6 τελευτᾶν] τελευταῖον (thus constructing a parallel to 27a5 πρῶτον)
49c1 δὲ καὶ διακρινόμενον αὖ] αὖ καὶ διακρινόμενον (δὲ om.)
66e8 αὐτὸ] αὐτῷ (considered object of ἕπεται)
68c5 λαμπρῷ δὲ λευκὸν] λαμπρὸν δὲ λευκὸν **ΘΨ**: λαμπρὸν δὲ λευκῷ **Y**

In a few cases another *tempus* is chosen:

18d1 νομιοῦσι] νομίσωσι
35c2–36a1 συνεπληροῦτο] ξυνεπλήρου **ΘΨ**: ξυνεπλήρωσε **Y**
73a2 ὀνομαζομένην] ὠνομασμένην
74b4 ἐμηχανᾶτο] ἐμηχανήσατο

A variant word is chosen in:

19a2 κακῶν] φαύλων
45e1 ἐντὸς] ἔνδον
66d4 ταῦτα] τὰ τοιαῦτα

2.8 *Θ* (Vaticanus 226)

2.8.1 Appearance

Each page consists of one column of 34 lines. On fol. 105v the length of the first six lines varies from 33 to 37 letters. The colon indicates a change of speakers; no question mark is used. Names of the speakers are not given. There is no iota subscript, adscript or superscript. Abbreviations occur occasionally at the end of the line. The letter type is a highly formal, archaicising minuscule.

2.8.2 Corrections and Their Source

Apart from corrections by the scribe himself, there are corrections by a second hand throughout the text of the *Timaeus*, carelessly written in a light-coloured ink. Common variants prove that **Θ**^{2} derives from a copy of **C** (**C** itself is excluded by 90e4 below; **C**'s apographon **Par.** is excluded because of 28a1 and 66c1 below):

21e2 σαιτικὸς **Θ**: σαταικὸς **Θ**^{2} (γρ. ^{im}) **C Par.**
22e6 τοτὲ μὴν add. ante πλέον **Θ**^{2}**C**^{3sl} **Par.**
28a1 ἀεί] **Θ**^{2im} **AC**: om. **Θ Fg Par.**: punct. not. **A**^{2}
33a2 ἄνοσον] ἄφθαρτον **Θ**^{2} (γρ. ^{im}) **C Par.**
44b3 ἑαυτῶν] αὑτῶν **Θ**: αὐτὴν **Θ**^{2sl}**C Par.**
61a1 οὖν add. post γὰρ **Θ**^{2ev}**C Par.**
66c1 ὡς add. post προφάσεως **Θ**^{2sl}**C** (om. ὡς **Par.**)
66e6 ἀέρος add. post τινὸς **Θ**^{2im}**C** (ἀντι om. **C**) **Par.**
90e4 ὃ] εἰ **Θ**^{2pl} **Par.β**: ᾗ **C**

Occasionally **Θ**^{2} has a reading against the other MSS (at least the ones I have seen), e.g.: 38d2 Ἑρμοῦ] Ἑρμῆν **Θ**^{2ir}, probably through conjecture.

2.8.3 The Character of the Text of **Θ**

Θ has some omissions against the other MSS:

17d1 ἑκάστῳ; 21a1 ἡμῖν; 26d7 οὖν; 27b5 καὶ (also 68e7 and 72b7); 30a3 δὴ; 36b7 οὖν τὴν; 54a5 ὢν; 58a2 μὲν; 77e2–3 ἐπὶ τὸ δεξιά

There are only a few transpositions in word-order in **Θ**:

39e5 γεγενημένα tr. post περιειληφέναι
54a5 οὐκ tr. post ἐχθρὸς
83d5 ταύτην tr. post πᾶσαν

There are a few variant readings, not necessarily false, but of no interest:

40c4 καὶ add. ante τούτων
47d6 ὑπὸ] ἀπὸ
69d4 ἐπιχειρητῇ] ἐπιχειρητικῇ
72e3 τοιοῦδε] τοῦδε
88c4 ἀνταποδοτέον] ἀποδοτέον

Some errors are due to lack of attention:

32b5 ἀνὰ] ἅμα
36d9 πᾶν] πάλιν
40c2 τε] δὲ
87e6 τε] μὲν

Apart from these errors and variants, **Θ** has many errors in word endings and errors resulting from (inner) dictation (also often in word endings). Of both these I give some examples (many of them are corrected by the second hand).

Errors in word endings:

30a4 ἄγον] ἄγων (maybe due to perseveration of the masculine παραλαβὼν)
37e3 αὐτῶν] αὐτοῦ
39a2 κύκλον] κύκλω
40a4 προσεικάζων] προσεικάζον
45a1 φέρον] φέρων
55d1 ὢν] ὢ (corr. $\mathbf{\Theta}^2$)
57e7 στάσιν] στάσεως
69d5 ἔρωτι] ἔρωτος (maybe through perseveration of παντὸς)

(Inner) dictation errors:

23a7	πόλεις] πόλις
29b8	δεῖ] δὴ
44b4	ἤδη] ἴδη
59d7	ὑπείκειν] ὑπήκειν (corr. Θ²)
64d8	ἐμποιοῦσιν] ἐμπιοῦσιν (corr. Θ²)
71e7	ἢ ὕπαρ] ἧπαρ (corr. Θ²)
29e2	δ' ἐκτὸς] δεκτὸς is a word-division error, but the error may also be due to (inner) dictation

Remarkable is Θ's habit of writing ἂν instead of αὖ, e.g. in 20a7, 22a7, 32a5, 52e4, 54a2, c8, 58a1, 59d6 and in at least ten other places. I have found no readings which are manifest conjectures.

2.9 *Ψ* (Parisinus 2998)

2.9.1 Appearance

Each page has one column of 31 or 32 lines; their length varies (in the first 6 lines on fol. 206ᵛ) between circa 45 and 52 letters. The semicolon is used as interrogation mark; the colon denotes a change of speakers. Names of speakers are not given. There is no iota subscript, adscript or superscript.

2.9.2 Corrections and Their Sources

Many supralinear corrections and variants have been written by the scribe himself. At least part of them were probably taken over from the exemplar (see also p. 120). But a number of other hands too have worked in Ψ, though on a limited scale.

A second hand, identical with the scribe of S, a MS which is indirectly dependent on Ψ, wrote a scholion in the margin on fol. 211ʳ *ad* 29b8 ἀκινήτοις (also in S), and a few variants or additions above the line:

29b6	καὶ μετὰ νοῦ καταφανοῦς ΨS ceteri: καὶ νῶ ληπτοῦ $Ψ^{2sl}S^{sl}$
30c6	τἆλλα ΨS ceteri: κατὰ $Ψ^{2sl}S^{sl}$
40a4	τῶ δὲ παντὶ ΨS ceteri: κατὰ πάντα $Ψ^{2sl}S^{sl}$
40a4	προσεικάζων ΨS ceteri: τοὺς πρώτους τύπους $Ψ^{2sl}S^{sl}$

Apparently also by the second hand are:

28c1	τὰ δὲ add. ante μετ' $Ψ^{sl}$ (S adds τὰ δὲ in his text)
29c3	ὡς add. ante ὅτιπερ $Ψ^{sl}$ S^{sl}

The ink colour of Ψ² is somewhat lighter than that of Ψ¹; as for the letter type of Ψ², his ν differs from that of Ψ¹.

A third hand supplied omissions in the margin (41c3 ἰσάζοιτ'—ᾗ; 43d2–3 ἐναντία—ἄρχουσαν) and wrote a scholion on fol. 216ᵛ *ad* 42c1 μεταβάλοι.

Three other hands—in my judgement at least, they are different—supplied in a blank space:

33d4 μάτην οὐκ; 37c1 ὅταν δὲ αὐτὸν (sic) περὶ τὸ λογιστικὸν ᾖ; 39a1 ἰούσης τε καὶ κρατουμένης

Ψ's copy **W** follows only the Ψ¹ corrections, not those of later hands. β and **S**, both deriving indirectly from Ψ, follow the corrections by later hands in 37c1 and 39a1. But as β and **S** are contaminated, these MSS may have supplied the lacunas from another source.

2.9.3 The Character of the Text of Ψ

While **Y** has a few variants but not many errors of its own, and **Θ** has many small errors, Ψ has been more seriously corrupted. It outnumbers **Y** and **Θ** both in errors and in variants. Compare Schanz' verdict on Ψ (1877a, 486 f.; 1877c, 102 f.): he states that Ψ can be ignored because it is more corrupt than **Y**. On the same grounds Jordan dismisses **Θ** (1878, 473). The following may give an impression of the different kinds of variants and errors in Ψ.

a) Omissions of whole phrases, caused by homoioteleuton:

19a3–4 πάλιν—ἀναξίους; 31a7 καὶ—ἐκείνῳ; 32b6–7 ἀέρα πρὸς ὕδωρ, καὶ ὅτι ἀὴρ πρὸς ὕδωρ; 36a4–5 τὴν δ'—ὑπερεχομένην; 74e2 τῶν ὀστῶν—ἀψυχότατα

b) Examples of word omissions are:

21b6 ὄντα; 32b8 τούτων; 33b1 αὐτὸν; 45a3 πᾶσιν; b5 σῶμα; 47d2 φορᾶς; 50a7–b1 καὶ ἐρομένου; 60a3 ἔμπυρα; b3 μάλιστα; 75b3 ἂν; 84d1 τὸ δὲ (before χολῆς)

c) Transpositions of the word-order is also rather frequent:

20e1 σόλων tr. post ποτε
27a8–b1 πεπαιδευμένους tr. post διαφερόντως
44b1 ἐνδεθῇ tr. post θνητὸν (with **C**², depending on Ψ)
47b7 τοῦ νοῦ tr. post κατιδόντες
47d7 διὰ τὴν ἄμετρον tr. post ἐν ἡμῖν

52a5 αἰσθητὸν tr. post γενητὸν (sic)
57d5 δὴ tr. post δεῖ
65a1 εἰς ταυτὸ tr. post πάλιν
66e5 γεγόνασιν tr. post ἀέρος
70c3 πᾶσα tr. post ἔμελλε
72c3 λαμπρὸν tr. post ἀεὶ
76c1–2 τὸ τριχῶν γένος] τῶν τριχῶν τὸ γένος
79a3–4 αὐλῶνος διὰ τοῦ σώματος] δι' αὐλῶνος τοῦ σώματος
86a3 ὑπερβολῆς tr. post μάλιστα

d) Occasionally **Ψ** omitted or interpolated an article; as the cases are few, I will pay no further attention to them.

e) At times, a particle is added or omitted, e.g.:

omissions: 19a1 γε; a7 δὴ (so too in 44e2, 66d1, 78e3); 23a1 ἤ; 34c3 τε (so too in 40a3, 50b8, 56c5, 65e6); 68b8, 71a3 and 84c8 δὲ; 76e1–2 καὶ δὴ καὶ] καὶ δὴ
additions: 18a4 μὲν after φύσιν; 36e3 τε before ἐν

f) The scribe chose a variant in:

25b1 μέχρι] ἄχρι
25b7 γὰρ] δὲ
38b6 δ'οὖν] γοῦν
46c5 τό τε] καὶ τὸ
59b4 κτῆμα] χρῆμα
69a7 λόγον] χρόνον
83d2 ἐκ] ὑπὸ
88d4 ὑπ'] ἐπ'
90a2 παρ'] ἐν

We have seen that variation between *simplex* and *compositum* and between different prepositions in compounds is very frequent in **C**; in **Ψ** there are some examples, but not many:

36b6 κατανηλώκει] ἀπανηλώκει (also **C**², depending on **Ψ**)
36c2 προσβολῆς] προβολῆς
36e1 προσήρμοττεν] συνήρμοττεν (also **C**²)
38b5 διακριβολογεῖσθαι] ἀκριβολογεῖσθαι
46e6 ἐξεργάζονται] ἐργάζονται

87a5 προσπίπτῃ] ἐκπίπτῃ

90b3–4 ἐγγεγονέναι] γεγονέναι

g) In some cases a scribe, apparently misinterpreting the sentence, felt the need to change the text:

18c2–3 τὰ ἐπιτηδεύματα] τὰ τῶν ἐπιτηδευμάτων

19e1 λόγοις] μὲν ἔργοις

26c3 μοι add. after ἐγκαύματα

38e5 χρόνον] χρόνῳ (in order to make it depend on συναπεργάζεσθαι)

44d1 οὐχ add. before οὕτω

53c6 πᾶσα ἀνάγκῃ] πᾶν (whereas πᾶσα ἀνάγκῃ is written after φύσιν in c7)

56e2 δύ'] τέσσαρα (also **C**²)

64c8 δεῖ διανοεῖσθαι] δὴ διανοείσθω (caused by the confusion of δεῖ with δὴ)

81e3 καὶ (prius)] ὁ δὲ (after μὲν δὲ)

90c4 θεραπεύοντα] θεραπευτέον

h) Uncommon words are occasionally replaced by more common but wrong ones:

53a1 ἀνικμώμενα] ἀναλισκόμενα

71b8 τραχὺ] ταχὺ

75c5 καμπὰς] καμπτὰς

81b6 καινὰ] κενὰ

88c4 πλάττοντα] πράττοντα

91d2 μήτραν] μητρά (with a horizontal stroke above α; this is a compendium for μητέρα)

i) In other cases, words are confused through carelessness or inattention, or perhaps because the exemplar was hardly readable:

20d4 τῷ τρίτῳ] τῶ τέως τῶ

26d2 οὓς] τε

53a8 ἀλόγως] ἄλλως

56e6 κερματισθέντος] τερματισθέντος

57e3 κίνησιν ἐνεῖναι] τὴν ἴσωσιν εἶναι (κίνησιν εἶναι **Y**: κίνη⋯σιν εἶναι **Θ**)

60c7 τάχους] πάχους

63e5 φερόμενον] φαινόμενον

66b3 περιφερῆ] περιφανῆ

66c6–7 παθημάτων] μαθημάτων

85a6 κεφαλῇ] φυλακῇ
87e4 μυρίων] μετρίων
88c5 εἰ μέλλει] ἀμέλει

j) Errors in word endings occur frequently; a few examples:

21a1 ἐπιμνησθεισὶ] ἐπιμνησθεὶς
22d7 ὕδασι] ὕδατι
23d1 ἀκοὴν] ἀκοῇ
44c7 θεῶν] θεῷ
44d8 μετέχοι] μετέχειν
46b1 πάντα] πάντῃ
57b4 συνιὸν] ξυνιὼν
59c6 μεταδιώκοντα] μεταδιώκονται
60d2 ἐπωνομάκαμεν] ἐπωνόμακεν

l) Errors resulting from (inner) dictation, e.g.:

23a8 ἥκει] οἴκοι
44e4 οἷς] ἧς
47a6 ἔννοιαν] ἔνια
60a7 ἐλαιηρὸν] ἐλεηρὸν
64e5 εἴκοντα] ἥκοντα
88e2 σείων] οἷον (after μετρίως)
89a3 ἢ] εἰ

CHAPTER 3

The Secondary Manuscripts of the *Timaeus*

In this chapter I discuss all those MSS of the *Timaeus* which derive from one of the other extant MSS. I start with the derivatives of **A** and continue with those of **F**, **C**, **Y** and **Ψ**. The last two MSS have been the most prolific in offspring. **V** and **Θ** have no derivatives. In presenting my arguments I try to follow an identical procedure for each MS:

Under *point 1* I put my arguments pro dependence of a MS y on a MS x, by pointing, if possible, to (a) the absence of separating errors in x, and (b) the presence of separating errors in y, and in particular to errors which are best accounted for by the assumption that y was transcribed from x and not from any other MS.

Under *point 1.2* I draw attention to possible counter-arguments, if present.

Under *point 2* I discuss the occurrence of corrections by the first or later hands.

If other details are to be observed, such as particular places which point to (in)direct derivation or to relations with more than one MS, I put these under *point 3*.

However, now and then I permit myself the liberty of deviating from this scheme, in particular in cases where conditions as mentioned under point 1(a) and 1(b) seem to have disappeared as the result of contamination.

1 Section 1: The A-Family

The **A**-family consists of **A**, **V**, **P** and **Est.** **V** is a gemellus of **A**, and is a primary MS; **P** and **Est.** depend on **A** and are therefore discussed here.

A
|
(x)
|
P

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1.1 *P* (Vaticanus Palatinus 173)

P contains excerpts of the *Timaeus* representing about one third of the dialogue. All excerpts have been collated by me as far as possible: large parts of them are absolutely unreadable.

1. **P**'s text is closely related to **A**:

a) There are conjunctive variants in **AP** against the other MSS, including **V**;[1] see for example some omissions and a transposition:

28a6 οὖν om. **AP**
29e3 ἐβουλήθη tr. post γενέσθαι **AP**
37d1 ὄν om. **AP**
70b6 τῶν om. **AP**

b) **P** agrees with readings of **A**^{2} against the other MSS:

28c3 εἶναι **A** ceteri: τινα εἶναι **A**^{2sl}**P**
29b8 δεῖ **A** ceteri: δὲ **A**^{2sl}**P**
30a7 ἐστιν **A** ceteri: ἔσται **A**^{2sl}**P**
32b1 στεροειδῆ **A**: σφαιροειδῆ **A**^{2im}**P**
33c1 ἀπηκριβοῦτο **A** ceteri: κατηκριβοῦτο **A**^{2sl}**P**
35b3 δὲ **A** ceteri: punct. not. **A**^{2}: om. **P**
40c6 κατ' **A** ceteri: ὑπ' **A**^{2sl}**P**

More examples are easily found in Burnet's *apparatus criticus*.

2. On the other hand, **P** contrasts with **A** in many separative errors and variants against **A** (and the other MSS), e.g.:

29b1 αὖ (ante πᾶσα) om.
38a2 γένεσιν tr. post πρέπει
41b7 γένη tr. post λοιπὰ

---

1 As for **Est.**, I have collated only two sample passages of its *Timaeus* text. **Est.** appears to be an apographon of **A** (see pp. 205 f.); it may be expected, therefore, that **Est.** also agrees with **A** in the readings which are quoted immediately below, most of which do not come from the two sample passages. That there is no relation between **P** and **Est.** appears from the fact that they do not share readings against **A**.

41c1 ζῴων] ζῶον
44b8 δὴ καὶ om.
52a1 μὲν om.
69c7 ψυχῆς tr. ante ἐν αὐτῷ
71a2 ἐῷ βουλεύεσθαι] ἐπιβουλεύεσθαι
71d2 εὐήμερον] ἥμερον
72e1 τούτοισιν om.

3. The question now is: does **P** depend on **A**, or do **AP** both depend on a third MS (which means that **A** has been corrected from a forefather of **P**)? Dependence of **A** on **P** can of course be excluded beforehand, because (1) **P** has only excerpts, (2) **A** and **A**^{2} date from the ninth century, while **P** is dated one century[2] later. As for the answer to this question, there are no serious objections to dependence of **P** on **A**:

a) All corrections by **A**^{2} are followed by **P**. With regard to the relation between **P** and later corrections in **A** (**A**^{3}, **A**^{4} and **A**^{5}), there are only two places which provide relevant information. These places show that **P** does not follow a correction made by **A**^{4}:

75b7 ἀλυπότερον **A**^{4} (-ό- ^{ir}) ceteri: ἀλυπώτερον **P**
86d6 ἀκράτεια **A**^{4ir}: -τία **P** ceteri

This implies that, if **P** is dependent on **A**, **A**^{4} made his corrections after **P** (or an intermediary MS between **A** and **P**) was copied from **A**.

b) Further, **P** shares a few readings with **C** and/or **g** against **A**:

24c7 οἴσοι **AF**: οἴσει **PCg**
29a6 τὸ **PCY**^{pc}: τῷ **AFg**
71d3–4 χρωμένην **AVFC**: χρωμένη **Pg**
72b5 ὀνομάζοιντ' **AVFY**: ὀνομάζοιτ' **PCΘΨ**
76e2 τῆς **PCg**: τὸ τῆς **AVF**

These cases of agreement can be accounted for—if they are not merely casual—when we assume that a lost ancestor of **P** was contaminated from a MS near to **g** or **C**. Apart from the above-mentioned cases **P** always takes over **A**'s

2 Or perhaps two centuries (see p. 77).

errors and variants and does not share errors or correct readings with other MSS against **A**.

c) **P** and **V** do not share errors and variants against **A**. That **P** has nothing in common with **V** is also evident from the fact that **V** usually agrees with $\mathbf{A}^{ac}$, whereas **P** follows $\mathbf{A}^{2}$. On the other hand, **P** and **A** do have errors and variants in common against **V** (see above, sub 1). If **P** were independent of **A**, one would expect to find at least some conjunctive readings of **PV** against **A**, in particular where **A** has an error or variant.

d) Finally, **P** does not share any variants with testimonia from the indirect tradition against **AFCg**, nor does it contain any other remarkable readings not also found in **AFCg**.

4. Conclusion: **P** has no claim to be considered a primary witness. The conjunctive readings of **PC** or **Pg** point to a contaminated MS which served as a link between **A** and **P**. From his investigation of **P**'s text of the *Republic*, Boter (1989, 55 and 119 f.) likewise concluded that **P** is derived indirectly from **A** via a contaminated MS.

A
|
Est.

1.2 *Est.* (Estensis 89 Q,5,18)

1. **Est.** depends on **A**, possibly directly:

a) All variants of **A** against the other MSS are followed by **Est.**, with the exception of 19c4 τε] γε **AC** and 21e2 ὂν] ὃ **ACg**.

b) Usually **Est.** takes over the corrections of $\mathbf{A}^{2}$; a few examples:

17c10 δὴ δόντες] διδόντες **A**: γε δὴ διδόντες $\mathbf{A}^{2sl}$ **Est.**
24d7 μὴν **A** ceteri: γε μὴν $\mathbf{A}^{2sl}$ **Est.**
25d3 ἔτι add. ante καὶ $\mathbf{A}^{2sl}$ **Est.**
86c3 ἐστι (ut vid.) add. post δυνατός $\mathbf{A}^{2sl}$: δυνατός ἐστι **P**: δυνατός εἰ **Est.** (interpreting the addition in **A** as εἰ)
91d1 ξυναγαγόντες **A** ceteri: δι add. $\mathbf{A}^{2sl}$: ξυνδιαγαγόντες **Est.P**

Occasionally, however, **A**^{2} is ignored, e.g.:

19a4 σφίσιν **A**^{2} (σ- ^{sl}) ceteri: φύσιν ex φίσιν fecit **Est.**
20e1 οὖν **A Est.** ceteri: γὰρ **A**^{2sl}
23d1 ἀκοήν **A Est.** ceteri: ἀκοῇ **A**^{2sl}

A^{3} makes only a few annotations and occasionally a correction in the margin. They are not followed by **Est. Est.** follows corrections by **A**^{4} and **A**^{5}, except 90b6 φιλομαθίαν **A Est.** ceteri: φιλομάθειαν **A**^{4pl} and the marginal variant in 47c7–d1 μουσικῇ φωνῇ **A**^{5}.

c) **Est.** has separative errors against **A** and the other MSS, e.g.:

20d3 ἀνεπιτήδειος] ἐπιτήδειος
22a6 φορωνέως] φρονέως
22e5 δὲ] τε
23b8–c1 ἡ ante πόλις om.
89c7–8 γίγνεσθαι. διὸ παιδαγωγεῖν om.
90c6 παντὸς om.
91d2 εἰς om. (with **c**)
91d6 γέγονεν] λέγομεν

1.2. There are a few common variants of **Est.** and **F**:

21e2 ὃν **Est.F**: ὃ **ACg**
18c7 ἀήθειαν **Est.** ceteri: ἀλήθειαν **Est.**^{1sl}**F**
87d6 τούτῳ] τοῦτο **Est.FC**^{ac}**V**

There might have been a slight contact with **F**; the instances, however, are very few and trivial.

2. There are no traces of corrections by a second hand.

2 Section 2: The F-Family

F has two descendants: **x**, probably a direct copy, and **Vat.**, deriving from **F** via a lost intermediary MS.

F
|
(x)
|
Vat.

2.1 *Vat.* (Vaticanus 228)

I have collated **Vat.** in the two sample passages and in the passage 25d7–32a1; I have looked up instances outside these passages on the microfilm.

1. **Vat.** belongs to the same family as **F**:

a) Conjunctive errors of **Vat.** and **F** are e.g.:

17c10 δὴ δόντες] δηλοῦντες **Vat.F**
26d1 τήνδε οὖσαν] τὴν δέουσαν **Vat.F**
27b6 λόγους] λοιποὺς **Vat.F**
38a6 οὐδὲν ὅσα] οὐδένος ἃ **Vat.**^{ac}**F**
39d8–e1 τόδε ὡς] τελέως **Vat.F**
42d7 θνητὰ] ὀνητὰ **Vat.F**
65d3 μὲν ὄντα] μένοντα **Vat.**^{ac}**F**
79a5 αἷς χρώμενον] αἰσχροῦ μὲν ὂν **Vat.**^{ac}**F**
81c5 καινοῖς] καὶ ἐν οἷς **Vat.F**
87b5 ἀεὶ] δεῖ **Vat.F**
88d6 δὲ ἥν τε] δέηται **Vat.**^{ac}**F**
89d1 ἀλλ᾽ οὐ] ἄλλου **Vat.**^{ac}**F**
91b5 ἀπειθές τε καὶ] ἀπειθέστερον **Vat.**^{ac}**F**

b) **Vat.** has readings which result from an attempt to correct an error of **F**, e.g.:

17c3 κατεφαίνετ᾽ ἄν] καταφαίνετ᾽ ἄν **F**: καταφαίνεται **Vat.**
25a7 πολλῶν δὲ ἄλλων νήσων] πολλῶν τε ἄλλων νήσων **F**: πολλῶν ἄλλων τε νήσων **Vat.**
28c6 τεκταινόμενος] τεκτηνόμενος **F**: τεκτηνάμενος **Vat.**
88e6 τεθὲν] τίθεμαι **F**: τιθέμενον **Vat.**
90b7 καὶ] καίπερ **F**: καὶ περὶ **Vat.**
92c1 πάντα τότε] τὰ πάντοτε **F**: πάντοτε **Vat.**

c) In variants of word-order **Vat.** follows **F**, not **ACg**. **F** and **Vat.** read for example:

19e2 γένος tr. post αὖ
26d5 ὄντας tr. post χρόνῳ
32b3 ἀεὶ tr. post μεσότητες
45c2 δὲ tr. post μόνον
67d7 θερμοῖς καὶ ψυχροῖς] ψυχροῖς καὶ θερμοῖς

I have noted one exception: 25a3 ἔχων tr. post εἴσπλουν **Vat.Cg** against **AF**.

The common variants and errors mentioned above are of such a kind (some word-separation errors under a, transpositions under c) that they can best be put down to vertical transmission rather than to contamination. The variants of **Vat.** under (b) presuppose an exemplar with the same text as **F**, and cannot be explained by contamination. **Vat.** has no relation with **F**'s derivative **x**. Both **Vat.** and **x** have separative errors against **F**; **Vat.** and **x** do not share errors and variants against **F**.

2. I have not found absolute proof for dependence of **Vat.** on **F**; **Vat.**'s correct readings in places where **F** has an error[3] even argue at first sight against dependence. Nevertheless, I think it most probable that **Vat.** is derived (indirectly) from **F**.

a) **Vat.** has not only been corrected in quite a number of places by the first hand after the text had been written (see below), but the text itself also shows evidence that either the scribe himself or a corrector in **Vat.**'s exemplar has been active in making corrections or conjectures; see above sub 1b. Seeing that the latter are clearly conjectures, it seems not too bold to suppose that correct readings in **Vat.** are also the result of a deliberate interference by some corrector (see further below, point 3).

b) Strikingly enough, the many word-order variants of **F** also occur in **Vat.** in all cases except one (see above). This would mean that, if **Vat.** were a gemellus of **F**, the scribe of **F** wrote only one word-order variant. Although this does not prove dependence of **Vat.** on **F**, it does show **Vat.**'s close affinity to **F**.

c) If **Vat.** is not a derivative of **F**, but its gemellus, it is evident that both MSS must have been derived from an exemplar written in minuscules. The reasons are the following: in the first place, **Vat.** does not possess any uncial errors

3 I do not intend to say that **Vat.** has only correct readings against **F**. **Vat.**, to be sure, has separative errors, in its turn, against **F** and the other MSS (see below, sub 4).

against **F**; secondly, **Vat.** shares with **F** quite a number of word-separation errors (see above, point 1a). These errors were most probably made when a MS without clear division of words and almost or quite without accents and breathings (ergo an uncial MS) was transcribed into a MS in which these diacritics were added (ergo a minuscule MS). Now, if **Vat.** did not depend on **F**, their conjunctive errors due to wrong word-separation would have to be ascribed to a common exemplar which had these errors and which was written in minuscules. In the discussion of **F** I have argued that it is not certain that **F** derives directly from an uncial MS; the only indication for it is the absence of counter-arguments (there are no specific errors in **F** due to the misreading of minuscule script). If **F** could be proved to be a direct transcript from an uncial MS, **Vat.** would necessarily be dependent on **F**. Unfortunately, there is no proof.

d) If **Vat.** shared errors or variants with later hands in **F** (**F²** or **F³**) this would be an argument for its dependence on **F**. There are, however, only very few instances of corrections by **F²** and **F³** (see pp. 167 f.), and **Vat.** agrees only in some correct readings with **F³**, which are not necessarily due to dependence on **F**:

18c7 εὐμνημόνευτον **F³ˢˡ** **Vat.** ceteri: εὐμόνευτον **F**
19e4 οἰκήσεις **F³ⁱᵐ** **Vat.** ceteri: οὐκ ἤσεις **F**
20e6 ἀνθρώπων **F³ᵖˡ** **Vat.** ceteri: ἄνθρωπον **F**

In 18a10 **Vat.** agrees with the original correct reading τεθράφθαι in **F** against τετράφθαι **F³ᵖˡ ⁺ ⁱᵐ**

The two marginal corrections I ascribed to **F²** (21e2 σαιτικὸς **F²ⁱᵐ** against ἀττικὸς **Fⁱᵗ** and 22d6 γρ. καὶ λυόμενος **F²ⁱᵐ** against ῥυόμενος **Fⁱᵗ**) are not followed by **Vat.** If **Vat.** is dependent on **F**, the latter two readings of **F²** may just have been ignored by the copyist (if these corrections were already present in **F**).

e) An objection to dependence of **Vat.** on **F** could be the occurrence of a few cases of agreement between **Vat.** and Proclus:

20e1 οἰκεῖος καὶ σφόδρα φίλος ἡμῖν] οἰκεῖος ἡμῖν καὶ σφόδρα φίλος ἡμῖν **F**: οἰκεῖος ἡμῖν καὶ σφόδρα φίλος **Vat.** Pr.
22b6 εἰπεῖν **ACgF**: εἶπε **Vat.** Pr.
25b5 ὑμῶν ὦ σόλων **ACg**: ἡμῶν ὦ σόλων **F**: ὦ σόλων ὑμῶν **Vat.** Pr.

As these are the only cases of agreement, and, moreover, the three of them agree with one and the same author, I think that what has happened has been a correction, possibly in **Vat.**'s exemplar, with the help of Proclus' commentary

(that is to say, if the cases of agreement are not due to chance; 20e1, at any rate, proves very little, as the second ἡμῖν is expletive and may easily have been omitted by the scribe on his own initiative). In any case, I do not consider these places significant enough to serve as decisive arguments against derivation from **F**, which would make **Vat.** an independent MS. I assume therefore that **Vat.** is dependent on **F**. This implies that **Vat.**'s correct readings against **F** must be due to conjecture or to contamination.

3. Correct readings of **Vat.** against **F** are due to contamination, as I presume:

a) Many errors and variants of **F** are not followed by **Vat.** Thus, in the following instances **Vat.** agrees with **ACg**:

17b8	μή τί σοι] μή τισι **F**
18b1	τραφέντας] γραφέντας **F**
18c7	ἀήθειαν] ἀλήθειαν **F**
28b3	καὶ om. **F**
30b4	τῇ add. ante ψυχῇ **F**
31a7	καὶ οὐκ ἂν om. **F** (**Ψ** *cum suis* omit καὶ—ἐκείνῳ, but **β** supplies the words)
86e4	ἡ ψυχὴ om. **F**
87a3	τρεῖς om. **F**
87b6	προθυμητέον] προτιμητέον **F**
87d1	γὰρ om. **F**
90e5	περὶ τοὺς] περιττοὺς **F**
91a3	ταῖς om. **F**

b) The variants which **Vat.** has in common with **A** against **FCg** are not very important:

26c5	πάντα ταῦτα **A**: πάντα **FCg**: ταῦτα **Vat.**
59c2	πηκτῶν **AVFCg**: τῆκτον **Vat.** (τι supra πη scr. **A**^{2})
60c2	ἅτε ὢν **AV Vat.**: ἅτε ὂν **F**: ἂν ᾖ **Cg**
70e1	τὸ **AV Vat.**: τὰ **FCg**

In not one of these four cases is there a necessary connection with **A**.

c) In some cases **Vat.** shares its reading against **F** only with **C** and/or **g**:

	with **Cg**:
24d1	προσφερεστάτους **AF**: προφερεστάτους **Vat.Cg**
25a3	ἔχων tr. post εἴσπλουν **Vat.Cg**

with **g**:

17d1 μίαν ἑκάστῃ τέχνῃ **Vat.g**: μίαν ἑκάστην τέχνην **A²F**: καὶ ἀφ᾽ ἑκάστου τῇ τέχνῃ **AC**

42b2 κρατήσοιεν] κρατήσειεν **Vat.g** (recte β)

86e7–87a1 εἰλλόμενοι] εἰλούμενοι **Vat.g**

with **C**:

29a6 τὸ **Vat.CY**ᵖᶜ**β**: τῷ(ι) **AFg**

32b1 στερεοειδῆ **Vat.C**²ᵖˡ: στεροειδῆ **AFC**ᵃᶜ: στερεὸν **gC**²ⁱᵐ: σφαι **A**²ⁱᵐ

59a6 αὑτῷ] αὐτὸ **Vat.C**

64e2 αὐτῇ] αὑτῇ **Vat.C**

with β (a member of the **g**-group):

29a6 (with **β**Y**ᵖᶜ**C**, see above)

33a3 θερμὰ καὶ ψυχρὰ] ψυχρὰ καὶ θερμὰ **Vat.β**

40a7 καθ᾽ ὅλον] καθόλου **Vat.β**

Most of these errors are trivial; if we dismiss them, only a few common variants of some significance remain (25a3, 29a6 and 33a3).

A source of the many correct readings of **Vat.** against **F** is most probably **Ψ**'s copy **β**, for besides correct readings **β** also shares some variants with **Vat.**, although they are few. Therefore I assume that an intermediary MS between **F** and **Vat.** was contaminated, if not from **β** itself, from a MS belonging to the group of **Ψ** in the vicinity of **β**.

4. Some examples of **Vat.**'s variants and errors against the other MSS are:

18c7–8 τὰ τῶν γάμων καὶ τὰ τῶν παίδων] τὰ τῶν παίδων καὶ τὰ τῶν γάμων

21c6 δεῦρο tr. post ἠνέγκατο

25b2 αὕτη] αὐτὴ **FC**: αὐτὴ δὲ **Vat.**

87b8 μὲν tr. post κακίαν

87b8 οὖν om.

90b6 περὶ ante τὰς ἀληθεῖς om.

91a6 θλιφθὲν] θλιβὲν

91a7 διὰ om.

5. **Vat.** has been corrected by the scribe himself in a somewhat lighter ink. In many cases a conjunctive error of **Vat.** and **F** has been corrected (cf. some examples sub 1a above); besides, **Vat.**ᵖᶜ has variants which must have been taken from the group of **Ψ**, e.g.:

66b3 περιφερῆ **Vat.** ceteri: περιφανῆ **Vat.**^{sl}**Ψ**
73a7 πᾶν **Vat.**^{ac} ceteri: ἂν **Vat.**^{pc}**Ψ**
77c8 νάματος **Vat.**^{ac} ceteri: πνεύματος **Vat.**^{pc}**Ψ**
78d3 τοτὲ om. **Vat.**: ὅτε **Vat.**^{sl}**Ψ**

Other variants of **Vat.**^{pc} enjoy wider company; they too probably came into **Vat.** from a member of the **Ψ**-group. Some instances are:

29c6 ὁμολογουμένους **Vat.**^{ac} ceteri: ὡμολογημένους **Vat.**^{pc}**Cg**(**Y**^{sl}**C**^{sl})
49d3 αἰσχυνεῖται **Vat.**^{ac} ceteri: αἰσχυνεῖ γε **Vat.**^{pc}**g**
49e3 τοῦτο **Vat.**^{ac} ceteri: τὴν τούτου **Vat.**^{pc}**Y**^{2}**Ψ**
60b7 ξυμμιγὲς **Vat.**^{ac} ceteri: ξυμπαγὲν **Vat.**^{sl}**g**

But within the group of **Ψ** the relation can be narrowed down to **R**:

52a3 ποι] πῃ **Vat.**^{pc}**RC**^{2}**Par.**
61d3 τὰ δ' **Vat.** ceteri: τὰ δ' ὕστερον **Vat.**^{im}**WR**
66d2 γὰρ] δὲ **Vat.**^{ir}**R**
71a1–2 ἰδίᾳ συμφέροντος Burnet: ξυμφέροντος **F**: ξυνδιαφέροντος **Vat.**^{ir}**WRY**^{2}

Vat.^{pc} also has some variants in common with **β**:

29a5 οὐ add. ante πρὸς **Vat.**^{sl}**β**^{ac}**S**
29b7 καὶ add. ante καθ' **Vat.**^{ev}**β**^{pc}**Y**
66a1 προσπίπτῃ] προσπίπτει **Vat.**: προσπίπτοι **Vat.**^{sl}**βS Ric.**

In the last case the agreement may be coincidental. As a possible explanation for the former agreements, I suggest that **Vat.** took the variants over from his own exemplar, which presumably was corrected from a MS close to **β**, as has been argued before.

Corrections, possibly conjectures, of **Vat.**^{pc} which I have not found elsewhere, are:

35a5 ἐν μέσω **Vat.** ceteri: ἓν μέσον **Vat.**^{im}
35b7–c1 πέμπτην—τὴν δ' ἕκτην] ἕκτην—πέμπτην δὲ **Vat.**^{ir}

6. *To sum up*: on the one hand **Vat.** shares many errors and variants with **F**; on the other hand it has many correct readings and variants against **F** which are the result of some corrector's revision of the text by means of conjecture and contamination. Although it is hard to prove, I think it most probable

that **Vat.** depends on **F**. There are, in any case, no reasons to assume that **Vat.** is not dependent on **F**. An intermediary MS between **F** and **Vat.** was contaminated from **R** and **β** (or a MS close to them) and possibly also from Proclus. Corrections in **Vat.** are written by the first hand and are probably derived from its contaminated exemplar.

F
|
x

2.2 *x* (Florentinus Laurentianus 85,7)

1. **x** depends on **F**, possibly directly:

a) **F** has only insignificant errors against **x**; the scribe will have corrected them easily in the following places where **x** shares with other MSS the correct reading against **F**:

18a9	γυμναστικῇ καὶ μουσικῇ] γυμναστικὴ καὶ μουσικὴ **F**
18e2	αὐτοῖς] αὐτοὺς **F**
22d8	διασῴζονται] δισώζονται **F**
23c1	ὑμῶν] ἡμῶν **F**
87a3	ἐλάττω] ἐλάτω **F**
87d1	ὑγιείας] ὑγείας **F**
90e1	παραγγελθέντα] παρεγγελθέντα **F**

For the rest of the dialogue I have checked Stallbaum's report of **x** on my microfilm and have concluded that **F** has no errors or variants which are not followed by **x**. Where Stallbaum reports a correct reading against **F** he is wrong.

b) **x** omits 23e1–2 τὸ σπέρμα—ἐνθάδε and 46c3–4 στραφὲν—πᾶν; in both cases the words form exactly one line in **F**. Other errors of **x** resulting from **F**'s text are:

87a2	ἀνακερασθῶσι] θῶσι (preceded by a blank space) **x**; **F** has the correct text, but unclearly written
89a6	συστάσεων] ξυνσυστάσεων **x**: ξυνστάσεων et συ supra ξυν- **F**

Other separative errors of **x** against **F** and the other MSS are e.g.:

17b2 εἴη] ᾖ
17b8 δέ om.
19a1 θρεπτέον] θεραπευτέα **x**: θεραπευτέον **F**
20b6 καὶ om.
22d6 καὶ add. ante σώζει
87a2 παντοδαπὰ] παντοδαπῶν
88d1 ὑπὸ] ἀπὸ
88e2 πλανώμενα] πλανώμεθα
91a5 τὸ om.
91c4 ἀγανακτοῦν] ἀγανακτεῖν

c) **x** follows corrections by $\mathbf{F}^{2}$:

21e2 σαιτικὸς $\mathbf{F}^{2im}\mathbf{x}^{1im}$: ἀττικὸς **Fx**
22d6 λυόμενος $\mathbf{F}^{2im}\mathbf{x}$: ῥυόμενος **F**

$\mathbf{F}^{3}$ too is followed by **x**; the corrections are trivial.

d) There are no conjunctive errors of **x** with other MSS against **F**. Outside my sample passages I have checked Stallbaum's report of **x** with my collation of **F** and have discovered that Stallbaum is wrong in all cases where he notes an agreement in error between **x** and any other MS against **F**.

2. Occasionally, a second hand corrected **x** against **F**, e.g.:

18b1 τραφέντας $\mathbf{x}^{2}$ ceteri: γραφέντας **Fx**
20b3 οὐδένες $\mathbf{x}^{2}$ ceteri: οὐδενὸς **Fx**
20b5 ἀποδοῖτ' $\mathbf{x}^{2}$ ceteri: ἀπόλλοιτ' **Fx**
20e4 ὡς] ὃς $\mathbf{x}^{2}$ ceteri: ἃς **Fx**
22e6 τότε add. ante πλέον $\mathbf{x}^{2}$
24b5 περὶ add. ante τῶν **Fx**: punct. not. $\mathbf{x}^{2}$
25a8 τῇδε **Fx** ceteri: τῇσδε $\mathbf{x}^{2}$

In my second sample passage there are no corrections by the second hand; the scribe himself corrected some of his own errors. In 22e6, where $\mathbf{x}^{2}$ adds τότε, $\mathbf{C}^{3}\Theta^{2}\beta^{2}$ (and their copies) add τότε (or τοτὲ) μὴν (or μὲν). There may be a relation between $\mathbf{x}^{2}$ and one of these MSS. The corrections, however, are not very important (nor have I noticed any significant corrections of **x** in Stallbaum's apparatus), so let us not pay too much attention to them.

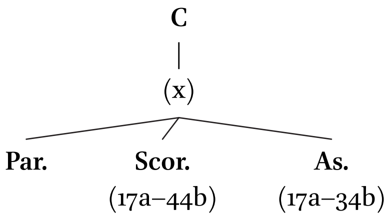
3. In 43e5 **x** omits ὕπτιος—τοὺς δὲ which is not caused by homoioteleuton, nor does the omission correspond to one line in **F**. Possibly it was a line in a MS between **F** and **x**, which would mean that **x** is not a direct copy of **F**. I must add, however, that I have found no other indications of an intermediary MS; Boter (1989, 36 and 192) thinks that in the *Republic* **x** is a direct transcript of **F**, just as it seems to be in the *Critias* (see pp. 330ff.).

3 Section 3: The C-Family

The **C**-family consists, apart from **C** itself, of three MSS which depend on **C**, viz. **Par.**, **Scor.** and **As.** Common errors and variants connect these three MSS with **C** against the other MSS, e.g.:

18a9 τροφήν] διατροφήν
19b4 πρὸς αὐτὴν tr. post πεπονθὼς
19c6 τοῖς om.
22a1 δὴ καὶ om.
22a4 βουληθεὶς tr. post αὐτοὺς
22c7 μυθοῦ tr. post μὲν σχῆμα
23d3 οἱ om. (**C**^{pc})
26b1 πρὸς τούσδε tr. post ἀνέφερον
26b5 πάλιν tr. post λαβεῖν
30d3 ὁ θεὸς tr. post ὁμοιῶσαι
31a1 αὐτοῦ tr. post κατὰ φύσιν

My hypothesis is that the three MSS derive from a common exemplar which depended on **C**. **Scor.**, however, changes its exemplar in 44b1 and from there on depends on **Ol.** **As.** is preserved only in the pages 17a1 to 34b6. I have collated **As.** entirely, **Scor.** from 17a1 to 44b1 (the part which depends on **C**) and **Par.** also up to 44b1 in order to compare it with **Scor.**; in addition, I have collated **Par.** in the second sample passage at the end of the *Timaeus* (86b1–end). The relation of **Scor.** and **As.** to **C** is complicated by the interference of contamination. To keep the discussion clear, the MSS will be dealt with separately in their relation to **C**.



3.1 *Par., Scor., As.*

3.1.1 **Par.** (*Parisinus 1812*)

1.1. **Par.** depends on **C**:

a) In the first sample passage **C** has no errors against **Par.**, except 20b3 ὑμῶν] ὑμῖν **C Par.**^{it}: ὑμῶν **Par.**^{1sl}**Scor.As.** In the second there are a few:

86b6 ὑπερβαλλούσας] ὑπερβαλούσας **C**
88c1 μαθηματικὸν] μαθητικὸν **CF**
88d6 τιθήνην] τηθήνην **C**
89b4 ἔχει] ἔχῃ **C**

In the extra part I have collated (25d7–44b1) **Par.** shares a few correct readings with **Scor.** (and **As.** to 34b6) against **C**:

27d2 ᾗ] ἡ **C**
30c5 οὗ] οὐ **C**
36c7 δ' ἔδωκε] δέδωκε **CF**
37a5 αὑτὴν] αὐτὴν **CF**
39e10 μία] μίαν **C**

Most of these errors are rather trivial and form no obstacle to **Par.**'s dependence on **C**. Since in the first part **Par.** shares its correct readings with **Scor.** and **As.** against **C**, the corrections were probably already made in their common exemplar, for whose existence I will produce arguments below.

Checking Rivaud's report of **Par.** for the rest of the *Timaeus*—which was a necessary task, for it appeared to be absolutely untrustworthy—, I have noticed only three correct readings in **Par.** against **C**:

44c3 ἀνόητος **Par.A**^{pc}**F**: ἀνόνητος **C** ceteri
63b5 ἱσταίῃ τιθεὶς **Par.A**: ἱστᾶ. ἢ τιθεὶς **C** ceteri
68c1 ἁλουργὸν **Par.AFS**: ἁλουργοῦν **C** ceteri

If it is an independent correction in 63b5, it is a clever one; otherwise we should assume a relation between **Par.** (or **Par.**'s exemplar) and **A**.

b) With the help of Rivaud's apparatus I have discovered two variants in **Par.** which I regard as conclusive for its dependence on **C**:

67b6 βαρυτέραν] βραδυτέραν **C**, sed ὀξυ **C**^{2sl}: ὀξυβραδυτέραν **Par.** (βαρυτέραν **Par.**^{2im}): ὀξυτέραν **Ψ**

79a3–4 αὐλῶνος διὰ τοῦ σώματος **C**, sed δι' add. ante αὐλῶνος **C**^{2sl}: δι' αὐλῶνος διὰ τοῦ σώματος **Par.**: δι' αὐλῶνος τοῦ σώματος **Ψ**

Par.'s readings here clearly result from **C** *post correctionem.*

c) The cases above are not the only examples of **Par.** agreeing with **C**^{2}, but the many corrections of **C**^{2} are not always followed. I have checked the relation of **Par.** to **C**^{2} throughout the *Timaeus* and have observed that **C**^{2} corrections *per litteras* are always followed by **Par.**, e.g.:

29c6 αὐτοὺς **C** ceteri: ἂν τοὺς **C**^{2pl} **Par.**
29e1 ἀγαθῷ **C**^{2pl} **Par.** ceteri: ἀγαθοῦ **C**
31a7 εἴτην] εἴην **C**: ἤτην **C**^{2pl} **Par.**
31b8 ἐποίει **C**^{2pl} **Par.** ceteri: ἐποίησε **C**
44a1 τέ **C** ceteri: γέ **C**^{2pl} **Par.**
44a1 τω **C**^{2pl} **Par.** ceteri: τὸ **C**
70c1 ἐῷ **C** ceteri: ἐώη **C**^{2pl} **Par.**
80b8 πάντα **C** ceteri: πάντων **C**^{2pl} **Par.**

Corrections *punctis notatis* by **C**^{2} are also always followed, e.g.:

23d3 οἱ **C**: punct. not. **C**^{2}: om. **Par.Scor.As.**
29e4 καὶ **C**: punct. not. **C**^{2}: om. **Par.Scor.As.**

Supralinear and marginal corrections or variants by **C**^{2} are sometimes followed, sometimes ignored; a few examples:

18a1 καὶ **C Par.Scor.As.**: ἅτε **C**^{2im}
18a3 μὲν om. **C**: habet **C**^{2im} **Par.Scor.As.**
20d7 ἀτόπου] ἀποτόμου **C Par.Scor.**: ἀτόπου **C**^{2sl} **As.**
20d8 ἑπτὰ **C**: ἑπτὰ σοφῶν **C**^{2sl} **Par.Scor.As.**
26c6 εἰμὶ ἕτοιμος **C**: ἕτοιμος εἰμὶ **C**^{2sl} **Par.Scor.As.**

Evidently in these cases the scribe permitted himself to make a choice of the variants presented to him.

C^{3} makes a few unimportant corrections. **Par.** follows the supralinear addition of τοτὲ μὲν after πλέον in 22e6, and the correction of 22b7 ἔχετε ex ἔχεται. The other corrections are not adopted by **Par.**; perhaps they should be ascribed to a later hand than **C**^{3}.

C^{4} and **C**^{5} are not taken over by **Par.**

C has a number of erasures where **Par.** agrees with the original text. Consequently, the erasures must have been made after **Par.** (or its exemplar) was copied from **C**:

17b1 πάνυ μὲν] πάνυ γε μὲν **Par.Scor.As.**: πάνυ ·· μὲν **C**^{pc}
17d1 καὶ ἀφ' ἑκάστου τῇ τέχνῃ **C**^{ac} **Par.Scor.As.**: erasit καὶ ἀφ' **C**
28a8 αὐτοῦ **C**^{ac} **Par.Scor.As.**: erasit **C**
32c1 ἐγεννήθη] διεγεννήθη **C**^{ac} **Par.Scor.As.**: ··ἐγεν·ήθη **C**^{pc}

d) **Par.** has separative errors against **C** and the other MSS, e.g.:

17a6 τοῦ] αὐτοῦ
20c7 καὶ om.
21e8 ἔφη om.
22a3 οὐδὲν om.
22b6 πῶς] πρὸς
22c3 δὲ] δ' ἐπ'
25b1 μέχρι om.
87a1 ἀτμίδα] ἀμπίδα
87c6 δὲ om.
88c6 κεκλῆσθαι] κεκλήσεσθαι

Some errors result from a misunderstanding of the text as it stands in **C**:

88b3 αὔξουσαι] αὔξουσι (unclear in **C**)
89e6 βραχυτάτων] βραχυστάτων (unclear in **C**)
90b6 τῷ] τὰ or τὸ (comp. τῷ **C**)
90c3 μηδὲν] μὴ δὲ (comp. δὲν **C**)
92a4 γῆν] γῆς (unclear in **C**)

1.2. **Par.** has some conjunctive errors and variants with other MSS against **C**:

a) Conjunctive errors with **Scor.As.** lead to the conclusion that these MSS have a common exemplar with **Par.** against **C**. Examples will be given below in the discussion of **Scor.**

b) In the passages collated by me and from the reports of Bekker and Rivaud I have further noted some variants which **Par.** shares with **F**:

28b5 δεῖν] δεῖ **Par.Scor.F Vat.** (δὴ **As.**)
38d7 δι' ἃς] δι' ἄλλας **Par.Scor.F** (δι' ἃς τὰς **Vat.**^{pc})

72b3 φαντάσεως] φαντασίας **Par.FA²P Vat.**
83b5 ἐρυθρώτερον] ἐρυθρόν **Par.F Vat.**

Possibly these readings were entered into **Par.**'s exemplar from **F.** Note that **Scor.** (**Par.**'s gemellus) shares 28b5 δεῖ and 38d7 δι' ἄλλας with **Par.**

c) Variants and errors which **Par.** has in common with **R** are:

38c6 ἀριθμῶν om. **Par.R** (corr. **Par.²**)
46d5 μόνῳ] μόνον **Par.Ψ** (and its derivatives; **R** depends on **Ψ** via **W** and **Lobc.**)
50e6–7 τέχνη—ἀώδη om. **Par.g** (to which family **R** belongs)
55e5 συντεθὲν] ξυντιθὲν **Par.R**
58b8 μεταφέρεται] φέρεται **Par.WR**
73d7 αὐτῷ] αὐτὸ **Par.Ψ**
74e8 στερεότητα] στερρότητα **Par.WR**
75a1 ἰσχίων] ἰσχύων **Par.Ψ**
77c2 φύσει] φύσιν **Par.**ᵃᶜ**Ψ**ᵃᶜ
78d2 σῶμα] στόμα **Par.**ᵃᶜ**R**
86e3 ἐχθρὰ] αἰσχρὰ **Par.R**
88a1 περιθυμῶς] προθυμῶς **Par.R**
88c4 πλάττοντα] πράττοντα **Par.Ψ**

Since **Par.** sometimes agrees with **R** alone, sometimes with the whole group of MSS to which **R** belongs, I infer that the contamination came from **R** to **Par.** (or, more probably, to **Par.**'s exemplar) and not vice versa from **Par.** to **R.**

d) There is a slight agreement with β:

90e4 ὃ] εἰ **Par.Θ²β** (and its copies): ἢ **C**
71d5–6 συστήσαντες] ξυνιστάντες **Par.β²**

Here probably β is the receiving MS, not **Par.** (see p. 221).

e) There is agreement with **A²** in 27a6 ἀνθρώπων] ἀνθρώπου **Par.Scor.As.A²**; it may be only coincidental. Another possibility is that ἀνθρώπου is a correction of **F**'s reading ἄνθρωπον.

1.3. Corrections in **Par.**:

A second hand corrected **Par.** In the corrections and variants written in the margin, this second hand can easily be distinguished from the first hand.

Although I am not sure in all cases, I assume that this second hand also made the corrections *per litteram* and *supra lineam* which are referred to in the following description.

a) In 43c2 **Par.**^{2} adds in the margin πάγω, which is Proclus' reading in his lemma and in his annotations on this passage. Therefore, it is probable that the corrector of **Par.** consulted Proclus' commentary. Compare also 35a5 καὶ om. **Par.**^{2} with Pr. (but also with **F Vat.**); the whole passage 35a4–7 (οὐσίας—συνεκεράσατο) is supplied by **Par.**^{2} in the margin.

In 38d6 **Par.** shares the addition of ὁ before ἑωσφόρος with Pr. (and with **Ψ** and its copies and Σ^{pc}).

To these variants can also be added a number of correct readings which **Par.**^{2} shares with Proclus (and with **A** or **F** or other MSS):

25d5 κάρτα **Par.**^{2im} Pr.(cod.N) **A**^{ir}**E**^{ir}: κατὰ **Par.**^{it}**A**^{im}**FCg** (but Dillon (1989,54) questions the correctness of κάρτα)
31a6 ἐκείνω **Par.**^{2sl} Pr.**F** (sed -ων **F**^{sl}) β^{pc}Σ^{pc}: ἐκείνωι **A**: ἐκεῖνο **Par.**^{it}**Cg**
34a3 ἑαυτῷ(ι) **Par.**^{2pl} Pr.**A**: αὐτῷ **Par.**^{ac}**FCg**
34b4 ἔξωθεν **Par.**^{2sl} Pr.**A**: ἔξω **Par.**^{it}**FCg**
38c6 πλανητὰ **Par.**^{2pl} Pr.**A**: πλανῆται **Par.**^{ac}**CF**: πλάνητες **g**
38d7 ἱδρύσατο **Par.**^{2pl} Pr.**A**β^{ir}: ἱδρύσαντο **Par.**^{ac}**FCg**
39a3 περιήει **Par.**^{2im} Pr.**AF**: περιιόντα **Par.**^{it}**Cg**
39d7 καὶ **Par.**^{2sl} Pr.**A**β^{sl}: om. **Par.**^{it}**FCg**
39e9 καθορᾷ(ι) **Par.**^{2sl} Pr.**A**β^{2}Σ^{pc}: καθορῶν **Par.**^{ac}**CΘΨ**: καθορᾶται **Y**: καθαραὶ **F**
41b7 ἀγένητα **Par.**^{2im} Pr.**A**: om. **Par.**^{it}**Ψ**: γενητὰ **FYΘ**: γεννητὰ **C**, sed punct.not. **C**^{2}
42a5 ἐκ **Par.**^{2im} Pr.**AF**: ἐκεῖ **Par.**^{it}**Cg**

This relationship with Proclus was also observed by Diehl (1900, 251, n. 2): "Die Correcturen des Paris. F des Platon (…) sowohl die am Rande als die im Text stammen (…) aus Pr." Diehl also refers to 35b2 μοίρας ὅσας προσῆκε **Par.**^{it} ceteri: εἰς ἃς **Par.**^{2im}: Diehl remarks that Leonicus Thomaeus, who translated a part of Proclus' commentary, reads *in ea quae decuit membra*.

b) Secondly, the corrector of **Par.** shares a number of readings with the corrector of β, some of them even against all MSS:

28c5 οὖν **Par.**^{it} ceteri: αὖ **Par.**^{sl}β (and **P**, according to Bekker; I was not able to decipher the passage in **P**)
69a2 λογιζόμενον **AFC**: λογιζόμενος **Par.**^{it}**gC**^{2}: λογιζομένους **Par.**^{2im}β^{ir}
70b1 ἅμμα **ACY**: ἅμα **Par.**^{ac}**C**^{2}**ΘΨ**: ἀρχὴν ἅμα **Par.**^{2im}β^{ir}

80c3 τὸ **Par.**^{it} ceteri: τῷ **Par.**^{2im}**β**^{ir}**S**^{sl} (idem 80c4)
82b3 ταὐτῷ] θ' αὐτῷ **Par.**^{pc}: αὐτῷ **β**^{ir}
85e4 διέσεισε **Par.**^{sl}**β**^{ir}**S**^{sl}**F Vat.**: διέσωσε **Par.**^{it}**ACg**
89c5 ἦν **Par.**^{2im}**β**^{pc}**SAF**: ἣν **Par.**^{it}**Cg**

As these readings (except 28c5) are shared with **β**^{pc}, there is reason to suppose that the corrector of **Par.** did not consult **β** itself, but used the same source that the corrector of **β** did. However, it is also possible that **β** (or **β**'s exemplar) was corrected here from **Par.** or a MS close to **Par.** (see pp. 246 f.: **β** has been contaminated from the **C**-family).

c) There remain a few readings which **Par.**^{2} shares with **F**:

41a5 λέγει **Ag**: λέγει δὲ **Par.**^{it}**C**: λέγει δὴ **Par.**^{sl}**F Vat.**
63b4 ἐπεμβὰς **Par.**^{2im}**FA** Simp.: ἐπαναβὰς **Par.**^{it}**Cg**
80b1 αἷς **Par.**^{it}**ACg**: ἐς **Par.**^{2im}**F**

The first of these three places is not very significant; **Par.** may have corrected here independently. The third case, however, indicates that the corrector consulted **F** or a MS of the **F**-family. 63b4 ἐπεμβὰς may have been derived from the **F**-family too, unless the corrector also knew **A** or Simp.

d) In 86e5 **Par.**^{2im} shares the reading ὅπου with **A**^{sl} and Oribasius against ὅτου **Par.**^{it}**AFCg**. As this reading stands alone and may have been written independently by **Par.**^{2}, I refrain from drawing any conclusion from it.

e) Finally, in a number of readings **Par.**^{2} stands alone opposite the other MSS and testimonia:

29c2 ἐκείνων **Par.**^{it} ceteri: ἐκείνοις **Par.**^{sl}
29d4 ἄριστα **Par.**^{it} ceteri: ἄριστον **Par.**^{sl}
30c6 τούτω **Par.**^{it} ceteri: γρ. τούτων **Par.**^{im}
32c2 δὲ add. ante ὁμολογῆσαν **Par.**^{sl}
38d3–4 ἰόντας—εἰληχότας] ἰόντα—εἰληχότα **Par.**^{pc}
39c5–6 οἱ add. ante ἄνθρωποι **Par.**^{sl}
40b1 τὰ αὐτὰ **Par.**^{it} ceteri: ταυτὸν **Par.**^{im}
40b6 μένει **Par.**^{it} ceteri: διαμένει **Par.**^{sl}
49a5 τοιάνδε] τρία δὲ **Par.**^{it} **C**^{ac}: τῆνδε **Par.**^{im}
49c5 συμπιλουμένων] ξυμπιλούμενον **Par.**^{pc}
55e6 ἰσοπλεύρου **Par.**^{it} ceteri: ἀνισοπλεύρου **Par.**^{im}

62b2 παρὰ **Par.**^{it} ceteri: κατὰ **Par.**^{im}
77c7 τὸ σῶμα **Par.**^{it} ceteri: τῶ σώματι γρ. **Par.**^{im}
91b2 τοῦθ’ **Par.**^{it} ceteri: ταῦθ’ **Par.**^{im}

I assume that these variants are the corrector’s own conjectures;[4] I have not come across them in any of the MSS I collated, nor in Bekker’s apparatus, nor in Stallbaum’s.

1.4. To sum up the results for **Par.**: **Par.** depends indirectly on **C**; positive evidence for its dependence lies in **Par.**’s agreement with **C**^{2}; on the other hand there are no objections to **Par.**’s dependence on **C**. In **Par.**’s exemplar a few **F** readings were entered as well as some readings from **R**; perhaps some readings also came from **A**. A second hand corrected **Par.** from Proclus, from a MS of the **F**-family and maybe from a lost MS from which β^{pc} also derives.

3.1.2 **Scor.** (*Scorialensis Ψ 1,1*)

Scor. is a gemellus of **Par.**; both MSS have conjunctive errors against **C**, while on the other hand **Scor.** and **Par.** have separative errors against each other. Correct readings of **Scor.** against **C** and **Par.** result from contamination.

2.1. Conjunctive errors of **Scor.** with **Par.** against **C** are:

18e2 συλλήξονται] ξυλλήξωνται **Scor.Par.As.βS**^{pc} (and their copies) **M**^{pc}
19b8 τε tr. ante κινούμενα **Scor.Par.** (τε ^{sl} in **Par.**)
21e7 τῶνδ’] τῶδ’ **Scor.Par.**^{ac}(**C** has the compendium τῶ~|δ’ for τῶνδ’)
23d1 τὸν] τῶν **Scor.Par.As.Vat.**^{ac}
27a6 ἀνθρώπων] ἀνθρώπου **Scor.Par.As.A**^{2}
27c5 ἦ] ἢ **Scor.Par.As.**^{1sl} and many other MSS
30c8 περιλαβὸν] περιλαβὼν **Scor.Par.**(corr.**Par.**^{2})
32b6–7 ἀέρα πρὸς ὕδωρ καὶ ὅτι ἀὴρ πρὸς ὕδωρ om. **Scor.Par.** (caused by homoioteleuton; **C** has the text, but adds in 32b7 τοῦτο after the first ὕδωρ; thus, **C** reads (with **Ψ** and its copies) in 32b7 ὕδωρ, τοῦτο ὕδωρ, instead of ὕδωρ, ὕδωρ. Accordingly, the repetition of τοῦτο in 32b6 and b7 in **C** provided an occasion for parablepsis)
33b7 μυριῷ] μυρίων **Scor.Par.**^{ac}
38d6 καὶ post Ἑρμοῦ om. **Scor.Par.**(corr.**Par.**^{2})
38e4 ἔδει ξυναπεργάζεσθαι] ἔδειξεν ἀπεργάζεσθαι **Scor.Par.**(corr.**Par.**^{2})
41a8 δὴ om. **Scor.Par.**(corr.**Par.**^{2})

4 Including the variants 30c6 and 77c7 which are indicated by γρ. (cf. p. 162).

42b1 αὐτοῖς] αὐτῆς **Scor.Par.**(corr.**Par.**^{2})
42b4 συννόμου] ξυνόμου **Scor.Par.**

2.2. Two variants are shared by **Par.** and **Scor.** with **F**:

28b5 δεῖν] δεῖ **Scor.Par.**(corr. **Par.**^{2}) **F Vat.** (δὴ **As.**)
38d6 δι' ἃς] δι' ἄλλας **Scor.Par.F** (δι' ἃς τὰς **Vat.**^{pc})

I suggested above that these variants came from the F-family in the exemplar of **Par.** and **Scor. Scor.** in its turn shares variants with **F**, without however enjoying the company of **Par.**:

30a2 φλαῦρον] φαῦλον **Scor.F Vat.**
33a7 ἀγήρων] ἀγήρω **Scor.F**
39c3 μεὶς] μὴν **Scor.F**
42e3 κακῶν] κακὸν **Scor.F**

Possibly these readings too came as variants in the common exemplar of **Par.** and **Scor.**, but they were ignored by **Par.**

Most of the variants which **Par.** shares with **R** occur in the part of the *Timaeus* (from 44b1 onwards) where **Scor.** has changed exemplars and depends on **Ol.**

2.3. **Par.** has a few correct readings, all shared with **Scor.**, against **C** (see **Par.**, sub 1). The fact that **Scor.** agrees with **Par.** in these cases is another argument for the supposition that **Scor.** and **Par.** derive from a common exemplar.

But **Scor.** also has a number of correct readings against **C** where **Par.** sides with **C**. Some readings clearly show that there has been contamination:

19a8 ἔτι τι] τι **C Par.As.**: τι ἔτι **Scor.** (ἔτι was added from another MS in the exemplar of **Scor.** above the line; compare 33d2 below)
19e8 δὴ τὸ] ἂν τὸ **C Par.**: δὴ ἄρα τὸ **Scor.** (ἄρα is the scribe's own correction of ἄν, I think; δὴ is entered from another MS)
29b4 αὐτῆς] αὖ **C Par.**: αὖ αὐτῆς **Scor.**
33d2 ἔσεσθαι μᾶλλον] μᾶλλον om. **C Par.**: μᾶλλον ἔσεσθαι **Scor.**

Correct readings of **Scor.** against **C**, presumably also resulting from contamination, are for example:

18d3 ἄνωθεν **Scor.** ceteri: ἄνω **C Par.As.**
20a4 μετακεχείρισται **Scor.As.** ceteri: κατακεχείρισται **C Par.**
21d3 αὐτοῦ **Scor.As.**: ἀντ' αὐτοῦ **C Par.**
24b5 τῶν περὶ **Scor.As.** ceteri: περὶ τῶν **C Par.**^{ac}
29c8 ἐγὼ **Scor.As.** ceteri: om. **C Par.g**
37c2 εὔτροχος ὢν om. **C Par.**(suppl. **Par.**^{2}): habet εὔτροχος (sed ὢν om.) **Scor.**
39d4 ἐνιαυτὸν **Scor.** ceteri: ἀριθμὸν **C Par.Ψ**
41a5 λέγει πρὸς **Scor.** ceteri: λέγει δὲ πρὸς **C Par.**: λέγει δὴ πρὸς **F**

Besides, I noted two conjunctive errors of **Scor.** with **A**, but the cases may be due to mere coincidence:

40b2 κρατουμένῳ] κρατουμένων **Scor.A**^{ac}
43e4 ἀντίας] ἐναντίας **Scor.A**^{2}

2.4. **Par.** has its separative errors against **C** and **Scor.** (see p. 218); in its turn **Scor.** is separated from **Par.C** and the other MSS in e.g.:

18a4 τινα om.
18b3 λαμβάνοντας om.
19b8–c1 αὐτὰ—ἀγωνίαν om.
21d6 οὐ διήρκεσε] οὐδὲ ἤρκεσε
24c6 ἐν ᾧ om.
26a5 λόγον om.
26a7 εὐθὺς om.
30c3 συνέστησεν] ξυνέθησε
33c7 ἀφ' ἑαυτοῦ add. ante αὐτῷ

See also the readings against **C Par.** which result from contamination, quoted above (point 2.3).

2.5. If **Scor.** is a gemellus of **Par.**, and both MSS depend on **C**, as I assume, one would expect that the MSS are related to the corrections in **C** in the same way. In general this is indeed true, but it does not always hold; in the passage 17a1–44b1 **Scor.** and **Par.** behave differently towards corrections in **C** in one in every five cases. The differences between **Scor.** and **Par.** may have various causes:

a) in the cases of a reading above the line or in the margin in **C**, the exemplar of **Scor.** and **Par.** perhaps copied both text and variant from **C**; **Scor.** and **Par.** were then in the position to make a different choice.

b) contamination may have disturbed the relation of **Scor.** to a correction in **C**; this may account for some variants in **Scor.** shared with **C**^{ac}, where **C**^{2} introduced corrections *per litteras*, but these cases are few.

Thus, the relation of **Scor.** to **C** and **C**^{2} differs from **Par.** (and **As.**) in:

20a8 ἱκανὴν **C Par.As.**: ἱκανῆς **C**^{3sl} **Scor.**
20b7 ξυνωμολογήσατ' **C**^{2pl} **Par.As.**: ξυνομολογήσατ' **C**^{ac} **Scor.**; the error may have been made anew in **Scor.** independently.
21d6 ἐργασαμένων **C**^{2sl} **Par.As.**: ἐργασμένων **C**: εἰργασμένων **Scor.**
22b3 τοὺς χρόνους **C**^{2sl} **Scor.**: τοῖς χρόνοις **C Par.As.**
22b8 πολιὸν **C**^{2sl} **Scor.As.**^{sl}: παλαιὸν **C Par.**(corr. **Par.**^{2}) **As.**^{ac}
24b3 μέλειν **C**^{2pl} **Par.As.**: μέλλειν **C Scor.**(ut vid.); perhaps this error too was made anew in **Scor.** independently.
26b6 θαυμάσαιμ' **C**^{3sl} **Scor.**: θαυμάσαις **C Par.As.**
32a6 τὰ αὐτὰ] ταὐτὰ **C**^{2pl} **Par.As.**: ταῦτα **C Scor.**
32b1 στερεοειδῆ **C**^{2pl} **Par.**: στεροειδῆ **C Scor.As.**
33c6 ἀπήει **C**^{2sl} **Par.As.**: ἀπείη **C Scor.Par.**^{sl}
40b3 ἑστὸς **C Scor.**: ἑστὼς **C**^{2pl} **Par.**
44a5 αἷς δ' ἂν **C Par.**: ἂν δ' αὖ **C**^{2im} **Scor.**

2.6. The only correction by a second hand which I have observed (if it really is a different hand from that of the scribe) is 41c5 ὑμετέραν **Scor.**, but ὑμῶν ἐμὴν **Scor.**^{2sl}. The variant also occurs in **Ψ** and its copies as well as in **Y**^{2} and its copies. After 44b1 **Scor.** depends on **Ol.**, which belongs to the group of **Ψ**. Possibly this reading also comes from **Ol.** I think that **Scor.** was written in a scriptorium where different MSS were compared with each other (see p. 274).

3.1.3 **As.** (*Ambrosianus 675*) (preserved only in 17a1–34b6)

3.1. **As.** derives from the same source as **Par.** and **Scor.**

a) **As.** is connected to **Par.** and **Scor.** by some conjunctive errors against **C**, viz.:

18e2 συλλήξονται] ξυλλήξωνται **As.Par.Scor.βS**^{pc} (and their copies) **M**^{pc}
23d1 τὸν] τῶν **As.Par.Scor.**(**Vat.**^{ac})
27a6 ἀνθρώπων] ἀνθρώπου **As.Par.Scor.A**^{2}
27c5 ἦ] ἢ **As.**^{1sl} **Par.Scor.** and many other MSS
28b5 δεῖν] δεῖ **Par.Scor.F Vat.**: δὴ **As.**

The evidence is rather scanty, but nevertheless I think that **As.** too depends on the common exemplar of **Par.Scor.** against **C**. Other conjunctive errors of

Par.Scor. may have been corrected in **As.** through contamination. That **As.** is a contaminated MS will be shown below.

b) A second argument is the fact that **As.** shares the correct readings that **Par.** and **Scor.** have in common against **C**:

20b3 ὑμῶν **As.Par.**[1sl]**Scor.** ceteri: ὑμῖν **C Par.**[it]
27d2 ἦ **As.Par.Scor**. ceteri: ᾖ **C**
30c5 οὗ **As.Par.Scor**. ceteri: οὐ **C**

c) Thirdly, **As.** usually agrees with **Par.** in its relation to **C**^{2}. Only in five of about eighty cases of correction in **C** in the opening part of the dialogue up to 34b6 does **As.** differ from **Par.** and **Scor.**:

20d7 ἀτόπου **C**^{2sl} **As.**: ἀποτόμου **C Par.**(corr. **Par.**^{2}) **Scor.**
23c7 κάλλισται punct.not. **C**^{2}: om. **Par.**(corr. **Par.**^{2}) **Scor.**: habet ante γενέσθαι **As.**
23d5 τε **C**^{2sl} **As.**: om. **C Par.Scor.**
23e3 ἡμῖν **C**^{2sl} **As.**: ὑμῖν **C Par.Scor.**
33c2 ἐπεδεῖτο **C**^{2ir} **Scor.Par.**: ἀπεδεῖτο **As.C**^{ac}(ut vid.)

In 23c7 contamination seems to have interfered; κάλλισται was probably written above the line in the exemplar, and thus could come easily before γενέσθαι in **As.** In the other cases contamination may have operated as well. This, however, does not imply that **As.** had a different exemplar from **Par.** and **Scor.** Their common exemplar had been contaminated, as we have seen, and a correction that was followed in one apographon may have been ignored in another.

As for 33c2, if **As.** is indeed dependent on **C** and if it is a gemellus of **Scor.** and **Par.**, I can only ascribe this common error of **C**^{ac} and **As.**—probably caused through perseveration of ἀπ- in 33c1—to coincidence.

In places where **C** is corrected and **Par.** takes over one reading, whereas **Scor.** takes over the alternative, **As.** usually sides with **Par.** and not with **Scor.** (for examples see point 2.5 above). If this agreement is not due merely to coincidence, a possible explanation is that **Par.** and **As.** had a common exemplar against **Scor.**, a common exemplar which in its turn depended on the lost common ancestor of **Par.Scor.As.** which was derived from **C**. There are, however, no other arguments (such as common errors of **Par.As.** against **Scor.**).

3.2. **As.** has correct readings against **C Par.Scor.** which can only be ascribed to contamination, if it is accepted that **As.** depends on **C**.

a) Indications of dependence on a contaminated MS are:

18b2 ἑαυτῶν] ἑαυτοῖς **As.C Par.Scor.**: ἑαυτῶν **As.**$^{\mathrm{1sl}}$

21e1 ἦ δ' ὅς habet ante κατ'αἴγυπτον **As.**: ἦ δ' ὅς om. **C Par.Scor**. This transposition of ἦ δ' ὅς is probably due to the fact that the words were written above the line in the exemplar.

24b7 τὸν νόμον **As.** ceteri: τῶν νόμων **As.**$^{\mathrm{1sl}}$**Ψ** (and its copies)

28c6 τεκταινόμενος **As.** ceteri: τεκτηνάμενος **As.**$^{\mathrm{1sl}}$ **Vat.**

31a6 ἐκείνῳ **As.**$^{\mathrm{1im}}$ ceteri: ἐκεῖνο **As. C Par.Scor.**

33a3 συστάτῳ] τῷ **C Par.Scor.**: ἃ συνιστᾶ τῷ **As.** (ἃ ξυνιστᾶ τὰ β^{2}) (the correction in β probably has the same source as the reading of **As.**; see also pp. 249 ff.)

b) Examples of correct readings against **C Par.Scor.** are:

20b5 ἅπαντα] ἅπαντες **C Par.Scor.**

21e2 σαιτικὸς] σαταικὸς **C Par.**(corr. **Par.**^{2}) **Scor.**

22d5 ὁ om. **C Par.Scor.** (αὖ ὁ **As.**)

27d5 δὴ om. **C Par.Scor.** (idem 33b7)

34b4 ἔξωθεν] ἔξω **C Par.Scor.**

c) In some cases the correct reading is shared with **Scor.** against **C Par.**, e.g.:

19e8 δὴ τὸ **As.** ceteri: δὴ ἄρα τὸ **Scor.**: ἂν τὸ **C Par.**

20a4 μετακεχείρισται **As.Scor.** ceteri: κατακεχείρισται **C Par.**

21d3 αὐτοῦ **As.Scor.** ceteri: ἀντ' αὐτοῦ **C Par.**

24b5 τῶν περὶ **As.Scor.** ceteri: περὶ τῶν **C Par.**^{ac}

29b4 αὐτῆς **As.** ceteri: αὖ αὐτῆς **Scor.**: αὖ **C Par.**

29c8 ἐγὼ **As.Scor.** ceteri: om. **C Par.g**

d) Earlier I assumed that the exemplar of **Par.Scor.** had been in contact with the **F**-family and **R** (see pp. 218 f.). A number of variants in **As.**, which derives from the same MS, confirm this relation:

with **R**:

18c8 τὰ om. **As.Ψ** (and its copies, among which **R**)

20b5 ἀποδοῖτ'] ἀποδοίητ' **As.R**: ἀποδοῖντ' **C Par.Scor.**

24a3 τῇδε] τῆσδε **As.R**

24b7 τὸν νόμον **As.** ceteri: τῶν νόμων **As.**$^{\mathrm{1sl}}$**Ψ** (and its copies)

with the **F**-family:

27b2 εἰσαγαγόντα] εἰσάγοντα **As.F Vat.**
28c6 τεκταινόμενος] τεκτηνάμενος **As.**^{1sl} **Vat.**
29a1 κατὰ ταὐτὰ] καταυτὰ **As.Vat.**
34a8 ὄντος **As.** ceteri: ὄντως **As.**^{1sl}**F Vat.**

28c6 and 29a1 point to a relation with **Vat.**, a copy of **F**, rather than with **F** itself.

If we assume that these correct readings and variants of **As.** against **C** are derived from the common ancestor of **As.Par.Scor.**, the fact that **Par.Scor.** do not take over all these correct readings may be due to various causes:

- alternative readings in the exemplar may have resulted in different choices in the apographa;
- it is also possible that the common ancestor was corrected more than once, and that later corrections, while still unknown to **Par.**, were followed in most cases by **As.**, and only partly by **Scor.**;
- alternatively, one can also think of an intermediary MS between the common ancestor of **As.Par.Scor.** on the one hand and **As.** on the other hand, which was contaminated.

e) Finally, **As.** has a few errors and variants in common with other MSS which may be merely coincidental:

17c10 δὴ δόντες] διδόντες **As.A**^{ac}**Σ**^{pc}**N Vs.**^{ac}
19a4 σφίσιν] φύσιν **As.Est.**^{pc} **Ang.**^{ac} (παρὰ precedes, which makes the common combination παρὰ φύσιν, easily written instead of παρὰ σφίσιν)
22e4 ἐπανιέναι] ὑπανιέναι **As.Vs.NE**
29b8 δεῖ] δὴ **C Par.Scor.**: δὲ **As.A**^{2}
31c2 αὐτὸν] αὐτόν τε **As.A**^{2}
34b4 ἔξωθεν **As.A**: ἔξω ceteri

3.3. **As.** has separative errors against **C Par.Scor.** and the other MSS, e.g.:

17b9 βεβαιωθῇ] διαβεβαιωθῇ
18c4 post πάσαις add. τὸ κοινὰς εἶναι ἀρετὰς ἀνδρῶν τε καὶ γυναικῶν
18d1 πάντας om.
18d4 κάθωθεν] κάτω δηθὲν
20e5 παλαιὰ om.
22b7 ἐν αὐταῖς om.
24c6 τὸν τόπον] τὸν πρῶτον τόπον

29a2 καὶ add. ante εἰ
34b5 ἕνα om.

3.4. There are no corrections by a second hand.

3.1.4 Conclusion for **Par.Scor.As.**

The three MSS derive from one exemplar which depends on **C**, after **C** was corrected by **C**^{2}. Readings from the **F**-family and **R**, and perhaps also **A**, entered into this common exemplar, which were, however, not always taken over in all three of the MSS. **Scor.**, and even more so **As.**, have a larger number of correct readings against **C** than **Par**. has. Possibly the common exemplar had been corrected in different phases. Alternatively, but not necessarily, more intermediary MSS may have been involved in the process of contamination.

4 Section 4: The g-Family, part 1: The Ψ-group

Twenty MSS are dependent on **Ψ**. Nearest to **Ψ** are **b** and **W**, which probably go back directly to it. **b** has no extant offspring; **W** has four dependent MSS: **Lobc.R Val**. and **n**.

The other fourteen derivatives of **Ψ** can be subdivided into two groups, the first of which is headed by the common exemplar of **β** and **S**; the second is headed by the common exemplar of **Sc**. and **Ol**. Six MSS depend on **β**: **q Ru.Neapol.Neap.Ox.Bodl.**; dependent on **S** are **Ven**. and **s**. **Sc**. has no offspring; from **Ol**. are derived the first part of **V** and the second part of **Scor.**

I will discuss these MSS in the following order: **bW** and copies, **βS** and copies, and **Sc.Ol.** and copies.

Ψ
|
b

4.1 *b* (Florentinus Laurentianus 85,6)

1. **b** derives from **Ψ**, possibly directly:

a) **b** copies all **Ψ**'s errors except two:

89a8 ὅπηπερ] ὅποιπερ **Ψ**
91a3 τοιῷδε] τοιῶδε δὲ **g**

In both cases the scribe of **b** may have written the correct text independently, possibly even unconsciously.

b) **b** follows a corruption in **Ψ**:

91d4 ἐκθρέψωνται **Ψ**^{ac} ceteri: ἐκθρέψονται **Ψ**^{1pl}**b**
92a7 ἰλυσπώμενα **Ψ**^{it} ceteri: ἰλισπώμενα **Ψ**^{1sl}**b**

c) **b** has an error where **Ψ**'s script is unclear:

91d3 ἀδιάπλαστα ζῷα] ἀδιάπλαστον ζῶον **b**: ἀδιάπλα^{στ} **Ψ**, whereas the α in ζῶα is unclear.

d) Outside the two sample passages I have found an omission in the text of **b** (27b7–8 καὶ—ἔργον) supplied in the margin; this omission corresponds to exactly one line in **Ψ**.

e) **b** has separative errors against **Ψ** and the other MSS, e.g.:

18b8 καὶ add. ante ἐλέχθη καὶ
22d1 καὶ add. ante τῶν
24c5 καὶ add. ante ἐκλεξαμένη
24d1 προσφερεστάτους] προφερεστάτους **Ψ** and others: προφερέστατοι **b**
86b1 ταύτῃ] ταῦτα
88b1 οὔσων tr. post φύσει
91b1 πρόσθεν] ἔμπροσθεν
91b3 ᾗπερ] ἥπερ **Ψ**: ὅπερ **b**

2. First-hand corrections and variants in **Ψ** are copied by **b**, for example:

24a5 ἀφωρισμένον **bΨ** ceteri: ἀφωρισμένων **b**^{1sl}**Ψ**^{sl}
24b3 τὸν πόλεμον **bΨ** ceteri: πολέμου **b**^{1sl}**Ψ**^{sl}
90b1 περὶ τὰς **bΨ**^{im} ceteri: om. **Ψ**^{it}

Sometimes, however, they are ignored, e.g.:

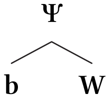
24a3 παρ' **Ψ**^{im} ceteri: om. **bΨ**
24b8 τῇδε **Ψ**^{im} ceteri: om. **bΨ**
24c6 γεγένησθε **Ψ**^{im} ceteri: γεγένηται **bΨ**

Later hands in **Ψ** are not followed by **b**.

3. **b** has been corrected by the scribe himself (in my judgement, reading **b** on a microfilm) with the help of **F** or a MS depending on **F**. Apart from correct readings against **Ψ**, **b**^{pc} has some variants in common with **F**:

18c8–9 μηχανωμένους **b** ceteri: μηχανώμενοι **b**^{sl}**Fx Vat.**
19a1 θρεπτέον **b** ceteri: θεραπευτέον **b**^{sl}**Fx**
22a5 τῇδε **b** ceteri: τῇδε τῇ πόλει **b**^{sl}**Fx Vat.**
22d6 λυόμενος **b** ceteri: ῥυόμενος **b**^{sl}**F Vat.**
23a7 δι' εἰωθότων **b** ceteri: διελθόντων **b**^{sl}**Fx Vat.**

19a1 excludes **Vat.** as a possible source for **b**^{pc}; 22d6 excludes **x**. Conversely, in the *Gorgias* and *Clitophon* F has been corrected from **b** (Dodds 1959, 44; Slings 1981, 265). It seems that in the *Timaeus* too there has been direct contact between F and **b**, but here **b** profited from the comparison with **F**. The corrector did not finish his work; he gave up before he reached my second sample passage.



4.2 *W* (Vindobonensis Suppl. Gr. 7)

1. **W** (whose *Timaeus* text I have collated completely) depends on **Ψ**, possibly directly:

a) In the middle of folium 231^{v} in **Ψ**, the text (71c6–d5) is written in the following way:

φύσεως ἐθέλειν γλυκύτητι δὲ	τῇ κατ' ἐκεῖνο
κτλ ---------------πάντα	ὀρθὰ καὶ ----
κτλ ---------κατωκισμένην	ἔν τε τῇ νυκτὶ
κτλ --------------μετεῖχε	μεμνημένοι

Thus, in four consecutive lines a blank space has been left open in the centre, although no words have been omitted. When I inspected **Ψ** *in situ*, the reason for this became clear immediately: the paper is too thin to write on. The scribe of **W** followed **Ψ** and he too left open a blank space at these same places, although the quality of his folium did not require it. Apparently he interpreted the blank space in his exemplar as a lacuna in the text.

The same happened in **Ψ** on folium 238^{r} as on folium 231^{v}, but here **W** reproduced only the first blank space, between 84d4 μὲν and οὐκ (in the open space **W**^{2} wrote οὐκ οἶον (?), deleting the following οὐκ ἰόν). **Ψ** has also blank spaces between 84d5 μὲν and οὐ; d6 διαβιαζόμενον and καὶ; d7 αὐτοῦ and διάφραγμα.

It follows that **W** depends on **Ψ**.

b) Some separative errors in **W** find their origin in an unclear or easily misinterpreted reading in **Ψ**:

61b1 συμπεπιλημένα] ξυμπεπλησμένα **W** (**Ψ** has the correct text, which however looks like ξυμπεπλησμένα)
61d3 τὰ δ'] τὰ δ' ὕστερα **g** (but the α can be read in **Ψ** as ον): τὰ δ' ὕστερον **W**
66e6 τις **Ψ** (but the ς is written a little apart from τι): τι **W**
67b2 δι' **Ψ** (but the iota is written rather unclearly): δ' **W**
71b5 μέρει **Ψ** (but ει can be read as ους): μέρους **W**
74a1 νωτιαῖον] νοτιαῖον **Ψ** (but corr. **Ψ**^{pl}, with the result that it looks like κοτιαῖον): κοτιαῖον **W**
77a2 ἀνάγκης comp. **Ψ** (ἀνα~'): ἀνου~'(= ἀνθρώπου) **W**
83d2 πομφολύγων **Ψ** (but ο can be read as α): παμφολύγων **W**

c) Some corruptions made by later hands in **Ψ** are followed by **W**:

57d4 πρὸς αὐτὰ erasit **Ψ**: om. **W**
70b4 ὥς] ὅς **Ψ**: εἴ **Ψ**^{2sl}**W**

d) **Ψ** has only few and unimportant separative errors against **W**:

33c7 προσῄειν] προσῄεν **Ψβ**Y^{ac}
41c2 μετασχόντα] μετασχόντος **Ψβ**(?)**YΘ**^{ac}
48a6 ὄντως] οὕτως **Ψβ**^{ac}**S**
63c2 δυοῖν] δυεῖν **Ψβ**^{ac}
65e2 ῥύψει] ῥίψει **Ψ**(ut vid.)**β**^{ac}**S**
66a1 προσπίπτῃ] προσπίπτει **Ψ**: προσπίπτοι **β**^{ac}**S**

70a3 κατῴκισαν] κατώκησαν **Ψβ**^{ac}**Θ**^{ac}
77d5 εὔρους] εὔρρους **Ψβ**
77e7 παρεσκεύασαν] παρασκεύασαν **ΨβΘ**^{ac}

The places where **Ψ** is wrong against **W** *and* **β** are recorded on pp. 252 f.

e) **W**, by contrast, has significant separative errors and variants against **Ψ** and the other MSS (save for **W**'s copies), e.g.:

22a4 προαγαγεῖν] παραγαγεῖν
22e4 τἀνθάδε] τὰ νῦν δὲ
24d6 ὑμῶν om.
34a7 αὐτὸ om.
42d3 πάντα αὐτοῖς ταῦτα] ταῦτα αὐτοῖς πάντα
45d1 ποτε om.
49a5–6 εἶναι tr. post γενέσεως
50c7 γένη tr. post διανοηθῆναι
56a3–5 σμικρότατον—καὶ τὸ μὲν om.
64b4 ἑτέρα om.

f) **W** does not share significant errors with other MSS against **Ψ**, only:

17c8 προπολεμησόντων] πολεμησόντων **WS**
37c4 εἴπῃ] εἴποι **Wβ**
87d5–6 συμπαγῆτον] ξυμπαγῆ **WS**

2. Corrections in **W**:

W^{1}: Apart from correcting his own errors, the scribe writes variants above the line in cases where his exemplar **Ψ** does the same, e.g.:

24a5 ἀφωρισμένον **WΨ**: ἀφωρισμένων **W**^{sl}**Ψ**^{sl}
24b3 τὸν πόλεμον **WΨ**: πολέμου **Ψ**^{sl}: τοῦ πολέμου **W**^{sl}
24b6 πρώτοις **W**^{sl}**Ψ**^{sl}: πρώτης **WΨ**

W^{1} has a correction where **WΨ** share an error:

54e2 ἐξ **W**^{1}: ἓξ **WΨ**

W^{1} apparently has a conjecture in:

88a4–5 φιλονικίας] φιλονεικίας **W** and many other MSS: φιλονεικιῶν **W**^{1sl}

77c7 **W**^{1} prefers to have αὐτὸ after ἡμῶν by writing transposing signs above the words.

W^{2}: In an ink which is darker brown than that of **W**^{1}, a second hand makes a few corrections and variants and supplies some omissions, e.g.:

37a6–7 κινουμένη **W** ceteri: κινούμενον **W**^{2im}β^{2}**C**^{2} (β^{2} and **C**^{2} here depend on **W**)

37c1 ὅταν—ᾖ om. **WΨ**: suppl. **W**^{2} in lac.

38c3 ἐσόμενος] ἔστι μόνως **WΨ**: ἔστι μόνος **W**^{2sl}**YΘ**^{ac}

39a1–2 ἰούσης τε καὶ κρατουμένης om. **WΨ**: suppl. **W**^{2} in lac. (**Y**^{pc} has ἰοῦσαν τε καὶ κρατουμένην)

50a7–b1 καὶ ἐρομένου om. **WΨ**: καὶ προσερομένου **W**^{2im}β^{2}**YΘC**

53a1 ἀνικμώμενα] ἀναλισκόμενα **W**^{ac}**Ψ**: ἀναλικνώμενα **W**^{2}(κνω ^{ir}) **YΘ**

38c3, 50a7–b1 and 53a1 make it clear that **W** is corrected from a MS of the group of **Y** or from **Θ**. 39a1–2 militates against **Y**.

W^{3}: A third hand supplies 46e6 ὀμμά in a lacuna (before correction **W** read τῶν των) in light-brown ink.

W
|
Lobc.

4.3 *Lobc.* (Prague, Narodni a Universitni Knihovna, Radnice VI.F.a.1 (Lobcovicianus))

1. **Lobc.** derives from **W**, probably directly:

a) **Lobc.** follows **W** in all its errors, except for a few unimportant ones:

20a5 αὖ] ἂν **W** and some other MSS

22b4 παλαιόν] παλαιῶν **W Lobc.**(sed corr. **Lobc.**^{1}) and other MSS

24a6 ἄλλῳ] ἄλλο **W** and some other MSS

24e6 καλεῖτε] καλεῖται **W** and some other MSS

25b3 ἡμῖν] ὑμῖν **W** and some other MSS

25c5 ὅρων] ὁρῶν **W** and some other MSS: ὁρῶν **Lobc.** (sed corr.)

In the second sample passage **Lobc.** agrees everywhere with **W**.

b) **Lobc**. follows some variants of **W**pc, e.g. 88a4–5 φιλονεικίας **W** ceteri: φιλονεικιῶν **W**1sl**Lobc.**

Corrections of **W**², however, are not followed by **Lobc.**

c) Outside the two sample passages I have found three omissions in **Lobc**. which correspond to exactly one line in **W**. The fact that the scribe himself supplies them in the margin indicates, in my opinion, that **Lobc**. depends directly on **W**, for it proves that the exemplar of **Lobc.** caused the parablepsis on the one hand, but on the other hand contained the correct text. It is improbable that there was an intermediary MS between **W** and **Lobc**. which had the same omissions together with their corrections in the margin, and that the scribe of **Lobc**. made these same omissions anew and copied their correction in the margin three times. The cases are:

49e3–4 τῷδε—ταῦτα om. **Lobc.**, sed suppl. **Lobc.**1im (with τόδε instead of τῷδε)
53b5–7 κάλλιστα—τοῦτο om. **Lobc.**, sed suppl. **Lobc.**1im
68b8–c1 εἰπεῖν—ὅταν om. **Lobc.**, sed suppl. **Lobc.**1im

d) Together with **W**, **Lobc**. has four blank spaces in 71cd, but without missing any word of the text. For the explanation, see the discussion of **W**.

e) **Lobc**. (followed by its copy **R**) has separative errors against **W** and the other MSS, e.g.:

17d2	ἔδει] ᾔδει
18a4	οἶμαί] εἶναί
19c5	ἀφικομένην] ἀφικνουμένην
22d1	παράλλαξις] παράταξις
23a2	καὶ om.
23e4	ἐτῶν om.
87a1	τῇ om.
87a4	τόπους] τρόπους (with **Fx**)

2. A second hand supplies some omissions:

33d4	μάτην in a blank space
46e2	(ποιητέ)ον δὴ in a blank space

Lobc.
|
R

4.4 *R* (Vaticanus 1029)

1. **R** derives from **Lobc.**, possibly directly.

We have seen that **R** has conjunctive errors with **Lobc.** against **W** and the other MSS. Moreover, I have argued for **Lobc.**'s direct dependence on **W**. These premisses necessarily lead to the conclusion that **R** depends on **Lobc.** A further comparison of these MSS supports this.

a) **Lobc.** has only a few separative errors against **R**:

19e4	δὲ recte **R**: ὃ **Lobc.WΨ**; the correction is natural since δὲ is required after the preceding μὲν
89c5	ἦν] ἣν **Lobc.W** and some other MSS
89c6	φθείρῃ] φθείροι **Lobc.W**
90e3	ᾗ] ἡ **Lobc.**
91b3	ᾗπερ] ἥπερ **Lobc.**

The four last errors of **Lobc.** are easily corrected.

The following place, however, is a serious obstacle to **R**'s dependence on **Lobc.**: 19e1–2 λόγοις εὖ] μὲν ἔργοις εὖ **R** with **WΨ**: μὲν εὖ ἔργοις **Lobc.** The only solution I can think of is that **R** replaced ἔργοις εὖ on its own or with the help of another MS. As there are no other indications of contamination in **R**, I assume that the scribe of **R** restored **W**'s word-order spontaneously.

b) The dependence is really proved by 68b8–c1, where **Lobc.** omits εἰπεῖν—ὅταν, but supplies in the margin (in the first hand) ἄν τις εἰπεῖν—ὅταν, adding an inserting sign in the text between μετρίως and ἄν τις. Thus **Lobc.** has 68b8–c1 καὶ μετρίως÷ ἄν τις τούτοις μεμειγμένοις κτλ.| (and in the margin) ÷ἄν τις κτλ.—εἰπεῖν.

R has here in his text καὶ μετρίως ἄν τις εἰπεῖν κτλ. till ὅταν, then continuing with ἄν τις τούτοις μεμειγμένοις κτλ.

R thus inserts **Lobc.**'s supplement between μετρίως and ἄν τις and so has the latter word twice. Afterwards, however, ἄν τις before τούτοις was erased in **Lobc.** and replaced by ὅταν.

c) **R** has separative errors against **Lobc.** and the other MSS, e.g.:

18b1	χρυσὸν] χαλκὸν
19a9	ἔτι tr. post ῥηθέντων
19e4	μή πως om.
20b7–c1	πρὸς ὑμᾶς αὐτοὺς om.
22c7	μὲν tr. ante μύθου

25b2 μέχρι] ἄχρι (with **V**)
87a4 ἐνεχθέντα] ἐνεχθέντες (**Lobc**. has ἐνεχθέντ᾽)
88a1 περιθύμως] προθύμως (with **Par.** which depends here on **R**, see p. 219)
90d3 ἐξορθοῦντα] ἐξορθοῦσθαι (**Lobc**. has -οῦνται)
90d5 κατὰ] διὰ

Some errors connect **R** to **Y**^{pc} and its copies:

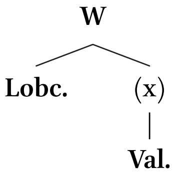
86c6 ὠδῖνας] ὀδύνας **RY**^{ir}
87c6 συμμετριῶν] ξυμμέτρων **RY**^{ir}
88d7 καὶ] κατὰ **RY**^{ir}
89e4 τριχῇ ψυχῆς] ψυχῆς τριχῇ **RY**^{s1}

From the fact that there are no other indications in **R** for any contamination from another MS, I presume that the corrector of **Y** took his readings here from **R** (or from a MS related to **R**).

2. Corrections by a second hand in **Lobc**. are not followed by **R**, in contrast to the *Republic*, where **Lobc.**^{2} is followed by **R** (Boter 1989, 166). Occasionally, a lacuna in **R** has been filled up by a later hand, e.g.:

46e2 (ποιητέ)ον δὴ suppl. in lac. **Lobc.**^{2}**R**^{2}
46e6 ὀμμάτων suppl. in lac. **Lobc.**^{2}**R**^{2}

In the *Republic* **R** is probably a direct copy of **Lobc**. (Boter 1989, 166f.). This conclusion seems to hold for the *Timaeus* as well.



4.5 *Val.* (Vallicellianus 30 (C4))

1. **Val.** (text from *Timaeus* 21e2 to 88b3) depends on **W**, probably indirectly:

a) Separative errors of **W** against its exemplar **Ψ** are shared by **Val.**; I have found only five errors of **W** against **Val.**, easily corrected by the latter:

23b3 ὑμῖν recte **Val.**: ὑμῶν **W Val.**^{1s1}
23e3 ἡμῖν recte **Val.**: ὑμῖν **W**

25a6 συνέστῃ recte **Val.**: συνέσται **W Val.**^{1sl}
b3 ἡμῖν recte **Val.**: ὑμῖν **W**
87a7 δυσμαθίας recte **Val.**: δυσμαθείας **W**

But outside my sample passages (warned by Stallbaum's report of **n**, which derives from **Val.**) I have noted some other correct readings of **Val.** (and **n**) against **W**:

44c3 ἀνόητος **Val.nA**^{2}**F**: ἀνόνητος **Cg**
62a5 τούτων **Val.nA**: τούτω **FCg**
68c1 ἁλουργόν **Val.nAS**: ἁλουργοῦν **FCg**

A few variants against **W** are shared by **Val.** and other MSS:

30a1–2 ὀρθότατα ἀποδέχοιτ' ἄν] ὀρθότατ' ἂν ἀποδέχοιτ' ἄν **Val.nF**
36e1 ξυναγαγὼν **Val.nA**: ξυνάγων **FCg Val.**^{im}
42d2–3 διαθεσμοθετήσας] διαθεσμοδοτήσας **C Val.nβ**^{2}
48d3 εἰκότα] εἰκότως **Val.**(ut vid.) **nβ** (ut vid.)
50c3 διασχηματιζόμενον] σχηματιζόμενον **Val.nβ**^{ac}**S**
85c1 καθειργνυμένη] καθειργμένη **Val.nS**
85c5 ἴσχοι] ἴσχῃ **Val.nβ**^{2}

To gather from some of these common variants, there seems to have been some contact, probably of **Val.**'s exemplar, with β or rather with β's exemplar from which β^{2} and **S** also derived.

30a1–2 points to a connection with the **F**-family, but as a common reading with **F** this case stands alone and does not prove much. The correct readings and the variant in 36e1 shared with **A** may have been found by the scribe of **Val.** through conjecture.

b) Outside the sample passages **Val.** follows **W**'s peculiarity in leaving a blank space at four places in 71cd, and one blank space in 84d4, although there are no words lost. An explanation for it has been given in the description of **W. W** and **Val.** are followed here again by their copies, **Lobc.** and **n** respectively.

c) **Val.** follows **W** in 24d2 τόπον ἄνδρας **W**, but **W** has transposing signs above the line: ἄνδρας τόπον **Val.n**, and 77c7 αὐτὸ ἡμῶν **W**, again with transposing signs above the line: ἡμῶν αὐτὸ **Val.n**.

d) **Val.** has an omission in 65e2–3 μέτριόν—φίλα corresponding to one line in **W**.

In 37b6 after αἰσθητὸν (**Val.** and **W**, however, read αἰσθητικὸν) **Val.** repeats ἐν τῶ κινουμένω—φθόγγου (b5–6). ἐν τῶ—αἰσθητικὸν forms exactly one line in **W**. Thus **W**'s line, beginning with ἐν, was copied twice in **Val.**

e) **Val.** (followed by its copy **n**) has separative errors against **W** and the other MSS, e.g.:

21e4 ἡ add. ante σάις
24d1 τὸν om.
24e1 ὑπερέχει] ὑπάρχει
25d4 ἀδιερεύνητον] ἀδιερμήνευτον
87a4 ἐνεχθέντα] ἐνεχθέντι
87d5 αὖ] οὖν

Outside the sample passages:

37b6–7 γίγνηται—ἰὼν om.
41e3 γένεσις] πρωσις (?), et ϊ per ρ scr.(?) **Val.** (**n** leaves a blank space here)
46e6 ὀμμάτων συμμεταίτια om. in a blank space **Val.n**: **W** reads των ξυμμεταίτια and has a blank space instead of ὀμμά (corr. **W**^{3})

2. **Val.** does not follow later hands in **W**, e.g.:

40e4 θεῶν suppl. **W**^{2}: om. **Val.n**
46e2 (ποιητέ)ον δὴ suppl. **W**^{2}: ποιητέ (ον δὴ om.) **Val.n**

3. **Val.** has no conjunctive errors with other copies of **W** (i.e. **Lobc.**). **Val.**, by contrast, is tied to **W** against **Lobc.**, for example in 24d2 (see above, sub 1c), where **Lobc**. agrees with **W**^{ac}.

4. A second hand supplies omissions in **Val.**, e.g.:

37c1 ὅταν—ᾖ om. **Val.W** and others: suppl. **Val.**^{2}(reading, however, αὐτὸς instead of αὖ (with β^{ac}); **n** follows **Val.**^{2})
39a1 ἰούσης—κρατουμένης om.**Val.W** and others: suppl. **Val.**^{2} (habet **n**)
74e2 τῶν ὀστῶν—ἀψυχότατα om. **Val.W** and others: suppl. **Val.**^{2im} (habet **n**)
78b4 κύρτοι om. **Val.W**: suppl. **Val.**^{2} (habet **n**)

The same hand makes some corrections, e.g.:

32b1 νῦν δὲ στερεὸν γὰρ αὐτὸν **Val.ΨWnC^{2}Y**: νῦν δὲ στεροειδῆ γὰρ ἂν αὐτὸν **Val.**^{im}(m^{2} ut vid.) (στεροειδῆ is the reading of **AFC**)

33a3 ὡς ξυνιστᾶν τῷ σώματι **Val.Wn** and others: ὡς συστάτῳ σώματι **Val.**^{im}(m^{2} ut vid.) with Pr.

37b1 ὅπῃ **Val.**^{2sl}**n** ceteri: ὅσῃ **Val.W**^{ac}**Ψ**.

77a2 ἀνάγκης **Val.**^{2pl}**n** ceteri: ἀνου' **W**

77a2 αὐτῷ **Val.**^{ac} ceteri: αὐτὸ **Val.**^{2pl}**nY**^{2}

It is clear from 32b1 that another text has been consulted. For 33a3 the corrector seems to have consulted Pr.; if not, he has made a clever conjecture, but the latter seems less probable to me.

Val.

|

n

4.6 *n* (Florentinus Laurentianus 85,14)

1. **n** depends on **Val.**, perhaps indirectly:

a) Only a few unimportant errors of **Val.** are not followed by **n**, viz.:

24d1 φιλόσοφος] ἀφιλόσοφος **Val.W** and others

86e3 τὸ] τῷ **Val.W** and others

88a1 τε add. post οὖσα **Val.W** and others

Outside the sample passages I have found in Stallbaum's apparatus (and have checked on my microfilm) three other correct readings against **Val.W**:

37b6 αἰσθητὸν **nAFCg**: αἰσθητικὸν **Val.W**

70e1 τὸ **nA**: τὰ ceteri

84e6 περιστὰν **nAβ**^{2}: περιστᾶν **CF**: περιιστὰν **C**^{2}**YΘΨW Val.** and others

In these cases **n** may easily have made the corrections on its own. However, as **n** disagrees not only with **Val.**, but with **W** as well, these cases cannot be used as an argument for **n**'s independence from **Val.**

Some variants which **n** shares with other MSS are:

20a2 εὐνομωτάτης] εὐδαιμονεστάτης **nR**: εὐδαιμονωτάτης **W Lobc.**; -εστάτης is an obvious correction of the text of **W Lobc.**

20d8 γε μὴν] μὲν (om. γε) **W Lobc**. and others: δὲ **nRS** and copies; μὲν is impossible after the preceding μὲν; so a change into δὲ is obvious.

And further I have found:

25e1 τὴν] τοῦ **naco**
60d6 λεπτοτέρων] λεπτομερωτέρων **n**: λεπτομέρων **c**
64a7 λαμβάνωμεν] λαμβάνομεν **nFYC**[2]
69b2 γάρ om. **nFP**
73b4 διαδούμενοι] διαδιδόμενοι **nC**[ac]
78e7 διαιωρούμενον] διαιρούμενον **nA**[ac]**Y**
85b4 εἰς om. **nc**

Various causes could have led to these errors in more than one MS, without there having been contact between the MSS. Three common variants of **n** and **c** (25e1, 60d6, 85b4) are rather remarkable, but not really important enough to deserve our attention. In any case, it seems safest to assume that a MS between **Val.** and **n** had been, however slightly, corrected from some other MS.

b) Apart from the cases mentioned above, **n** follows **Val.** in all its errors (at least in the two sample passages).

n shares omissions with **Val.** and **W** and other MSS, for instance (I have checked some places outside the sample passages):

26c8 σύ, νῦν om.
40e4 τῶν θεῶν om.
46e2 ποιητέ (om. ον δὴ)
46e6 ὀμμάτων συμμεταιτία om. (**W** omits only ὀμμάτων)
48e6 μίμημα om. (**W** omits only μι)

Variants of **Val.**[2] are followed by **n**, e.g.:

37c1 ὅταν—ᾖ om. **W Val.** and others: suppl. **Val.**[2], with αὐτὸς instead of αὖ (with β[ac]); idem **n**
77a2 αὐτῷ **W Val.**[ac] ceteri: αὐτὸ **Val.**[2pl]**nY**[2].

In general, where **W** and **Val.** have a lacuna, **n** shares the correct text with **Val.**[2] (see for examples the description of **Val.**).

In 33d4, however, μάτην was supplied by **Val.**[2] (om. **W Val.**[ac]), but μάτην was not taken over by **n**. The explanation for this exception may be that the scribe of

n, reading μάτην in his exemplar, did not believe it to be a correct supplement (μάτην is not so easily understood) and ignored it.

Val.'s dittography in 37b5–6 ἐν τῶ κινουμένω—φθόγγου is followed by **n**; this means that the deletion in **Val.** (a stroke through the words) must be dated after **n** had been copied.

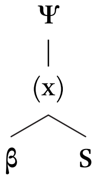
c) A conclusive argument is: 83d2 τοῦ πάθους τούτου recte **W Val.**, but the letters in **Val.** are badly damaged, so that one reads only τοῦ π θους. ουιου. Now, **n** has τοῦ πλάθους. ου followed by a blank space.

Compare also 41e3 (see the description of **Val.**), where **Val.** has a corruption and **n** leaves a blank space.

d) **n** has separative errors against **Val.** and the other MSS, e.g.:

22a1	ἀνερωτῶν] ἐρωτῶν
22c1	φθοραὶ tr. post ἀνθρώπων
23b2	νέοι om.
23e6	ἔργων] ἔργοις
24a4	ἀνευρήσεις] εὑρήσεις
25d5	πηλοῦ] πολλοῦ
25d5	ἱζομένη] ἑζομένη
87d2	ἀμετρία om.

2. I have not observed any corrections by a second hand in **n**.



4.7 *β* (Florentinus Laurentianus 80,19) and *S* (Parisinus 2010)

In this section I shall argue that β and S are gemelli which derive from a lost exemplar that in its turn depends on Ψ. As the arguments for indirect dependence on Ψ are similar for both MSS, I shall discuss the MSS partly together in order to avoid double work.

1. β and S are derived from a common exemplar:

1.1 β and S have conjunctive errors against the other MSS, e.g.:[5]

18e2	συλλήξονται] ξυλλήξωνται β**S**
26b3	τοι] τι β**SV Par.**
29a5	ὅτι πρὸς] ὅτι··πρὸς β: ὅτι οὐ πρὸς **S Vat.**
37a7	ὅτου] ὅτω β**SCF Par.**
37b4	ταὐτὸν] αὐτὸν β**SF Vat.** (corr. β^{2})
41b3	τὸ om. β**S Par.** (punct. not. **C**^{2})
57b4	συνιὸν] ξυνιόντα β^{ac}**S**^{ac} (ξυνιὼν **Ψ**)
67b6	βαρυτέραν] βαρυτέρα β**S**
68e6	εἴδη om. β**S** (corr. β^{2})
87d2	καὶ ἀμετρία om. β^{ac}**S**^{ac}

The total number of these common errors is not large, but this need not surprise us if it is true, as I assume, that β and S derive from a (thoroughly) corrected exemplar.

1.2 Dependence of S on β, or the reverse, is excluded:

a) S cannot depend on β, for β has separative errors and variants against S and all other MSS (except for β's copies), e.g.:

17d2	αὐτοὺς om.
19c6	τῇ add. ante τροφῇ
27d6	τὸ ὂν] τὸ ὂν μὲν
51a1	τῶν add. ante ὄντων
51d4	ἐστον δύο] δύο ἐστὸν
56a3–5	καὶ τὸ μὲν—ἀέρι om. (also **W**)
70a2	αὐτῶν om.
79b5	πᾶν om.

Moreover, in several places β (not β^{pc}) has the correct text where S shares an error with **Ψ**, e.g.:

17a1	δὴ β: om. **gS**
17a2	μὲν β: om. **gS**

5 I have collated β and S entirely, so I adduce my examples not only from the two sample passages but also from the rest of the dialogue.

17b9 μᾶλλον β: πάλιν **gS**
28a8 αὐτοῦ habet post καὶ δύναμιν β: om. **gS**
29b7 οἷον β: om. **gS**
38a4 διὰ τὸν χρόνον (sic) οὐδὲ γενέσθαι β: om. **gS**
88d6 τε τροφὸν] τροφόν τε β: τε om. **gS**

Thirdly, S^2 often agrees with β (see below, point 3.5), whereas S^{ac} agrees with Ψ.

b) β cannot depend on S for similar reasons: S has separative errors (some examples from the first and the last pages):

17a4 φίλε add. ante σώκρατες
19a8 ἔτι om.
19d6 ἔθνος] γένος
20c7 παρὰ] περὶ (also 21d8)
86c2 οὔθ᾽ ὁρᾶν om.
87a1 ἀτμίδα om.
89b5 νόσων om.

On the other hand, S has a correct text against βΨ:

37c6 ἐνόησε S: ἐνενόησε βΨ
63c7 γῆν S: γῆς βΨ
67d3 μόρια S: μορίων βΨ
68c1 ἁλουργόν S: ἁλουργοῦν βΨ
69a7 διυλισμένα S: διυλασμένα βΨ
85e8 ἀντίσχῃ S: ἀντίσχει βΨ

And thirdly, $β^2$ often agrees with S (see below), while $β^{ac}$ agrees with Ψ.

c) Thus, in order to account for their conjunctive errors, I assume that β and S derive from a lost common exemplar.

2. β and S are related to Ψ:

a) Common errors and variants connect β and S with Ψ; for example there are common omissions (caused by homoioteleuton):

19a3–4 πάλιν—ἀναξίους om. (suppl. $β^{2im}$)
31a7 καὶ—ἐκείνῳ om. (suppl. $β^{2im}$)

36a4–5 τὴν—ὑπερεχομένην om. (suppl. β[2im])
74e2 τῶν ὀσμῶν—ἀψυχότατα om. (suppl. β[2im])

Further, there are common transpositions against the other MSS (except for the apographa of β and S):

20e1 Σόλων ποτ᾽ ἔφη] ποτε σόλων ἔφη
44b1 ἐνδεθῇ tr. post θνητὸν
52a5 αἰσθητὸν tr. post γενητὸν (sic)
57d5 δὴ tr. post δεῖ
70c3 πᾶσα tr. post ἔμελλε
86a3 ὑπερβολῆς tr. post μάλιστα

Omissions of words can be found in the three MSS, e.g.:

45b5 σῶμα om. (suppl. β[2])
47d2 φορᾶς om. (suppl. β[2])
50a7–b1 καὶ ἐρομένου om. (καὶ προσερομένου suppl. β[2]) (in this case Plethon was the corrector; see Martinelli Tempesta 2004, 324; see also below, p. 247)
60a3 ἔμπυρα om. (suppl. β[2]S[1])
60b3 μάλιστα om. (suppl. β[2])

b) If β and S are related to Ψ they belong *a fortiori* to the family to which Ψ belongs, viz. **g**. Some omissions of β and S shared with this family are:

24d4 παρὰ om.
41c3–4 ἵνα—ἅπαν om. (suppl. β[2])
50e6–7 τέχνη—ἀώδη om. (suppl. β[2])
55b3 τριγώνους om.
83e5 ὑπὸ νόσων om. (suppl. β[2])

Some common transpositions are:

23e4–5 γεγονότων tr. post ἔτη
24d7 ἔργα tr. post γεγραμμένα
48b2 ἑτέραν tr. post ἀρχὴν
59a7–8 ἀπελθόντος tr. post ἐκείνου
82c3 ἄλλον tr. post μὲν

c) β and S, however, do not agree with all the errors and variants of Ψ, e.g.:

19e4	δὲ βS and others: ὃ Ψ
21e7	φιλαθήναιοι βS and others: φιλαθήναιος ΨC²: φιλαθήναι C
24a6	ἄλλω βS and others: ἄλλο ΨΘC
26b2	ἀνέλαβον βS and others: ἀνέλαβεν **g** (corr. Θ²)
26d2	οὓς β and others: οὕς τε S: τε Ψ
27b7	καὶ βS and others: om. Ψ
45a7	ἐνέδησαν βS and others: ἐνέδησε CΨΘ^pc
59c6	μεταδιώκοντα βS and others: μεταδιώκονται Ψ
62b1	ἀκίνητον βS and others: ἀκίνητα **g** (corr. Y²)
64c2	ἄλλων βS and others: ἄλλον **g** (corr. Θ²)

d) Above, I assumed that β and S derive from a common exemplar. If this is so, it is clear that this MS must be either a gemellus of Ψ or a copy of it. My hypothesis is that this common exemplar was derived from Ψ and was corrected from a MS outside the group of Ψ (and also outside the group of C, to gather from 21e7, 24a6 and 45a7, unless these corrections result from conjecture, which is not quite impossible in these cases).

In the cases mentioned above (19e4 etc.) β and S, then, followed the readings *post correctionem* in their exemplar. In other cases, however, as we have seen above (sub 1.2), one of the MSS agrees in error with Ψ, whereas the other has the correct reading. In order to explain this divergence between β and S I assume that here the reading *post correctionem* (written above the line or in the margin) was taken over by one MS, but ignored by the other.

I shall deal first with the correct readings and variants shared with other MSS in β against Ψ, and next with those in S against Ψ. Finally, I shall discuss the evidence for the dependence of β and S, via their hypothetical common exemplar, on Ψ.

3.1 Without having been corrected, β has correct readings against **g** and S (for examples, see point 1.2 above).

3.2 β, again without having been corrected, has variants in common with C against Ψ and S, e.g.:

17b1	πάνυ μὲν ΨS and others: πάνυ γε μὲν β: πάνυ⋅⋅μὲν C
26d7	δὴ χρὴ Ψ and others: δεῖ βCYΘ: χρὴ S
37e6	τῇ δὲ ΨS and others: τῇδε τῇ βC
39b6	μετάσχοι ΨS and others: μετέχοι βC
39e10	δὴ ΨS and others: δὲ βC
45e2	διαχεῖ τε ΨS and others: διαχεῖται βCF

60c5 ξυνωσθεῖσα **ΨS** and others: ξυνωθεῖσα **βCF**
74e3 καὶ add. ante κατὰ **βCF**
84d6 διαβιαζόμενον **Ψ** and others: βιαζόνενον **S**: διαβιβαζόμενον **βC**
87b3 ἰατικὰ **ΨS** and others: ἰατρικὰ **β**$\mathbf{C}^{2}$
87d3 οὐδ' ἐννοοῦμεν **ΨS** and others: οὐδὲ νοοῦμεν **βCF**
90e4 ὃ **ΨS** and others: εἰ **β**$\mathbf{\Theta}^{2}$**Par.**: ἢ **C**
92b1 ἀνοητοτάτων **ΨS** and others: ἀνοητάτων **βCF**

Although some of these readings may have originated independently, together they point to a relation between β and **C**.

I have also checked the places in **C**'s apographon **Par.**, which, however, has the correct reading in 60c5, 87d3 and 92b1, but in 90e4 **Par.** reads εἰ with β. So the line seems to lead to the lost intermediary MS between **C** and **Par.** Since readings by the first hand of β are concerned here, I submit that there is a relation between the exemplar of β and this copy of **C**. I will return to this point below.

3.3 Corrections in β:

The text of the *Timaeus* has been written by three different scribes, two of them (viz. Johannes Catrarius and a still unidentified colleague) working in the first quarter of the fourteenth century; the third was Gemistus Plethon, who many years later (probably in the beginning of the fifteenth century) replaced two folia, (see p. 52). Reading the MS on microfilm, I was not able to distinguish between different *correcting* hands. My impression was that the corrections (which I have indicated by β^{2}) were not made by one of the three scribes of the text of the *Timaeus*, but came from yet another hand, though it was not very different from the third hand that wrote the text. However, Martinelli Tempesta, studying the MS *in situ*, discovered that part of the corrections were made by Plethon. Shortly afterwards Bianconi identified Demetrius Triclinius as one of the correctors (see p. 52). Thus, the corrections indicated by me as β^{2} range from the beginning of the fourteenth to the beginning of the fifteenth century. Where Martinelli Tempesta and Bianconi identified the corrector, I add the latter's name between brackets; in the other cases I simply do not know who was responsible for the correction.

Just as the first hand shares readings with **C**, so does (or do) the corrector(s), e.g.:

20d7 ἀτόπου β ceteri: ἀποτόμου β^{2im}**C** (Demetrius Triclinius)
22e6 τότε μὲν add. ante πλέον $\beta^{2sl}\mathbf{C}^{2}$

33a2 ἄνοσον β ceteri: ἄφθαρτον β^{2im}**CΘ**^{2}
33c6 ἀποπέμψοι β ceteri: ἀποπέμψοιτο β^{2sl}**CΘ**^{2}
38c5 ἐπίκλην β ceteri: ἐπίκλησιν β^{2}**C**
42d2–3 διαθεσμοθετήσας β ceteri: διαθεσμοδοτήσας β^{2sl}**C**
68a3 τοῦ add. ante πυρὸς β^{2sl}**C**
71c3 ἄσας β ceteri: ὅσας β^{2sl}**C**
74e10 ποιοῖεν β ceteri: ἐμποιοῖεν β^{2sl}**C**
86e7 λάβωσιν β ceteri: λαμβάνωσιν β^{2im}**C** (certainly not Plethon, according to Martinelli Tempesta 2004, 322)

All variants are shared by **Par.**, **C**'s apographon, as well.

3.4 Apart from readings shared with **C**, the corrector also has variants which seem to be his own conjectures. Some readings occur only in β (and its copies) and are adopted by Burnet in his text, although he mentions only 'scr. recc.' or no MS at all instead of β itself. I shall discuss these variants below on pp. 254 ff.

However, there are corrections in β which do not come from **C** nor from conjecture. An example is 19a3–4 πάλιν—ἀναξίους, omitted by β**S** and **Ψ**, but supplied by β^{2} in the margin. β^{2} here cannot derive from **C** or its copies **Par.** and **Scor.**, for these MSS omit πάλιν in 19a3. So the omission has been supplied from another MS. To add some more instances of agreement between β^{2} and other MSS against **Ψ** and **C**:

a) β^{2} with **AF**:
57a2 συστὰν β^{2}**AF**: ξυνιστᾶν **Cg**
57b4 τι β^{2}**AFS**^{2}: τινι **Cg**
77a7 δὲ ἦν β^{2}**AF**: δ' ᾖ **C**: δὴ **g**β^{ac}**S**
78b5 διέπλεξεν β^{2}**AFY**: διέπλεξαν **CΘΨ**β^{ac}**S**
84b2 μέστα β^{2}**S**Θ^{2}**AF**: μετὰ **Cg**

b) β^{2} with **A**:
38d7 ἱδρύσατο β^{2}**A**: ἱδρύσαντο **FCg**
39d7 καὶ β^{2}**AP**: om. **FCg**
47a7 τῆς β^{2}**A**: om. **FCg**
47b6 ταῦτα β^{2}**A**: ταύτῃ **FCg**
60a7 κίκι β^{2}**ASY**^{2}: τῆκι **FCg**
68c6 κυανοῦν β^{2}**A**: κυανοῦ **FCg**
68c7 πυρροῦ β^{2}**AS**: πυροῦ **FCg**
86d2 κακὸς β^{2}**A**: κακῶς **FCg**

c) β² with F:

37b7 ἰὼν β²F: ὢν ACg
46b3 ξυμπαγοῦς γιγνομένου β²FW²: ξυμπαγεῖ γιγνομένω(ι) ACg
79d7 τοῖν β²F: ταῖν ACg
85e4 διέσεισε β²S²F: διέσωσε ACg
87e1 ὑπέρεξιν β²FΘ: ὑπὲρ ἕξιν ACg (save for Θ)

Although the corrector of β seems to have a remarkable talent for conjectures (see pp. 254 ff.), I do not think that all the readings shared with AF are the fruit of conjectural activity. We saw already that for πάλιν in 19a3–4 a MS other than C must have been consulted. Some of the readings shared with AF may be due to clever guesswork, but together they suggest that the corrector of β did not rely only upon his own ingenuity, but investigated several other MSS, belonging to the A as well as to the F-tradition.

3.5 The relation between β and β²:

The hypothesis of a corrected exemplar accounts for the correct readings and variants of β against Ψ and others, which we saw before. Now, it is probable that not only β took over correct readings from his exemplar, but that β² did as well. Apparently β chose one of the alternatives from his exemplar, while β² adopted the other one as a correction or a variant (so too in the *Republic*, cf. Boter 1989, 185).

a) Some instances reflect this procedure:

51a6 λέγωμεν β, sed λέγομεν β²sl: λέγομεν Ψ, sed λέγωμεν Ψ¹sl

It seems to be not merely accidental that both variants of β occur in Ψ too; I assume that β, deriving, I think, indirectly from Ψ, found both variants in his own exemplar. So likewise in 92c7 περιέχον βΨ: περιέχων β²slΨ¹sl.

b) A second argument for the hypothesis that β² drew on the same MS as the first hand in β did, is the occurrence of variants in common with C both in the original text of β and in the corrections of β². β and β², accordingly, seem to derive from the same source.

c) A third argument is provided by the fact that β² agrees with S in quite a number of correct readings against Ψ. I account for these agreements by assuming that the supposed common exemplar of β and S had been corrected and that S followed the corrections directly in his text, while they were adopted

in β only in the correction round. Strikingly enough, Boter (1989, 183 ff.) notes a similar relationship between β and **K** (= *Parisinus 1642*, fifteenth century) in the *Republic*.[6]

The parallels between $β^2$ and S are very frequent in the second part of the *Timaeus*. Some examples:

19c7 τοῖς $β^2$S ceteri: om. Ψ$β^{ac}$
19e1 λόγοις] ἔργοις $β^2$S: μὲν ἔργοις Ψ$β^{ac}$
45a6 τὸ τῆς $β^2$S ceteri: τὸ τὰς τῆς Ψ$β^{ac}$
46b3 and 67d6 καὶ $β^2$S ceteri: om. Ψ$β^{ac}$
60a7 κίκι $β^2$S ceteri: τῆκι Ψ$β^{ac}$
69a7 λόγον $β^2$S ceteri: χρόνον $β^{ac}$Ψ
75d2 ἐκόλλησεν $β^2$S ceteri: ἐκώλυσεν Ψ$β^{ac}$
77d3 παρὰ $β^{ac}$Ψ ceteri: περὶ $β^2$SC Par.
80e6 σαρκῶν $β^{ac}$Ψ ceteri: σαρκὸς $β^2$S
90a4 οἰκεῖν $β^2$S ceteri: οἰκεῖα $β^{ac}$Ψ

But there are also other combinations of β and S, for example $β^2$ with S^2 (S has been corrected by the first hand in another ink). Here, S apparently worked in the same way as β, postponing the variant from his exemplar to the correction round, e.g.:

19e1 ἔργοις $β^{ac}S^{ac}$Ψ ceteri: λόγοις $β^2S^2$
24b7 τὸν νόμον $β^2S^2$ ceteri: τῶν νόμων $β^{ac}S^{ac}$Ψ
26c3 ἐγκαύματα $β^2S^2$ ceteri: μοι add. post ἐγκαύματα $β^{ac}S^{ac}$Ψ
30c6 τούτῳ $β^2S^2$ ceteri: om. $β^{ac}S^{ac}$Ψ
30c7 τίθωμεν $β^2S^2$ ceteri: θῶμεν $β^{ac}S^{ac}$Ψ
53a8 ἀλόγως $β^2S^2$ ceteri: ἄλλως $β^{ac}S^{ac}$Ψ

Thirdly, S^2 agrees with β against Ψ in:

27b2 ἡμᾶς] ὑμᾶς βS^2
40c5 ἐπανακυκλήσεις βS^2 ceteri: ἐπανακλήσεις S^{ac}Ψ
76b2 πυρὶ τὸ θεῖον ΨS (sed περὶ add. S^{2sl}) ceteri: περιθέον (θέον ^{ir}) β

The hypothesis that S was corrected from his own exemplar is supported by some places where S^2 shares a variant with Ψ (like β, S depends indirectely on Ψ, I suppose), e.g.:

6 K's script, however, is totally different from that of S.

24b6 πρώτοις $S^{ac}\beta\Psi^{sl}$: πρώτης ΨS^{2sl}
31a6 ἐκείνω $S^{ac}\beta^{2}$: ἐκεῖνο $S^{2ir}\beta^{ac}\Psi$
31b8 δύο $S^{ac}\Psi^{ac}$: δύω $S^{2sl}\beta\Psi^{sl}$
71e2 τὸ μαντεῖον $S^{ac}\beta^{2}\Psi^{ac}$: τῷ μαντείω $S^{2sl}\Psi^{sl}\beta^{ac}$

4. S

4.1 S, in contrast to β, has only a few variants in common with **C** (against Ψ), e.g.:

37a7 ὅτου] ὅτω SβCF **Par.**
41b3 τὸ om. $S\beta C^{2}$ **Par.**
77d3 παρὰ] περὶ $S\beta^{2}C$ **Par.**

If we hold to the hypothesis of a common exemplar of β and S supplied with corrections—and I think we have to, for I can think of no other explanation of their agreements—, then we must assume that either S ignored most of the **C** variants in his exemplar, or the comparison with **C** must have been made by the corrector of the exemplar of β and S, after S had been copied.

Above, on p. 244, I have mentioned some correct readings of S against β and Ψ. I assume that the ancestor of S and β was corrected here too, but that β did not follow the corrections. Nevertheless, occasionally a correct reading may have been written by S independently. 68c1 ἁλουργόν occurs, apart from in S, only in **A**; 85e8 ἀντίσχῃ only in S and **F**. These corrections, however, are not very startling.

4.2 S is corrected by the scribe himself, after the text was completed as may be gathered from the different colour of ink. These corrections are indicated by me as S^{2}. Instances of agreement between S^{2} and β against Ψ have been given above. Apart from them, there are many corrections in S which do not occur in β, e.g.:

23c7 ὑπὸ S^{2ir}AF: νῦν ὑπὸ S^{ac}Cg
26c8 νῦν S^{2}(in a blank space) A^{2}F: om. S^{ac}Cg
29c8 ἐγὼ S^{2im}AF: om. S^{ac}Cg
47c5 ὁ S^{2}AF: om. S^{ac}Cg
60d7 ὑφ' S^{2ir}ACF: om. S^{ac}g
72d8 τὸ S^{2sl}ACF: om. S^{ac}g
80a1 καταπόσεως S^{2im}AF: πόσεως S^{ac}Cg

Common variants of S^2 and F prove that a MS of the F-tradition was consulted, e.g.:

45b5	ἥμερον S^{ac} ceteri: ἡμερινὸν S^{2im}F
47d2	φορᾶς om. S^{ac}: συμφορᾶς S^{2im}F
52c2	προσχρώμεθα add. extra versum ante ἐπείπερ S (with F)
56e3	ἤ S^{ac} ceteri: ἕν S^{2im}F
70b8	ἐπήκοον] ὑπήκοον $β^{2ir}S^{2sl}$F
76a2	ἐχωρίζετο] ἐχώριζε τὸ S^{ac}βΨ: διεχωρίζετο S^{2im}F
77b7	πάντα S^{ac} ceteri: πάντοτε S^2F
78d2	κύρτου S^{ac} ceteri: ὑποκυρτίου S^{2im}F

If one assumes that these readings too were taken over from the common exemplar of S and β, then their absence in β (except 70b8) must be due to coincidence (this is not very plausible) or to the fact that β was copied before and S was copied after these corrections were entered in the exemplar. If so, the almost complete absence of C variants in S must have a cause other than that β was copied after S, as I suggested above (sub 4.1). Another possibility is that S^2 got the F reading not via his own exemplar, but directly from F.

5. β and S depend on Ψ:

Thus far, I have argued that β and S are gemelli deriving from a lost MS. This MS, I think, depended in its turn on Ψ. I cannot strictly prove it, but must content myself with an attempt to make the dependence on Ψ more probable than the other possibility, viz. that β and S derive from a gemellus of Ψ.

5.1 Ψ has very few separative errors against βS and other MSS:

19e1	λόγοις] μὲν ἔργοις ΨW: ἔργοις $β^2$(ἔρ ir) S
19e4	δὲ] ὃ ΨW
21e6–7	φιλαθήναιοι] φιλαθήναιος ΨW$Θ^2$
23c2	τὸ] δὲ ΨW
25c5	ὅρων] ὁρῶν ΨW
27b7	καὶ om. ΨW
41b2	δι' ἃ] διὰ Ψ
42c5	συνεπισπώμενος] ξυνεπισπόμενος Ψ
42e5	ἅπαντα ταῦτα A: ταῦτα πάντα ταῦτα Ψ: ταῦτα πάντα FCgβSW
51c5	ἄρ'] ἆρ' Ψ
54d5	ἂν] ἦν Ψ

59c6 μεταδιώκοντα] μεταδιώκονται **ΨW**
70b7 γίγνοιτο] γίγνον τὸ (ut vid.)**Ψ**

5.2 Two readings in **Ψ** which are easily misinterpreted have resulted in an error in the apographa of **Ψ**:

63e2 πάντως comp.**Ψ**: πάντα **WS**β^{ac}
88a6 τοὺς ut τε legi potest **Ψ**: τε **W**β(recte S)

5.3 In some places β and S agree with a correction in **Ψ** by either the first or the second hand. This is not yet a proof of their dependence, because the variants and corrections by the first hand in **Ψ** may have originated from **Ψ**'s exemplar from which β and S, if they are brothers of **Ψ**, derived them too. Corrections or variants by a later hand in **Ψ** may have entered **Ψ** from β or S, or they entered both **Ψ** and βS by way of another MS. Nevertheless I cite these places as a third argument, because dependence of β and S on **Ψ** is the simplest explanation for the agreement in any case. Some examples:

21e4 οἷς] οἷ· **Ψ**: οἷ β**S**^{ac}**W**
23b3 νυνδὴ] νῦν β**SΨ**: δὴ **S**^{2sl}**Ψ**^{1sl} (but possibly δὴ has been added in **Ψ** by the scribe of S; for his activity in **Ψ**, see p. 197)
28c1 τὰ δὲ add. ante μετὰ **Ψ**^{1sl}**S** (perhaps τὰ δὲ too has been added in **Ψ** by the scribe of S)
31b8 δύο **SΨ** ceteri: δύω **S**^{2sl}**Ψ**^{1sl}β
37c1 ὅταν δὲ αὖ περὶ τὸ λογιστικὸν ᾖ om. **Ψ** (suppl. in lac. ὅταν δὲ αὐτὸν κτλ. **Ψ**, in a later hand): ὅταν δὲ αὐτὸν κτλ. (sed ᾖ om.) **S**: ὅταν δὲ αὐτὸς κτλ. β
38d3 τὸν **Ψ** ceteri: τοὺς **Ψ**^{1sl}β**S**
38e5 χρόνον **Ψ** ceteri: χρόνω **Ψ**^{1sl}β**S**
45a6 τὸ τῆς] τὰς τῆς **Ψ**: τὸ τὰς τῆς **Ψ**^{1sl}β^{ac}
48a6 ὄντως] οὕτως β^{ac}**SΨ**^{1ir}
56e6 ἐκ δυοῖν **Ψ** ceteri: ἐκ δυεῖν **Ψ**^{1sl}**S**
57d4 πρὸς αὐτὰ erasit **Ψ**: om. β^{ac}**S**
70b4 ὥς] ὅς **Ψ**: εἰ **Ψ**^{1sl}β^{2ir}**S**

Are there, on the other hand, objections to dependence?

a) The variants shared by β with **C** (see above, sub 3.2) point at first sight to the independence of β from **Ψ** (and from **YΘ**). This, however, is an optical illusion, because β is deeply rooted in the group of **g** which is defined by common errors

and variants against **AFC**. Within this group β is not only tied by common errors to **Ψ**, but also to **S**; so the variants shared with **C** are far more easily explained as being due to contamination.

b) There are a few conjunctive variants of β, **S** or both, with **YΘ** against **Ψ**:

26d7 δὴ χρή **ΨAF**: χρή **S**: δεῖ **βCYΘ**[2]: δή **Θ**[ac]
This is a serious argument against dependence of β on **Ψ**. Still, I do not consider it decisive, because a) **S** reads χρή together with **Ψ**; β, as has been proved, is closely connected with **S**; b) the sequence of δή and χρή is liable to corruption, since δή and δεῖ are identical in pronunciation; c) the reading of β may have been caused, like other variants, by contamination from **C**.

41c5 ὑμετέραν β[2] ceteri: ὑμῶν ἐμὴν **Ψβ**[ac]**S**[2sl]**Y**[2]: ὑμῶν **SΘY**[ac]
Remarkably enough, **S** originally agrees with **Y**. However, I do not think that this carries enough weight against dependence on **Ψ**, because a) β agrees here with **Ψ**; b) the scribe of **S** may have distrusted the juxtaposed ὑμῶν ἐμὴν and therefore he may have put ἐμὴν above the line as a variant, instead of on the line as he found it in his exemplar.

68d6 ἱκανῶς] ἱκανῶς, ὡς **ΨΘ**[ac]: ἱκανός, ὡς **βSY**
I assume that β**S** and **Y** tried independently of one another to improve the impossible ἱκανῶς, ὡς, which apparently was the text of the exemplar of the group, since **Θ** agrees with **Ψ**.

Conclusion: I hold to my hypothesis that β and **S** depend on **Ψ**, although I cannot be definitely sure about it.

In any case, the importance of these MSS for the text of *Timaeus* lies first and foremost in their conjectures and readings *post correctionem*, which deserve our special attention in the next section.

6. Corrections in β against the other MSS:

β has a number of readings *post correctionem* (the hand is the same as in the other corrections) which do not occur in other MSS. A list of the instances follows here, with a discussion of the question whether the corrections are the result of conjecture or were derived from elsewhere, i.e. from the indirect tradition or from a lost MS.

33a3 συστάτω σώματι **Val.**^{2} Pr.:[7] ξυνιστᾶν τῶ σώματι β^{ac}**C**^{2}**g**: ξυνιστὰς τῶι σώματι **A**^{ir}: ξυνιστᾶ τῶ σώματι **F**: ἃ ξυνιστᾶ τὰ σώματα β^{2pc}Σ^{2pc}:[8] τῶ σώματι **C** (om. συστάτω) The text as handed down by the majority of MSS is impossible here. β's correction is clearly a conjectural attempt to improve on it. Martinelli Tempesta (2004, 322) thinks that this correction should not be attributed to Plethon.

40c3 θεῶν ὅσοι … γεγόνασιν β and the other MSS: σωμάτων ὅσα … γέγονε β^{2ir}Σ^{2pc} (Plethon's correction, according to Martinelli Tempesta 2004, 323). The earth is called 'oldest and most venerable of the gods who have come to be' (tr. Taylor). The corrector, taking offence at this notion of the divine, changed θεῶν etc. into σωμάτων etc. σωμάτων ὅσα … γεγόνασιν (sic) can be found in codex D (*Paris. 1838*) of Proclus' commentary on *Ti.*; D is a sixteenth century MS written by John of Otranto (Diehl, *Comm.* t. I, praefatio xiv). Diehl remarks elsewhere (1900, 247) that D is "reich an Fehlern und muthwilligen Aenderungen". Q (*Paris. 666*; fourteenth century), to which D is closely related (Diehl *l.c.*), reads θεῶν, ὅσοι κτλ. So, σωμάτων seems not to be an ancient variant of Proclus. A more recent origin of the variant is also indicated by the syntactical error in it. Probably John, omitting to adapt the verb, derived it from the Plato tradition (or β or Σ or a MS related to them).

42d4 γῆν] ἥλιον β^{2ir}Σ^{2pc} (Plethon's correction, see Martinelli Tempesta *l.c.*). I presume that γῆν was considered awkward, while it seems obvious to read ἥλιον beside σελήνῃ, as two ὄργανα χρόνου. Compare Festugière's remark (1968, V 187 n. 1): "C'est en effet un problème d'école que de savoir comment la Terre, qui est immobile, peut être dite un ὄργανον χρόνου". Proclus deals with this question in his commentary on the passage. In his lemma Proclus reads γῆν. Elsewhere in his commentary, however, Proclus quotes the passage twice (Diehl, 1926, III 233,7 and 261,18) as ἔσπειρε τοὺς μὲν εἰς γῆν, *τοὺς δὲ εἰς ἥλιον*, τοὺς δὲ εἰς σελήνην, thus adding τοὺς δ' εἰς ἥλιον which he omits in his lemma (see also Festugière 1968, V 135 n. 2). Possibly the corrector of β consulted the commentary of Proclus, but I do not think this absolutely necessary.

49d3 ἀσφαλέστατα **AF**: ἀσφαλέστατ' ἂν **Cg**β^{ac}: ἀσφαλέστατον β^{2pl}: ἀσφαλέστατον ἂν Σ^{2ir}. ἂν is impossible here since the sentence has no predicate. As **AF** have ἀσφαλέστατα, β's reading is a conjecture, I think.

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7 Perhaps Cicero's translation *coagmentatio corporis* is also based on συστάτῳ; Calc. reads (*videbat enim eam esse*) *naturam corporis*. Galen in his *Compendium Timaei* has (= Pl. Arabus I, Kraus-Walzer 3,9–19, pp. 41 f.) *si enim corpus quod totum mundum circumdat*. Kraus-Walzer think that Galen read συστάτῳ, but that the Arabic translator did not adequately express the difference between συστάτῳ and περιιστάμενα (33a4).

8 For the relation of β^{2} to Σ^{2}, see the discussion of Σ.

50e7 ἀώδῃ Hermann: ἀνώδῃ β^{2ir}: εὐώδῃ β^{ac} and all other MSS. The words τέχνῃ till ἀώδῃ (e6–7) are omitted (through homoioteleuton) by **g** and its copies; **Θ** and β, however, supply the words in the margin, both of them with e7 εὐώδῃ instead of ἀώδῃ, but afterwards the corrector of β changed εὐώδῃ to ἀνώδῃ. The correction into a negative form of the adjective (ἀνώδης must have the same meaning as ἀώδης, but is not found anywhere else, in contrast to ἀώδης; see LSJ) is undoubtedly right: the word expresses the *tertium comparationis*, and a negative is needed to parallel e4 πάντων ἐκτὸς εἰδῶν. ἀ(ν)ώδῃ does not occur in other MSS[9] and there is no indirect tradition of this passage. I assume that ἀνώδῃ was the corrector's own conjecture. If so, it is a fine proof of his skill, but of course the possibility that it was derived from a lost source cannot be discarded.

53b2 αὑτῶν ἄττα β^{2ir}: αὑτῶν αὐτὰ β^{ac} and the other MSS with Simp.: αὑτῶν ἄττα Σ^{2ir}. Burnet and Rivaud, who adopt ἄττα, cite Plu. as a witness, but in fact the MSS of Plu. (1016ef) read αὐτὰ αὑτῶ (sic) (cf. the editions of Plu. by Hubert and by Cherniss *ad locum*). The indefinite ἄττα suits the context well: before God began to order the universe, the things which were later to become the elements 'possessed indeed *some* vestiges of their own nature, but were altogether in such a condition as we should expect for anything when deity is absent from it' (tr. Cornford, my italics). I assume that ἄττα is β's own conjecture. The juxtaposed αὑτῶν ἄττα which occurs some lines below in 53e2 may have served as a model (**F** in 53e2 again reads αὐτὰ for ἄττα!).

54b2 μὴ add. post δὴ β^{2im} **Vs.**^{sl}**NE.**[10] The addition of μὴ is an error. First, a negation is not needed; secondly, a participle (here ἔχον) cannot go with μὴ in a construction like this (cf. KG. II 2,202).

58e7 κατάτασιν β^{2} **Vs.**^{ir} (58e6–7 τήκεσθαι—ἐπὶ γῆν om. β^{it}, sed suppl. β^{2im}): κατάστασιν ceteri. Burnet and Rivaud rightly prefer κατάτασιν, recording the reading as a conjecture of Stephanus. Its meaning ('extension', 'spreading' LSJ) suits the context better than κατάστασιν, and the word fitly resumes the preceding κατατεινόμενον, which is followed, like κατάτασιν, by ἐπὶ γῆν. In his text, β omits the whole phrase τήκεσθαι up to γῆν, an error due to homoioteleuton, but the corrector adds the words in the margin with the correct κατάτασιν. Like a good many of the corrections in β, the words may have been supplied from β's own

9 **Vs.** reads ἀώδῃ, but in the wrong place: 50e6–7 τέχνῃ—ἀώδῃ is omitted in **Vs.** and the correct εὐώδῃ which precedes the words omitted in 50e6 is changed to ἀώδῃ; ἀώδῃ has also been added in the margin.

10 For the relation between β and **Vs.**, see the discussion of the corrections in **Vs.**; **NE** depend on **Vs.**

exemplar. It is not necessary to assume that κατάτασιν comes from a lost independent MS. There is no indirect tradition of the passage.

59b6 πλείονα **A^{2pl}F**: πλέον **ACg**: πλείω β^{2ir} **Vs.**^{ir} This is a trivial conjecture.

62c8 κοῦφον add. post ἔρχεται β^{2ir}. All other MSS and also Simp. omit κοῦφον. The addition is understandable, but wrong. The passage runs as follows: 'It is entirely wrong to suppose that there are by nature two opposite regions dividing the universe between them, one "below", towards which all things sink that have bodily bulk, the other "above", towards which everything is reluctant to rise'. (tr. Conford). In this sentence Plato does not contrast 'heavy' (τινα ὄγκον ἔχων) and 'light' with each other, but he contrasts φέρεται with ἀκουσίως ἔρχεται. β's addition arose from the idea that in opposition to τινα ὄγκον ἔχων something like 'that which does not have any weight', or 'everything which is light' is needed. Plato's text, however, must be understood as: 'above is the place where things do not go by their own force, but to where they must be lifted up' (cf. Rivaud's translation: 'vers lequel nul être ne tendrait lui-même').

63e3 ἀνευρεθήσεται β^{2pc}Σ^{2pc}: ἂν εὑρεθήσεται β^{ac} and the other MSS. This is a clever correction; ἂν is impossible here.

66a2 τὸ δὲ αὖ τῶν β^{2pl}: τῶν δὲ αὐτῶν β^{ac} et ceteri, Stob. Gal. Schneider, Burnet and Rivaud print τὸ δὲ αὖ τῶν. The correction is ingenious and the argument gains by the result. If we read τῶν δὲ αὐτῶν (προλελεπτυσμένων, 'when the *same* particles are broken down'), the scope of the statement is limited to those particles which are mentioned in the foregoing sentence, and this restriction is unnecessary. If the original text was indeed τὸ δὲ αὖ τῶν, the corruption is easily made: both αὖ τῶν and αὐτῶν are written in uncials as AYTWN; next, τὸ is adapted and changed into τῶν. I assume that the reading is a conjecture (Cornford proposes τὰ δὲ αὖ τῶν).

70b1 ἅμμα **ACY**: ἄναμμα Longin.: ἅμα **FΘΨC**^{2} Gal.: ἀρχὴν ἅμα β^{2ir} **Par.**^{2} (see the discussion of **Par.** for its relation to β). With ἀρχὴν the corrector, conjecturing a parallel to πηγήν, clearly tries to make some sense of the text he has before him, with ἅμα instead of ἅμμα.

70c3 οἴδησις β^{2ir}**N**^{pc}**E**: οἴκησις ceteri with Gal. The latter reading makes no sense; the conjecture is certainly right.

78b5 ἔχον β^{2ir} **Vat.Par.**^{pc}: ἔχοντος **ACg** Gal.: ἐχόντων **FS**^{sl}. Perhaps the reading of **ACg** can be retained as a kind of absolute participle construction where e.g. αὐτοῦ (referring to πλέγμα) is understood. However, β's conjecture makes the structure of the sentence clearer.

To sum up: The corrector (or possibly correctors) of β appears to be an attentive reader as well as a man gifted with a talent for conjectures. In a number of cases his proposals are very attractive. Of course one cannot exclude the

possibility that the corrector derived these readings from a lost MS, but if this were true one would expect to find more readings in β shared with the indirect tradition against the other MSS (the only instance of agreement with an ancient testimonium is 42d4 γῆν] ἥλιον). I do not think I overestimate the abilities of a Byzantine scholar when I assume that the readings discussed above are his own inventions. In other cases it is pretty certain that β's reading is the result of conjecture (e.g. 33a3, 49d3, 54b2, 62c8 and 70b1) and proves the corrector's talent. Only some of the above readings have been explicitly attributed by Martinelli Tempesta to Gemistus Plethon. They confirm that Plethon was an able scholar. If it is true that he was not responsible for all these readings, we must conclude that his colleague was a capable man as well.

A further list of conjectures in β demonstrates the man's (or men's) great activity. In none of these cases is there any need to reject the text as it is transmitted by the other witnesses. I cite these examples without further commentary:

19e1	ἔργοις] λόγοις β^{2ir}**S**^{sl}
19e1	λόγοις] ἔργοις β^{2ir}**S**
29b7	καὶ add. ante καθ' β^{2sl}**Y Vat.**^{pc}
30b1	ὁρατῶν β ceteri: ὁρατὸν β^{2sl}**VΣ**^{ir}
33a3	θερμὰ καὶ ψυχρὰ] ψυχρὰ καὶ θερμὰ β et καὶ ξηρὰ καὶ ὑγρὰ add. β^{2im} (καὶ ὑγρὰ add. **C**^{2} **Par.**) (καὶ ξηρὰ was added by Plethon, according to Martinelli Tempesta (2004, 322), but an earlier corrector already wrote in the margin καὶ ὑγρὰ)
33d2	συνθεὶς β and others: τιθεὶς β^{2sl}: συντιθεὶς **A**^{2}
37d5	κινητόν] κινητήν β^{2ir}**A**^{2}**Σ**^{pc} **Vs.** (not Plethon; see Martinelli Tempesta *l.c.*)
38d6	οἷ] ἡ β^{2ir}
39a1	ἰούσης] ἰοῦσάν β^{2ir}**Y**^{4}
39a1–2	κρατουμένης] κρατουμένην β^{2ir}**Y**^{4}
40b8	ἰλλομένην] εἰλουμένην **g**: ἡλωμένην β^{2ir}
43c3	φερομένων **YΘ**^{2} **Par.**^{sl}: φερομένω **Θ**^{ac}: φερομένοις **ΨC**^{2}β^{ac} **Par.**^{it}: φερομένου **AFC**: φερομένη β^{2pl}
43d6	παντελῶς] παντελεῖς β^{2ir}**Σ**^{ir}
43d7	πλὴν] πρὶν β^{2ir}**Σ**^{ir} **Vs.**^{ir} (Plethon; see Martinelli Tempesta 2004, 323)
46a2	τὸ] τὰ β^{2ir}
46d4	ἐστίν] ἔτι β^{2ir}
46e4	δὲ] τε β^{2ir}
46e8	αὖθ'] ταῦθ' β^{2pl}
48a4	καὶ add. ante κατὰ β^{2sl}**Σ**^{sl}
48a7	ᾗ] ἡ **ΨS**^{ac}: οἷ β^{2ir}**Σ**^{ir}

49a6 αὐτὴν] αὐτῶν **g**β^{ac}: αὐτὸ β^{2ir}Σ^{ir} **Vs.**^{ir} (om. **C Par.**)
50e10 λειότατον] λειότατα β^{2ir}Σ^{ir}
51d5 ὥς β ceteri: ὥσπερ β^{2sl}
52e6 πλοκάνων β ceteri: πλοκάμων β^{2sl}
54a7 τρίτου] τρίτων β^{2ir} **Vs.**^{pl}
54c6 τε] δὴ β^{2ir}
66b6 τὸ δὲ β ceteri: τὸ δὴ β^{2sl}
67a1 δύ' οὖν] maculam habet, et post maculam διὰ δὴ β^{2}: διὰ γρ. **Vs.**^{sl}
67c8 αὐτὸ] αὐτῷ **Cg**β^{ac}**S**^{it}: αὐτῶν β^{2pl}**S**^{sl}**Y**^{2} **Par.**^{2}
69a2 λογιζόμενον **AFC**: λογιζόμενος **gC**^{2}β^{ac} **Par.**^{it}: λογιζομένους β^{2pl} **Par.**^{im}
74e4 πλείους add. post ἀπέφαινεν β^{2sl}
76b2 πυρὶ τὸ θεῖον] περιθέον β^{2ir}: περὶ supra πυρὶ **S**
78b7 διὰ β ceteri: δὴ β^{2sl}
78d5 πλέγμα] πνεῦμα β^{2ir}
79d4 διατεταμένον] διατεταμένω β^{2ir}
79d7 οὔσαιν] ὄντοιν β^{2ir}
80c3 τὸ] τῶ β^{2ir}**S**^{pl} **Par.**^{im} (idem c4)
82b3 ταὐτῷ] ·αὐτῶ β^{2}: θ' αὐτῶ **Par.**^{pl}
82e2 νόσοι] νοσεῖν β^{2pl}: νοσεῖ **Y**^{pl}
83e3 δ' add. ante αἷμα β^{2}
83e3 πληθύσῃ] ἢ πληθὺς **g**: ἢ πλῆθον β^{2ir}**Vs.**^{sl}
84d5–6 τὰ δὲ] εἰς ἃ δὲ β^{2ir}
85a7 πραΰτερον β ceteri: πραότερον β^{2pl}
85c5 ἴσχοι β ceteri: ἴσχῃ β^{2sl}
85d5 περιεστῶτος] προεστῶτος **g**β^{ac}: προσεστῶτος β^{2ir}
86e5 ᾗ] ἣ β^{ac}: οἱ β^{2ir}

7. Corrections in S against the other MSS:

The corrector in S (= S^{2}; the same hand as the scribe's but in a different ink) introduces readings which are not found elsewhere, neither in other MSS (except 29b6 and 30c6 below) nor in the indirect tradition:

20d4 τῷ τρίτῳ] τῶ τέως τῶ **SΨ** and copies: ἐν τοσούτω **S**^{2im}
27c5 ἢ] ἢ **S**: μὴ **S**^{2sl}
29b6 καὶ μετὰ νοῦ καταφανοῦς **S** ceteri: καὶ νῶ ληπτοῦ **S**^{2sl} (this variant is written by the hand of **S**^{2} in **Ψ**^{sl} as well)
30c6 τἆλλα **S** ceteri: κατὰ **S**^{2sl} (and added by the hand of **S**^{2} in **Ψ**^{sl})
31a7 ἐκείνω **S** ceteri: ἐκεῖνα **S**^{2sl}
31a7–8 τῶ περιέχοντι **S** ceteri: διὰ τὸ περιέχον **S**^{2sl}
42e3 αὐτὸ **S** ceteri: αὐτῶ **S**^{2sl}

43d5 ἀποστάσεις S ceteri: διαφορὰς S^{2im}
53b1 ἐπεχειρεῖτο] ἐπεχείρει τῷ S^2: ἐπιχειρεῖ τὸ $S^{ac}β^{ac}Ψ$
67b3 αἵματος S ceteri: ὄμματος S^{2sl}
69b6 τύχῃ S ceteri: τύχοι S^{2sl}
71a1–2 καὶ ἰδίᾳ συμφέροντος] διαξυμφέροντος SΨ: ···ξυμφέροντος β: καὶ ἰδίᾳ S^{2im}: καὶ ξυμφέροντος FC (sed διὰ supra καὶ C^2): ÷÷ξυμφέροντος A
The origin of διαξυμφέροντος is best understood as a haplography of the iota in ΚΑΙΙΔΙΑ, which resulted in ΚΑΙΔΙΑ. Once this error had been made, καὶ became unintelligible and had to be deleted.
72a1 ὅτῳ S ceteri: διά τινος S^{2sl}
75b3 ἔσχεν S ceteri: ἐνεδέχετο σχεῖν S^{2im}
75b4 ἠθελησάτην S ceteri: ἐδύναντο S^{2sl}
76a8 δὲ add. post ἀλλήλοις S^{2sl}
78c2 κύτος S ceteri: κύρτος S^{2sl}
79c2 μεθιὲν τὸ S ceteri: μεθιέντος S^{2sl} et ἀπολυθέντος S^{2im}
79d5 ἐκ τοῦ add. post ἔξωθεν S^{2sl}
79e9 ἐκπνοὴν S ceteri: εἰσπνοὴν S^{2sl}
80a2 διωκτέον S ceteri: ἐρευνητέον S^{2sl}
80d7 ἐπίρρυτα S ceteri: εὐκίνητα S^{2im}
81c2 μὲν add. post τὰ S^{2sl}
87a1 αὐτῶν S ceteri: αὐτὸ S^{2sl}
87e4 οὐ add. post παρέχον S^{2sl}
90a2 ἄλληλα S ceteri: ἀλλήλας S^{2sl} with Iamb. (an insignificant agreement)
90a4 τοῦτο S ceteri: οὕτω S^{2sl}

The first case (20d4) is a good example of a conjecture made in order to improve the text which had been corrupted. So too is 53b1. I consider the correction in 71a1–2 another instance of this kind. The conjecture certainly is a clever one. If we remember that S^2 also consulted F or a member of the F-family, the corrector had only to add one iota to get καὶ ἰδία, combining F's reading καὶ ξυμφέροντος with his own original διαξυμφέροντος. Burnet printed καὶ ἰδίᾳ συμφέροντος, claiming the correction as his own ("καὶ ἰδίᾳ συμφέροντος scripsi"), but Bekker had already recorded it as the reading of S.

Secondly, in several places the corrector apparently felt the need to propose a more or less synonymous variant, while we can only guess at what motivated him, e.g. in 29b6, 43d5, 80a2 and 80d7. In other cases the original text apparently did not satisfy him and he added a word or proposed an alternative, sometimes even completely altering the sense, e.g. in 27c5, 30c6, 31a7, 31a7–8, 42e3, 67b2, 69b6 etc. However, there is no need to alter the text as it stands in these cases.

β
|
q

4.8 *q* (Monacensis 237)

1. **q** depends on β, possibly directly:

a) β has no separative errors against **q**, save for:

23d6 καὶ add. ante τῆς θεοῦ with **g**; **q** may well have omitted καὶ independently.
92b1–2 ἀνοητοτάτων] ἀνοητάτων β, an error which is easily corrected.

b) **q** follows all readings *post correctionem* in β, with the exception of:

24e6 καλεῖτε β^{2sl}: καλεῖται β^{it}**q**
88d4 τῶν] τε τῶν **q**β (erasit τε postea β)
90a2 παρ'] ἐν **q**β (sed παρ' habet β^{2sl})

In these three cases **Neapol.** agrees with **q** and β^{ac}; in consequence, 88d4 τε must have been erased afterwards in β; perhaps the other two corrections in β also postdate the time when **q** and **Neapol.** were copied.

c) **q** has separative errors against β and other MSS, e.g.:

18b4 ὑπ' αὐτῶν om.
18c1 περὶ om.
18d1 πάντες om.
20d5 συνδοκεῖ] δοκεῖ
22a3 ἔπος om.
88e1 τὰς om.
89a7 δὲ om.
91b3 ἐμποιήσας om.

2. There are no traces of correction by a later hand.

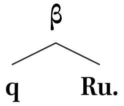
3. **q** has no closer relation to **Neapol.** and **Ru.** (two other copies of β).

a) the three MSS have no conjunctive errors against β, apart from the insignificant:

18e2 συλλήξονται] συλλέξονται **q Neapol.** (recte **Ru.**)
90b1 τῷ] τὰ **q Neapol.** (τῶ looks like τὰ in β) (recte **Ru.**)
90d4 κατανοοῦν β^{2}, but easily misread as κατανοῦν, which is in **q**, **Ru.** and **Neapol.**
92a6 κατατεινομένοις] κατατηνομένοις **q Neapol.** (-ει- looks like -η- in β) (recte **Ru.**)
92b7 ἀμαθίας] ἀμαθείας **q Neapol.** (recte **Ru.**)

b) **q** and **Neapol.** or **Ru.** differ in their relationship to β in:

87a1 ἀφ' β(φ ^{ir}, sed add. ἀμφ' ^{sl}) **Neapol.Ru.**: ἀμφ' **q**
91d4 μεγάλα **βq Ru.** (λα β^{2sl}): μέγα **Neapol.**
92b1–2 ἀνοητοτάτων recte **q**: ἀνοητάτων β **Ru.**: ἀνοήτων **Neapol.**



4.9 *Ru.* (Ruhnkenianus 2)

1. **Ru.** depends on β, possibly directly:

a) β has no errors against **Ru.** The separative errors of β against the other MSS (except for β's copies) are followed by **Ru.**

b) **Ru.** has separative errors against β and the other MSS, e.g.:

20b6 νῦν] νοῦν
20d5 συνδοκεῖ] συνδοκεῖν
22c5 ζεύξας] ῥήξας (η **Ru.**^{2pl})
23b7 δὲ om. (idem 86e1)
88a8 τε] τὸ
88c2 ἀποδοτέον] ἀποδετέον
91a4 ἑκάτερον] ἑκάτεροι

c) **Ru.** usually follows β^{2}, e.g.:

19e1 ἔργοις] λόγοις β^{2ir} **Ru.** and β's other copies
19e1 λόγοις] ἔργοις β^{2ir} **Ru.** and others
22e6 τότε μὲν add. ante πλέον β^{2sl} **Ru.** and others
87b4 γιγνόμεθα] γιγνόμενοι β^{2ir} **Ru.** and others
88a3 συντόνως] συντόνους β^{2ir} **Ru.** and others

However, **Ru.** does not follow β^{2} everywhere, for example in the following two instances (β's other copies agree here with β^{2}):

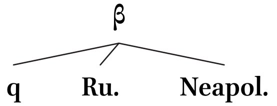
20d4 τῷ τρίτῳ β^{2sl}: τῷ τέως τῷ β^{it} **Ru.**
20d7 ἀτόπου β^{it} **Ru.**: ἀποτόμου β^{2im}

d) **Ru.** has no conjunctive errors with other MSS against β, except for some insignificant ones:

21b2 κουρεῶτις] κουρεώτης **Ru.Tqx**
22c5 τοῦ om. **Ru.Vs.E**
24a6 ἐπιμειγνύμενον] ἐπιγνύμενον **Ru.Ox.S** (and its copies)
89c4 βιῴη] βίων **Ru.T**
89c8 τῳ σχολῄ] τασχολῄ **Ru.q** (τω in β can be read as τα; **Neapol.** πασχολῄ).
92b4 ἀκαθάρτως] ἀκαθάρτος **Ru.Ox.**

2. A second hand makes a few corrections, possibly with the help of another text:

21d1 γε om. β**Cg**: γ' add. **Ru.**^{2}
22b4 παλαιόν **Ru.**^{2pl} and others: παλαιῶν β and others



4.10 *Neapol.* (Neapolitanus 233)

1. **Neapol.** depends on β, possibly directly:

a) β has no separative errors against **Neapol.**, with the exception of a few insignificant ones:

17a5 ἀπελείπετο] ἀπελίπετο β**q Ru.**
20a8 ταῦτ' εἶναι **A Neapol.** (and their copies): εἶναι ταῦτα ceteri (**Neapol.**, however, has εἶναι ταῦτα in the margin)
22e6 ἀπείργει] ἀπείργοι β**q Ru.** and others

b) **Neapol.** always agrees with β *post correctionem*, with a few exceptions; three of them are recorded in the discussion of **q.** There is one more:

91d4 μεγάλα **βq Ru.**(λα β^{sl}): μέγα **Neapol.**

c) **Neapol.** (in company with its copies **Neap.** and **Ox.**) has separative errors against β and the other MSS, e.g.:

17d4 μὲν om.
19e5 ἅμα] ἅμα καὶ
22a5 τὰ om.
24a4 ἀπὸ] ὑπὸ
25a2 πόντον] τόπον (sed corr. **Neap.**^{im})
86d6 ὁπόσα] ὅσα
87b8 ἑλεῖν] ἐλθεῖν
87d1 ἀλογίστως] ἀλόγως
89b3 ἰατρικόν] καθαρτικόν
89c8 τῳ σχολή] πασχολή

2. There are no traces of a correcting hand.

3. **Neapol.** has no closer relationship with **q** and **Ru.** (see there).

4. It is not impossible that **Neapol.** derives directly from β; Boter (1989, 188), however, does not think this very likely for the *Republic*, because of **Neapol.**'s large number of errors against β.

Neapol.
|
Neap.

4.11 *Neap.* (Neapolitanus 341)

1. **Neap.** depends on **Neapol.**, probably indirectly:

a) Conjunctive errors with **Neapol.** (and **Ox.**, **Neap.**'s copy) against β and the other MSS have been given in the description of **Neapol.**

b) **Neap.** follows **Neapol.** where the latter has a correct reading against β (see **Neapol.**).

c) **Neap.** (together with **Ox.**) has some correct readings against **Neapol.**:

19e8 ὑμετέρας **Neap.** and others: ἡμετέρας β **Neapol.** and others
24d1 προσφερεστάτους **Neap.** and others: προφερεστάτους β **Neapol.** and others
24e6 καλεῖτε **Neap.** and others: καλεῖται β^ac^ **Neapol.** and others

Apart from these easily corrected errors of **Neapol.** and β, **Neapol.** has many separative errors where the scribe of **Neap.** shows more attentiveness, e.g.:

17b1–2 ἐλλείψομεν] ἐλείψομεν
20c1 ἀνταποδώσειν] ἀνταποδώσει
21d1 Ἡσίοδος] ἰσίοδος
22b1 μυθολογεῖν] θυμολογεῖν
22d1 οὐρανὸν] οὐνοῦνὸν
23a7 ὥσπερ] ὅσπερ
24a5 ἀφωρισμένον] ἀφορισμένον

d) Some errors in **Neap.** are caused by misreading the text in **Neapol.**:

86b3 ἄνοιαν] εὔνοιαν (α looks like ευ in **Neapol.**)
86b7 ἢ om. (ἢ is very tiny in **Neapol.**)
89e6 αὐτῶν] αὐτὸν (-ῶν is abbreviated in **Neapol.**)
92c1 εἰληχότων] εἰ χότων (a blank space indicates the lacuna; -λη- in **Neapol.** is hardly readable, because ἀνοίας in the following line (c2) has been written above the line)

e) **Neap.** (with **Ox.**) has separative errors (apart from those recorded above) against **Neapol.** and other MSS, e.g.:

19e6 μάχαις] μάχη
20a2 τῆς ἐν Ἰταλίᾳ Λοκρίδος om.
22c6 συνέκαυσεν] διέκαυσε
23d3 πάλαι] παλαιῶν
24e3 ἅμα om.
87e4 πτώματα] πράγματα
88a7 τἀναίτια αἰτιᾶσθαι] ταναντιᾶσθαι (τἀναντία αἰτιᾶσθαι **Neapol.**β and others)
90b1 οὖν om.
90e5 τις ἂν] τις ἄν τις
91d7 ἀκακῶν] κακῶν

f) There are, however, some common errors with *inter alia* **N** (and its copy **E**):

88c5 μέλλει] μέλλοι **Neap.NEΣ Vs.** (**N** derives from **Σ** via **Vs.**)
89d2 τὸ om. **Neap.NE Vs.**
89d6 τὴν om. **Neap.NE**
92c8 ἄριστος] ἀόριστος **Neap.NE** and others

There may have been some contact with **NE**; see further the next point.

g) **Neap.** has some readings *post correctionem* against **Neapol.**, written by the first hand, as far as I can observe from the microfilm:

19e1 ἔργοις **Neap.**^{im} ceteri: λόγοις **Neapol.βq Ox.Neap.**^{ac}
19e1 λόγοις **Neap.**^{im} ceteri: ἔργοις **Neapol.βq Ox.Neap.**^{ac}
21e4 οἷς **Neap.**^{sl} ceteri: οἳ **Neapol.βq Ox.Neap.**^{ac}: ὃς **Ox.**
25a2 πόντον **Neap.**^{im} ceteri: τόπον **Neapol.Ox.Neap.**^{ac}

These correct readings point to some contamination from another MS. Since it appears to be the first hand which corrects, the correct readings may have come from the exemplar of **Neap.** This would mean that there was a MS between **Neapol.** and **Neap.** We saw above that without having been corrected, **Neap.** had some correct readings against **Neapol.**; secondly, that **Neap.** shared some readings with **NE** against **Neapol.** I suggest therefore that a MS between **Neapol.** and **Neap.** had been contaminated from **NE** or a MS close to them. The scanty evidence, however, makes it impossible to be very confident.

2. The scribe adds a conjecture in the margin in 18e3 συλλήξεως] λέξεως **Neap.**^{it} (συλ^{sl}): συνέρξεως **Neap.**^{im} against the other MSS.

3. A second hand, apparently, corrected 20d7 ἀτόπου **Neap.**^{ir} ceteri: ἀποτόμου **Neapol.β**^{2im}**q Ox.** If it were a first-hand correction, **Ox.** would have had ἀτόπου too.

Neap.
|
Ox.

4.12 *Ox.* (Oxoniensis Corpus Christi College 96)

1. **Ox.** depends on **Neap.**, indirectly:

a) **Ox.** shares all errors of **Neap.** against **Neapol.** with the exception of:

24d4 πάσῃ] πάσει

b) **Ox.** follows **Neap.** in cases of a correct reading against **Neapol.**:

18e1 χωρὶς **Neap.**^{1pl} **Ox.** and others: χωρεῖς **Neapol.**β
24b1 ἤσθησαί **Neap.**^{1pl} **Ox.** and others: ἤσθησέ **Neapol.**

However, some marginal corrections in **Neap.** (see there) are not followed by **Ox.**

c) Some errors in **Ox.** are caused by misreading the text of **Neap.**:

21e4 οἷς] οἷ **Neapol.Neap.** (sed -ς add. **Neap.**^{sl}): ὅς **Ox.**
91e8–92a1 γγενείας—κορυ om. **Ox.**; this omission corresponds to exactly one line in **Neap.**
In 18e3, where συλλήξεως is the usual reading, **Neap.** reads λέξεως (with συλ^{sl}) in its text while adding in the margin συνέρξεως (see above). The place proves that **Ox.** depends on **Neap.**, for here **Ox.** reads λέξεως συνέρξεως συλλέξεως; afterwards, however, the first two words were deleted.

d) **Ox.** has separative errors against **Neap.** and the other MSS, e.g.:

17d3 τις] τινος
21b8 εἴτε om.
22a3 εἰπεῖν om.
22a3 περὶ om.
24a3–4 ὄντων—μὲν τὸ τῶν om.
88a7 ποιεῖ om.
89e3 τῷ λόγῳ om.
92a4–5 μᾶλλον ἄφροσιν—ἀφρονεστάτοις om.

1.2 A serious argument against dependence of **Ox.** on **Neap.** is:

92c2 ἀνοίας habet **Neap.** and others: om. **Neapol.** (corr. **Neapol.**^{1sl}) **Ox.**

If it is true that **Ox.** depends on **Neap.** only, **Ox.** must have omitted ἀνοίας entirely independently of **Neapol.**[ac]. Perhaps ἀνοίας is more readily suppressed since it follows its contrast νοῦ. Another explanation may be that ἀνοί (-ας is written *per compendium* in **Neap.**) is easily overlooked before the following ἀπο(βολῇ) (**Ox.** reads ἀποβολῆς). But perhaps the scribe of **Ox.** occasionally changed exemplars, now copying from **Neap.** (or a copy of **Neap.**), then again from **Neapol.**

2. Presumably, **Ox.** is not derived directly from **Neap.**, if one takes into account that a) in 24a3–4 and 92a4–5 **Ox.** has omissions which are not due to homoioteleuton, nor do they correspond with one line in **Neap.**; b) **Ox.** has a large number of separative errors against **Neap.**

3. There is no correcting hand in **Ox.**

Ox.
|
Bodl.

4.13 *Bodl.* (Bodleianus Misc. Gr. 104 (Auct. F.4.5.))

1. **Bodl.** depends on **Ox.**, probably directly:

Bodl. contains only two fragments of the *Timaeus*: 24d4–43e1; 46a4–47b4. I have collated only a limited part of them: 27d5–29d4; 42c3–43e1; 46a4–d5.

a) That **Bodl.** is connected with β becomes immediately apparent in common variants with β against the other MSS, e.g.:

28a8	καὶ δύναμιν αὐτοῦ] αὐτοῦ καὶ δύναμιν
42c4	πρότερον πόνων λήξοι] πρότερον λήξοι πόνων β (sed βα supra λήξοι πόνων): πόνων πρότερον λήξοι **Bodl.**
42d2–3	διαθεσμοθετήσας β, sed δο supra θε: διαθεσμοδοθετήσας **Bodl.**
42d4	γῆν] ἥλιον ($β^{2ir}$)
46d4	ἐστίν] ἔτι ($β^{2}$)

b) Next, when comparing **Bodl.** with β's copies, I noticed that **Bodl.** follows all errors of **Ox.**, which are very many; some examples:

28a3	ἀλόγου om.
29a2	γεγονός] γένος

29b1 δὲ ὑπαρχόντων om.
46c2 εἰς] δὶς
46c4 ταὐτὸν τοῦτο om.

c) That **Bodl.** derives from **Ox.** is proved by the following cases:

42e2 κάλλιστα] μάλιστα **Bodl.**: recte **Ox.**, but rather unclearly
43d5 ἑκατέρας] ἑκατέροις **Bodl.**: recte **Ox.**, but α is unclear
46b7 μεταπέσῃ] μεταπάσῃ **Bodl.**: recte **Ox.**, but ε is easily read as α.

S
|
Ven.

4.14 *Ven.* (Venetus 193)

1. **Ven.** depends on S, probably directly:

a) **Ven.** follows S in all its errors and variants with two exceptions; in these few cases the corrections were probably made independently:

88c1 μαθηματικὸν recte **Ven.** and others: μαθητικὸν S and others
90c3 φύσις recte **Ven.** and F (and their copies): φύσει S and all other MSS.

b) **Ven.** follows all readings *post correctionem* in S, but ignores two of them:

87c6 συμμετριῶν **S**^{2im}: συμμέτρων **S**^{it} **Ven.**
90a3 αὐτὸ **S**^{it} **Ven.** and others: αὐτῷ **S**^{2sl}

c) A few errors in **Ven.** were caused by misinterpretation of the text as it stands in **S**:

87d2 καὶ ἀμετρία om. S, sed suppl. **S**^{2im}; in 87d3, however, S repeats in the margin ὧν οὐδὲν, so that it stands under καὶ ἀμετρία. **Ven.** supplied in his text in 87d2 καὶ ἀμετρία ὧν οὐδὲν!
88e5 ἐντίκτειν comp. S (ἐντίκτ῀): ἐντίκτῃ **Ven.**

d) **Ven.** (together with its copy **s**) has separative errors against **S** and all other MSS. Their small number, however, shows that **Ven.** is a very good copy, probably a direct one:

21b7 εἶπεν] εἰ (comp. εἶ$^{\pi}$ S)
23e2 ὑστέραν] ὕστερον (comp. S)
89c1 γὰρ om.
89d5 παιδαγωγῆσον] παιδαγωγῆσαι (with **a** and **c**)
90a2 περὶ τοῦ κυριωτάτου] κυριωτάτου (om. περὶ τοῦ) **S**: κυριώτατον **Ven.**
91d2 ὡς om.

2. There are no traces of a correcting hand.

Ven.
|
s

4.15 *s* (Ambrosianus 247)

1. s depends on **Ven.**, possibly directly.

a) s shares all **Ven.**'s errors, save for 91c1 γυναιξὶν] ξυναιξὶν **Ven.**

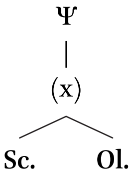
b) An omission of s (20a6–7 ἴσμεν—Ἑρμοκράτους) corresponds to exactly one line of **Ven.**

c) s has a large number of separative errors against **Ven.** and the other MSS. A few examples:

19d3 ἀλλὰ—γεγονότων om.
23b8 ἴστε] ἔσται
24b3 ὑπὸ] ὑπὲρ
88d5 ἄγον] ἄγωνον (S and **Ven.** read ἄγων with ον ^{sl})
90a4 δέδωκεν] δέδωκα
91c7 ἂν ἑκατέρων] δένδρων
91e2 γέγονεν] γίνεται

1.2 A counter-argument against dependence on **Ven.** is 87d2 om. καὶ ἀμετρία **sS^{ac}β^{ac}** (**n** omits only ἀμετρία). Perhaps the agreement of s with S against **Ven.** is only a matter of coincidence: the preceding συμμετρία no doubt created a favourable condition for the omission. Another possible explanation is that the scribe of s occasionally changed exemplars: usually he copied from **Ven.**, but now and then he consulted S.

2. s has not been corrected.



4.16 *Sc.* (Scorialensis y 1,13) *and Ol.* (Olomoucensis M 31)

1. Introduction: **Sc.** and **Ol.** are gemelli; they have conjunctive errors against the other MSS (apart from **V** (in its first part) and **Scor.** (in its second part), which are both copies of **Ol.**), but besides they have mutually separative errors. The conjunctive errors point to a common ancestor, which in its turn depended on **Ψ**. This lost ancestor had been contaminated, for **Ψ** has some omissions which have been corrected in **Sc.** and **Ol.**

2. **Sc.** and **Ol.** are gemelli:

2.1 **Sc.** and **Ol.** (followed by **V** in the first part; by **Scor.** in the second part) have conjunctive errors and variants against the other MSS:

20b5 ἀποδοῖτ'] ἀποδιδοῖτ' **Sc.Ol.V**
20e3 τῇ om. **Sc.Ol.V**
20e5 τῆσδ' εἴη] δίεισι **Sc.Ol.V**
23c1 τὰ] τοῦ **Sc.Ol.V**
24a4 ἀνευρήσεις] εὑρήσεις **Sc.Ol.V** (with **n**)
25b3 τόν τε] τήν τε **Sc.Ol.V**
25c5–6 ὅρων tr. post ἡρακλείων **Sc.Ol.V**
88a1 περιθύμως ἴσχῃ] περιθῆ ἰσχὺν **Sc.Ol.Scor.**
88e5–6 τῷ σώματι om. **Sc.Ol.Scor.**
89c5–6 τοῦ χρόνου om. **Sc.Ol.Scor.**
90b4 δυνατὸν θνητῷ] θνητὸν δυνατῶ **Sc.Ol.Scor.**
91a7 ἐκ τῆς κεφαλῆς] ἐκ κεφαλῆς **Sc.Ol.Scor.**
91e5 τοῖς] τῇ **Sc.Ol.Scor.**

2.2 **Sc.** has separative errors and variants against **Ol.** and the other MSS, e.g.:

18c3 γίγνωνται] γίνονται (γίγνονται **x**)
18d7 γίγνοιντο] γίγνοιτο (with **q**^{ac} **x**^{ac})
19c4 πόλεις tr. post ἄλλας
20a6 ἰδιώτην] οὐ διὰ τὴν
20b3 ἂν om.
21b4 ἡμῖν tr. post οἱ πατέρες

22b6 ἐστε tr. post ψυχάς
23b3 νυνδὴ om.
24c4 τότε add. post σύμπασαν
86b3 δὴ] αὖ
87c1 αὖ] ἦν
88d6 τροφὸν καὶ τιθήνην] τιθήνην καὶ τροφὸν
89c8 πάντα om.
90c6 παντὸς] παντὶ
90e5 ἂν om. (with **NE**)

Ol., followed by **V** or **Scor.**, has separative errors and variants against **Sc.** and the other MSS; for instance with **V**:

20b7 συνωμολογήσατ᾽] συνωμολογήσαντες
20c7 μοι add. post κριτίαν
20d4 κοινωνῷ] κοινῷ
22a7 αὖ om.
23b1–2 νέοι tr. ante πάλιν
23c4 ὦ Σόλων om.

and with **Scor.**:

86c4 ὅτῳ] ὅτε
86e1 ἕξιν] τάξιν
87a3 καὶ ἧττον] ἢ ἧττον
87b3 κακοὶ] κᾀμοὶ (with **Zit.**)
90a8 ἔφυ] ἔφυσε
91d5 ἀποτελέσωσι] ἀποτελέσω

The common errors on the one hand (2.1) and the separative errors on the other hand (2.2) prove that **Sc.** and **Ol.** go back independently of each other to a lost common ancestor.

3. The exemplar of **Sc.** and **Ol.** depends on **Ψ**.

3.1 **Sc.** and **Ol.** have conjunctive errors and variants with **Ψ** against the other MSS (except for their own copies), e.g.:

18c2–3 τὰ ἐπιτηδεύματα] τὰ τῶν ἐπιτηδευμάτων
19e1 λόγοις] μὲν ἔργοις

19e4	δὲ] ὃ
20d4	τῷ τρίτῳ] τῶ τέως τῶ
20d8	γε μὴν] μὲν (om. γε)
23c6	γὰρ add. post ἢ (**Ψ**^{sl})
86d3	κατὰ] καὶ τὸ κατὰ (**Ψ**^{ac})
87a5	προσπίπτῃ] ἐκπίπτῃ **Ψ Sc.**: ἐκπίπτοι **Ol.**
87e4	μυρίων] μετρίων
88e2	σείων] οἷον

There are no conjunctive errors of **Sc.Ol.** with any of **Ψ**'s other copies (sc. **WβSb**) against **Ψ** itself; moreover, each copy has its own separative errors against the others; so there is no closer relationship between **Sc.Ol.** and one of **Ψ**'s other copies.

3.2 **Sc.** and **Ol.** have errors against **Ψ** and the other MSS (see 2 above).

3.3 **Ψ** has only very few errors against **Sc.Ol.**:

18a9	γυμναστικῇ καὶ μουσικῇ] γυμναστικὴ καὶ μουσικὴ **g** (corr. **Θ**^{pc}): recte **Sc.Ol.**
19a3–4	πάλιν—ἀναξίους om. **Ψ**: habent **Sc.Ol.**, but with omission of πάλιν
19b1	αὐτὰ om. **g**: habent **Sc.Ol.**
23c2	τὸ **Sc.Ol.**ceteri: δὲ **Ψ**
24b7	τὸν νόμον **Sc.Ol.**ceteri: τῶν νόμων **Ψ**
24c5	ὑμᾶς **Sc.Ol.**ceteri: ἡμᾶς **g**(corr.**Y**^{pc})
24d1	φιλόσοφος **Sc.Ol.**ceteri: ἀφιλόσοφος **g**(corr.**Θ**^{pc})
25b3	ἡμῖν **Sc.Ol.**ceteri: ὑμῖν **ΨΘ**
87a7	δυσμαθίας **Sc.Ol.**ceteri: δυσμαθείας **g**(corr.**Θ**^{pc})
89a8	ὅπηπερ **Sc.Ol.**ceteri: ὅποιπερ **Ψ**

Some of these errors may have been corrected by an intelligent scribe on his own, except 19a3–4 and b1. Since the whole group of **g** omits 19b1 αὐτὰ, its presence in **Sc.Ol.** can only be due to contamination. Probably 19a3–4 was supplied at the same time. The fact that **Sc.Ol.** itself are not corrected here, implies that their exemplar was. The missing words in 19a3–4 are supplied in **Sc.Ol.**, still, however, omitting πάλιν, which points to a relation with **C** or its apographa **Par.** and **Scor.**, which omit πάλιν too. This relation with the **C**-family is confirmed by two common variants of **Ol.C** (and its copies):

19b4	πρὸς αὐτὴν tr. post πεπονθὼς
21e5	αἰγυπτιαστὶ (**Sc.** has the correct αἰγυπτιστὶ; I submit that the common exemplar of **Sc.Ol.** added an α above the line, which was ignored by **Sc.**)

Sc. in its turn also has a variant in common with **C** and its copies: 22a4 αὐτοὺς βουληθεὶς. I assume that the exemplar had transposing signs above the line, which **Sc.** followed, but **Ol.** ignored.

Sc. agrees in error with **Scor.** in 20d2 ὦ] τῶ, perhaps here too because of contamination of the exemplar of **Sc.** and **Ol.**; **Ol.**, then, ignored the correction in this case. This last example points to **C**'s copy **Scor.** regarding contamination. In its second part, after a change of exemplars, **Scor.** depends on **Ol.**, so in any case there is a close relation with **Scor.** (but not necessarily with **Scor.** itself). I suggest that **Sc.**, **Ol.** and **Scor.** were produced in one and the same scriptorium which had in store at least two MSS (one related to **Ψ**, another one to **C**), and that different copies were compared, occasionally or more intensively, with each other (see also the discussion of **Scor.** on p. 225).

3.4 In a few cases either **Ol.** has a correct reading against **Ψ Sc.**, or **Sc.** has one against **Ψ Ol.**:

Ol. recte against **Ψ Sc.**:

86d5 ῥυώδῃ **Ol.** ceteri: ῥυώδει **Ψ Sc.**
91a3 τοιῶδε **Ol.** ceteri: τοιῶδε δὲ **g Sc.**
92b2–3 ἔτι ἠξίωσαν] ἐπηξίωσαν **ΨΘ**: ἀπηξίωσαν **Sc.**: ἠξίωσαν **Ol.**

These correct readings may be due either to the correction of the exemplar, ignored here by **Sc.**, or simply to the scribe's own attentiveness. So too *mutatis mutandis* for **Sc.**'s correct readings against **Ψ Ol.**:

20a8 ταῦτ' εἶναι **A Sc.**: εἶναι ταῦτα **FCg**
21e6 φιλαθήναιοι **Sc.**ceteri: φιλαθήνοι **Ol.**: φιλαθήναιος **Ψ** (**Ol.**'s reading beside **Sc.**'s correct text can be explained by the correction οι supra αιος in the exemplar)
22c4 ὑμῖν **Sc.**ceteri: ἡμῖν **Ψ Ol.**
92a1 ὅπῃ **Sc.**ceteri: ὅποι **Ψ Ol.**

3.5 **Sc.** and **Ol.** agree with each other in their relation to the corrections in **Ψ**, e.g.:

(with Ψ^{pc})
20e2 πολλαχοῦ Ψ^{im} **Ol.Sc.**ceteri: πανταχοῦ **Ψ**
23b3 ὑμῖν Ψ^{sl} **Ol.Sc.**ceteri: ὑμῶν **Ψ**
23c6 γὰρ add. post ἢ Ψ^{sl} **Ol.Sc.**
24b8 τῆδε om. **Ψ**: habent **Ol.Sc.**Ψ^{im} ceteri
88c1 ὑγιῆ **Ψ** ceteri: ὑγιεῖ Ψ^{sl} **Ol.Sc.**

92c7 περιέχον **Ψ**^it **Sc.**^it ceteri: περιέχων **Ψ**^sl **Sc.**^sl **Ol.** (with **Ψ**^ac)
24a3 παρ' **Ψ**^im ceteri: om. **Ψ Ol.Sc.**
24c6 γεγένησθε **Ψ**^im ceteri: γεγένηται **Ψ Ol.Sc.**
86d3 κατὰ] καὶ τὸ κατὰ **Ψ** (sed καὶ τὸ punct.not.**Ψ**) **Ol.Sc.**

There is an exception: 24b6 πρώτοις **Ψ**^sl **Ol.**: πρώτης **Ψ**^it **Sc.** I guess that in this case the exemplar of **Sc.Ol.** took over both readings from **Ψ**; **Sc.** and **Ol.** then made different choices. Compare 92c7 in this list, and also 88e2 παθήματα **Ψ** **Ol.**^it: μαθήματα **Ol.**^1sl **Sc.** In this last case the exemplar probably had the variant μαθήματα above the line; **Ol.** took over both readings, **Sc.** only the correction. So too in 20e1 ἔφη **Ψ Ol.**^it: ἔφυ **Sc.Ol.**^sl (and Σ). These cases confirm once more that **Sc.** and **Ol.** do not depend on one another.

3.6 I found an indication of **Sc.Ol.**'s dependence on **Ψ** outside the sample passage in 70b4 ὥς] εἰ ὅς **Sc.Ol.**: ὅς (and εἰ^sl) **Ψ**: εἰ β^ac**SWY**^2.

To sum up: **Ψ** has few errors against **Sc.Ol.**; variants of **Sc.Ol.** shared with **C** and its copies point to contamination of the common exemplar of **Sc.** and **Ol.** In this process of contamination some of **Ψ**'s errors may have been corrected. So there are no obstacles to the dependence of **Sc.** and **Ol.** on **Ψ**; moreover, point (3.6) provides a positive argument for it.

4.1 **Ol.** (followed by its copy **Scor.**) has some corrections against **Ψ** and **Sc.**:

86c4 γίγνεται] γίνεται, sed γένοιτο **Ol.**^sl(**m**^1?): idem **Scor.**(**m**^2?)
86e3 τὸ **Ol.**^pc **Scor.**ceteri: τῷ **Ol.**^ac**Ψ Sc.**
88b2 αἱ τοῦ **Ol.**^pc **Scor.**ceteri: αὐτοῦ **Ol.**^ac**Ψ Sc.**
88c5 εἰ μέλλει] ἀμέλει **Ol.**^ac**Ψ Sc.** and others: εἰ μέλει **Ol.**^pc **Scor.**
88e5 τιθέμενον **Ψ** ceteri: τιθέμενοι **Ol.**^ac **Sc.**: τιθέμενος **Ol.**^pc **Scor.**
89c3 οὗ **Ol.**^pc **Scor.**ceteri: οὐ **Ol.**^ac**Ψ Sc.**
91d6 μετερρυθμισθέντος **Ol.**^ac**Ψ Sc.**ceteri: μετερυθμισθέντος **Ol.**^pc(erasit ρ alterum) **Scor.**

Two of these readings seem to be conjectures (86c4, 88e5). 91d6 is a corruption. For the other corrections another MS may have been consulted. As I already suggested (see above), a MS of the **C**-family was present in the same scriptorium.

4.2 **Sc.** has not been corrected.

5. **Sc.** (with its copy **Scor.**) shares two insignificant errors with **Ven.** (and its copy **s**):

87c7 συλλογιζόμεθα] ξυλογιζόμεθα
91a5 κύστιν] κύστην

Ol. shares four insignificant errors with **n**:

17a6 τε om.
20c7 καὶ om. (with **FS** and others)
24a4 ἀνευρήσεις] ἂν εὑρήσεις ceteri: εὑρήσεις **Ol.n Sc.**
24b6–7 ἐνδειξαμένης] ἐνδειξαμένοις **Ol.** (οι per η) **n.**

Ol. and **Sc.** share three insignificant errors with other MSS against **Ψ**:

24d5 ὑπερβεβληκότες] ὑπερβεβηκότες with **PY**
86c6 ὠδῖνας] ὀδύνας with $\mathbf{Y}^{2(\text{ut vid.})}\mathbf{S}^{\text{ac}}$
90b2 τετευτακότι] τετευκότι **Ψ**: τετευχότι $\mathbf{Ol.Sc.F}^{\text{ac}}\beta^{2}\mathbf{RN}^{\text{pc}}$.

Ol.
|
V (20a6–34b3)

4.17 *V* (Vindobonensis Phil. Gr. 337)

1. **V** (in its first part) depends on **Ol.**

The opening pages are absent in **V**; the text begins at 20a6 and up to 34b3 is derived from **Ol.** 34b3 to the end of the *Timaeus* is written by another hand and is related to **A.**

1.1 Evidence in favour of **V**'s dependence on **Ol.** is the absence of separative errors in **Ol.** against **V.** Conjunctive errors and variants of **Ol.** and **V** are listed in the discussion of **Ol. V** on the other hand has some separative errors against **Ol.** and the other MSS, but not many:

20e2–3 πολλαχοῦ tr. post καὶ αὐτὸς
21b8 καὶ om.
23b7 καὶ ἄριστον om.

In any case, **Ol.** does not depend on **V.**

1.2 Evidence against dependence on **Ol.** is a number of errors which **V** shares with **Ol.**'s gemellus **Sc.** against **Ol.** itself:

23a2 ὑμῖν] ἡμῖν **V**ac **Sc.**ac. **Ol.** has ὑμῖν, but it is possible that ὑ was written *in rasura*; if so, this must have been done after **V** was copied, if **V** depends on **Ol.**

24b3 μέλειν] μέλλειν **V Sc.C**ac **Scor**. (ut vid.) **Ox**. This is a very common error which may have been made independently by **V** and **Sc.**

The same applies to: 24c5 κατῴκισεν] κατώκησεν **V Sc.**ac**Fx.**

As these three errors are not significant, they do not form a serious argument against **V**'s dependence on **Ol.**

2. In order to collect more data, I also collated the rest of the first part of **V** (25d7–34b3) along with the same pages in **Ol.** Then, I checked **V**'s errors against **Ol.** with the text of **Sc.**

2.1 Once again the total absence of separative errors in **Ol.** against **V** argues for **V**'s dependence. **V**, by contrast, has separative errors against **Ol.** and the other MSS, e.g.:

29d7 ἥντιν'] ἣν τὴν **Ol.Ψ** and others: ἣν **V** (in fact a correction in **V**; τὴν is impossible)

30c8 ὁ om.

31a3 ἦν] νῦν

33a3 συστάτῳ σώματι] ξυνιστάντα σώματα **Ol.**: idem **V**, sed τὰ add. ante ξυνιστάντα.

33c6 οὐδὲν om.

But besides, **V** has separative errors which find their origin in the text as it stands in **Ol.**:

31a5 ἑτέρου δεύτερον] ἑτέρον sed υ scr. supra ν (om. δεύτερον) **Ol.**; ἑτέρον seems to be a haplography in which the beginning of the first word and the ending of the second word have been taken together. **V** has ἑτέρου, omitting δεύτερον.

31b2 ἐπ' add. ante ἀπείρους **V**: **Ol.** reads οὔτε πλείους instead of οὔτε ἀπείρους, but deletes with a stroke *per litteras* (the π, however is saved) so that οὔτ επ remains in the text, and adds in the margin ἀπείρους. I guess that ἐπ' in **V** results from the final ε of οὔτε and the remaining π of πλείους in **Ol.**

32a5 μέσα] μέσον **V** (the α in **Ol.** is not very clear)

33c3 οὐδ' ἀκοῆς, οὐδὲ γὰρ ἀκουστόν] οὐδ' ἀκοῆς om. **V**: **Ol.** reads οὐδ' ἀκοῆς οὐδ' ἀκουστὸν οὐδὲ γὰρ ἀκουστὸν and deletes afterwards with a stroke *per litteras* not only οὐδ' ἀκουστὸν, but also, by accident I suppose, the preceding οὐδ' ἀκοῆς.

33c7 προῇειν] προσῆεν (ut vid.) **Ol.**, sed del. et scr.sl προσεῖδε (ut vid): προσεῖδε **V**

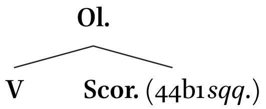
2.2 But again there is a counter-argument: **V** shares with **Ol.**'s gemellus **Sc.** the omission of 29d7 τὸ, which may, however, be due to coincidence.

3. I think the arguments pro are strong enough to conclude that **V** depends on **Ol.** The common errors with **Sc.** must then be due, if not to coincidence, to some comparison between the two MSS. Above, I already suggested that this group of MSS (**Ol.Sc.Scor.**) comes from a scriptorium where the various MSS occasionally borrowed a reading from another text (see p. 274).

4. **V** agrees in two instances with **Ol.**, before **Ol.** was corrected:

30c5 οὗ **Ol.**^{sl} ceteri: οὐ **Ol.**^{ac}**V Sc.**
33b2 αὑτῷ] αὑτῶ **Ol.**^{pc} and others: ἑαυτῶ **Ol.**^{ac}**V**

5. **V** has an apparently personal correction in 21b7 φρατέρων **V**^{pc}**A**: φρατόρων **V**^{ac} **Ol.FCg**.



4.18 *Scor.* (Scorialensis Ψ 1,1)

1. The first part of **Scor.** (till 44b1) depends on **C**, and has been discussed on pp. 222 ff.; from 44b1 onwards **Scor.**, written by the same scribe as before, depends on **Ol.**[11]

a) While **Scor.** and **Ol.** have conjunctive errors against the other MSS (see **Ol.**), **Scor.** has a few correct readings against **Ol.**; in these cases **Scor.** may have corrected on his own:

90b7 φρονήσεις] φθονήσεις **Ol.**
92a7 ἐγέννησαν] ἐγένησαν **Ol.**

b) **Scor.** has separative errors against **Ol.** and the other MSS, e.g.:

11 Up to 44a8 **Scor.** shares errors with **C** (42d5 τὸ δὲ] τόδε δὲ **Scor.**: τότε δὲ **C**; 43d3 ῥέουσαι] ῥέουσαν **Scor.C**), whereas **Ψ** and its copies have variants separating them from *inter alia* **Scor.C** (43d7 πλὴν] καὶ πλὴν **g**; 44a7–8 ταῦτα πάντα] πάντα ταῦτα **gF**). From 44b1 onwards, however, **Scor.** shares errors with **Ψ** against *inter alia* **C** (44b1 εἰς om. **Scor.Ψ** and others; 44d1 οὕτω] οὐχ οὕτω **Scor.Ψ**^{ac}; 44d8 μετέχοι] μετέχειν **Scor.Ψ** and others).

86e1 γὰρ om.
88a7 ὅταν om.
90a8 ἡμῶν om.
91d2 ὡς om.

c) **Scor.** follows **Ol.**pc (see **Ol.**). Strong arguments for its dependence on **Ol.** are:

88c5 εἰ μέλλει] ἀμέλει **Ψ Ol.**ac: εἰ μέλει **Ol.**pc **Scor.**
88e5 τιθέμενον] τιθέμενοι **Ol.**ac **Sc.**: τιθέμενος **Ol.**pc **Scor.**
91d6 μετερρυθμίζετο **Ol.**ac**Ψ Sc.**ceteri: μετερυθμίζετο **Ol.**pc **Scor.**

d) In a few cases **Scor.** shares a supralinear variant with **Ol.** I cannot make out whether the scribe himself or a second hand added them in **Ol.**; the variants in **Scor.** are written in a slightly different colour; it seems to me that they have been added afterwards, perhaps by a different hand:

86c4 γίγνεται] γίνεται, sed γένοιτο sl **Ol.**: γίνεται, sed γνοιτο sl **Scor.**
86e7–87a1 εἰλλόμενοι] εἰλούμενον, sed οι sl **Ol.Scor.**
88b7 γίγνησθον] γένηται, sed γιγ sl **Ol.Scor.**
88e2 παθήματα] idem, sed μ supra π **Ol.Scor.**: μαθήματα **Sc.**

Since in the last case **Sc.** (a gemellus of **Ol.**) agrees with **Ol.**'s supralinear variant, I assume that the scribe of **Ol.** himself copied μαθήματα from his exemplar. Whether it was the first or a second hand that added μsl in **Scor.**, or in the other cases: I assume that the variants were taken over in **Scor.** from its exemplar **Ol.**

e) **Scor.** has no variants in common with other MSS against **Ol.**, except the insignificant 87c6 συμμετριῶν] συμμετρίων **Ol.Ψ** and others: συμμέτρων **Scor.YS** (and their copies) **R**, and 91d2 ὡς om. **Scor.** (with **Ven.** and its copy s) (ὡς precedes εἰς).

5 Section 5: The g-Family, part 2: the Y-group

An impressive group of seventeen MSS depends on **Y**. Closest to **Y** itself are four MSS: **T**, **Mon.**, **Ve.**, and **a**. The latter two have in their turn been the most prolific children of **Y**: **Ve.** has four descendants, **a** even has seven. **Mon.**'s offspring is restricted to one descendant only, **T** has none at all. The seventeenth MS, **k**, has only excerpts. Thus, one can distinguish four sub-groups which are not related to one another. The four MSS **T Mon. Ve.** and **a** do not have conjunctive errors

against **Y**; on the contrary, each of them has its own separative errors against **Y** and against one another.

Errors and variants which connect these MSS with **Y**, as opposed to the other MSS, are for example:

19a2 κακῶν] φαύλων
21a7 οὐ om.
23c7 κάλλισται tr. ante λέγονται (with **Θ**)
25a4 δὲ om.
88d8 ἀεί τινας] τινας ἀεὶ
89b9 ἕκαστον ἔχον] ἔχον ἕκαστον

Corrections in **Y** are always followed, e.g.:

17d1 ἑκάστῳ τέχνην Stob.: ἑκάστη τέχνη **Y**^{2ir}
19a8 ποθοῦμεν] ποθοίης **Y**^{2ir}
86c6 ὠδῖνας] ὀδύνας **Y**^{2ir}
88d7 καὶ **Y**^{ac}: κατὰ **Y**^{2pl}
89c2 ἑκάστου **Y**^{ac}: ἑκάστων **Y**^{2pl}
92c7 θεὸς] θεοῦ **Y**^{2ir}

There is one exception:

90c6 παντὶ] πάντῃ sed ι supra η **Y**^{2} (idem **Mon. Ve.**): πάντῃ **Ta**

This permanent agreement with **Y**^{2} already points to dependence on **Y**. For a proof of dependence, the MSS will be discussed separately below.

Y
|
(x)
|
T

5.1 *T* (Venetus Append. Class. IV,1)

T consists of different parts: the old part, containing the first seven tetralogies, the *Clitophon* and *Republic* 327a–389d7, was written by Ephraim Monachus about 950 (Boter 1989, 56). In the *Clitophon* and *Republic* **T** goes back to **A** (Slings 1981, 273; Boter *l.c.*). The *Republic* 389d7–end was written by a fifteenth century hand and goes back to **Sc.** (Boter *l.c.*). The *Timaeus* was written by Caesar Strategus in the fifteenth century (Mioni 1972, 199).

1. In the *Timaeus* **T** depends on **Y**, probably indirectly:

a) **T** always follows **Y²**, with one exception (see above).

b) **Y** always does have some errors against **T**, but in most of these cases **T** is correct not only against **Y**, but also against **Y**'s gemelli **Θ** and **Ψ**. This makes it probable that **T** had an exemplar in which the errors were corrected. It is remarkable that at the end of the *Timaeus* (my second sample passage) **T** always follows **Y**; apparently, the corrector of **T**'s exemplar did not finish his work.

T is correct against **g** (= **YΘΨ**) in:

18a9 μουσικῇ **T** ceteri: μουσικὴ **g**
19e2 αὖ **T** ceteri: ἂν **YΘ**ac
22b4 παλαιόν **T** ceteri: παλαιῶν **g**
22e1 ὑμῖν **T** ceteri: ὑμῶν **g** (**Θ**ac)
23e4 δὴ **T** ceteri: δὲ **g**
24d1 φιλόσοφος **T** ceteri: ἀφιλόσοφος **g** (**Θ**ac)
24e6 καλεῖτε **TC**: καλεῖται **gA**2ir**F**

In two cases **Y** stands alone (except for **Y**'s other copies) against **T**:

18d1 νομιοῦσι] νομίσωσι **Y**
20b3 ἱκανώτερον] ἱκανότερον **Y**

Which MS served as the source for the correct readings against **Y** is not clear from the list, only that it must belong to the families of **A**, **F** or **C**. 24e6 καλεῖτε is shared only with **C**, but **T** may have written it independently.

c) **T** also has some errors in common with other MSS against **Y**:

17c3 ἂν om. **TFx**
18a4 μὲν add. post φύσιν **TΨ**

19a8 τι om. **TΘ Neapol.** (ἔτι precedes)
19b5 τοιῷδε om. **TW**^{ac}**R**
87d3 οὐδ᾽ ἐννοοῦμεν] οὐδὲν νοοῦμεν **T Ox.a**
88a4 ἐρίδων] ἐρείδων **T Ve.Fx Vat.**^{ac}**nC**^{ac}
89c5 παρὰ] περὶ **T Neapol.**
90d4 κατανοοῦν] κατὰ νοῦν **Tβ** and some other MSS

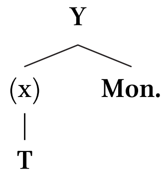
These common errors point to a MS which depends on **Ψ**, viz. **Neapol.**, **Neap.** or **Ox**. The examples, however, are rather futile and may be ignored. The common errors in 87d3 and 88a4 shared with **a** and **Ve.** (**Y**'s other copies) respectively, may be ascribed to coincidence.

d) **T** has separative errors against **Y** and the other MSS. e.g.:

18c6 δὴ] διὰ
21e4 οἷς om., but leaving a blank space (οἷς **Y**^{ac}: οἷ **Y**^{pc})
22b1 τοὺς om.
24d3 πρῶτον om.
87e3 πολλοὺς μὲν om.
88b4 δυσμαθὲς] δυσμενὲς
91a4 ᾗ] καὶ
91b1 σπέρμα om.

2. Dependence on **Mon.**, **Ve.** or **a** is excluded by 89a6 σώματος] σώματα, sed ος^{sl} **Y** and **T**: σώματος **Mon.Ve.a**.

3. There are no traces of a second hand.



5.2 *Mon.* (Monacensis 408)

1. **Mon.** depends on **Y**, probably directly:

a) **Mon.** agrees with **Y**^{2} (see above, p. 280)

b) **Mon.** follows all errors of **Y**, with a few insignificant exceptions:

23a2 ἀκοῇ **Mon.**ceteri: ἀκοὴν **Y Mon.**$^{1\text{im}}$
24c6 γεγένησθε **Mon.**ceteri: γεγέννησθε **Y**
24d1 φιλόσοφος] ἀφιλόσοφος **Y Mon.**^{ac}

c) **Mon.** (followed by its copy **Zit.**) has separative errors against **Y** and the other MSS, e.g.:

18c8 πᾶσιν] πατράσιν (comp. πρ̄άσιν **Mon.**)
19a7 δὴ om. **Mon.ΨΣ** and others; δὴ is easily omitted, since διεληλύθαμεν follows.
21b3 ἑορτῆς] συνεορτῆς
21e6 ὁ om.
22c3 καὶ add. ante ἄλλοις
86b5 ἴσχει] ἔχει (with **n**)
88c5 καὶ add. ante φιλοσοφία
89e4 τρία τριχῇ ψυχῆς] ψυχῆς τριχῇ τρία (recte **Zit.**, but see below)

d) In 87d3–4 **Mon.** omits σκοποῦμεν—μεγάλην but the scribe himself supplied the words in the margin. The omission corresponds exactly to one line in **Y**.

e) Apart from 19a7 om. δὴ and 86b5 ἔχει (see above) there are no conjunctive errors with other MSS against **Y**.

2. There are no traces of a second hand.

3. Since the omission in 87d3–4, caused by the telescoping of one line in **Y**, is supplied by the scribe himself, **Mon.** is probably a direct copy of **Y**.[12]

Mon.
|
Zit.

12 This is not necessarily so; cf. my remark on **Amb.** (p. 330).

5.3 *Zit.* (Zittaviensis 1)

Zit. was collated by Dr S.R. Slings from a microfilm in Yale University from 17a1 to 23c7 and 86b1 to 91b9.

1. **Zit.** depends on **Mon.**:

a) **Zit.** follows **Mon.** in all its separative errors against the other MSS, with one exception: 89e4, mentioned in the discussion of **Mon.** Not having a microfilm at my disposal, I am not able to check Dr. Slings' report of this place. Since it is the only instance where **Zit.** is reported not to have followed a separative error of **Mon.**, I doubt whether the report is reliable on this point. The collation is also silent in a number of cases where **Mon.** in company with **Y**, and often with many more MSS, has a variant reading. Since, as Dr. Slings told me, he was compelled to read through the MS in a hurry because the library was closing, and knowing from my own experience that it is absolutely necessary to check one's own collation afterwards because one frequently overlooks things even when reading at a normal speed, I fear that the silence concerning **Zit.** is not to be trusted in at least a number of the following cases:

18a10	τούτοις] τούτους **Mon.g**
18c6	τῆς om. **Mon.g**
18c9	αὐτῶν] αὐτῷ **Mon.Cg**
20d8	σοφῶν add. post ἑπτὰ **Mon.gC²**
21e2	ὃν] ὃ **Mon.ACg** (**Θ**ac)
22d1	κατ'] καὶ κατ' omnes codd.
22d7	αὖ] ἂν **Mon.g**
22d7	οἱ add. ante θεοὶ **Mon.Cg**
87d4–5	καὶ ἔλαττον] ἢ ἔλαττον **Mon.gC²**
87e5	ταὐτὸν] ταυτὸ **Mon.YS**
88a7	τἀναίτια] τἀναντία **Mon.ACg**
88b2	αἱ τοῦ] αὐτοῦ **Mon.g**
88d7	καὶ] κατὰ **Mon.Y²**
89a1	ἑαυτῷ] αὐτῷ **Mon.Cg**

If **Zit.** really is correct in these cases, it must depend on a MS which was probably contaminated from the **F**-family. The omission of καὶ in 22d1 remains unique. But as I have explained, I dare not settle for contamination only on the basis of these questionable 'silent' arguments.

b) Some errors of **Zit.** are caused by misunderstanding of the text in **Mon.**:

22c7 μύθου **Mon.**, but it can be read as μύθον: μῦθον **Zit.**
87b3 κακοὶ **Mon.**, but it can be read as καμοὶ: καμοὶ **Zit.**
20d1 and 86b6 καὶ comp. **Mon.**: om. **Zit.**

c) **Zit.** has separative errors (besides those mentioned above) against **Mon.** and the other MSS, e.g.:

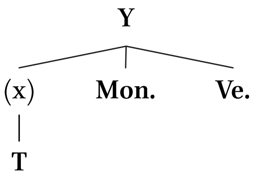
17a5 τῆς om.
17b7–8 μᾶλλον δὲ μὴ σὺ παρὼν ὑπομνήσεις add. inter ὑπομνήσεις et μᾶλλον
20c4 ὦ om.
88d7 τὸ om.

d) **Zit.** has no conjunctive errors with other MSS against **Mon.**, apart from some trivial ones, e.g.:

20a7 Ἑρμοκράτους] ἑρμοκράτου **Zit.R**
20c2 ἑτοιμότατος] ἑτοιμώτατος **Zit.T Amb.**
21c4 ποιήσει] ποιήσῃ **Zit.Ox.**^{ac}
22e1 ὑμῖν] ὑμῶν **Mon.** and others: ἡμῶν **Zit.Ang.**
23b2 γίγνεσθε] γίγνεσθαι **Zit.ΘcY**^{it}(corr. **Y**^{sl}) **aF**^{sl}
89c6 φθείρῃ] φθείρει **Zit.Fx**

2. There seem to be no corrections by a second hand.

3. If one assumes that **Zit.** has the same readings as **Mon.** in the cases mentioned above (18a10 etc.), **Zit.** may be a direct copy of **Mon.**



5.4 *Ve.* (Venetus 590)

1. **Ve.** depends on **Y**, probably directly:

a) **Ve.** follows **Y** in all its errors and variants, and agrees everywhere with **Y**^{2} (for examples, see p. 280).

b) **Ve.** (followed by its copy **Σ**) has separative errors against **Y** and the other MSS; their restricted number is an argument for direct descendence from **Y**:

19d6 ἔθνος] ἔθος (with **n**^{ac} **Lobc.RMo**^{sl} **Est.**)
19e6 οἷά τε] οἷ ἅτε
86e4 ἴσχει om.
87d2 ἤ] ἦ
88a4 ἐρίδων] ἐρείδων with **TnC**^{ac}**Fx Vat.**^{ac} (Σ has ὀνείδων)
90e6 οὖν] αὖ

Of these six errors, only 86e4 and 90e6 have some significance.

c) The only errors which **Ve.** shares with other MSS against **Y** are 19d6 and 88a4 (see above), both easily made independently. There is no relation with the other copies of **Y**. **Ve.** reproduces both variants of **Y** in 24c5 ὑμᾶς] ἡμᾶς, but υ above the line, **Y Ve.**

2. There are no traces of a second hand.

Ve.
|
Σ

5.5 *Σ* (Venetus 189)

1. Σ depends on **Ve.**:

a) Σ agrees with all errors of **Ve.** against **Y**; in only three cases have I noted a correct reading in Σ against **Ve.**, where **Ve.**, however, has a conjunctive error with **Y**, an error which is easily corrected:

22d4 διόλλυνται] διόλυνται **Ve.Ya**^{ac}
24d1 φιλόσοφος] ἀφιλόσοφος **Ve.g** (**Y**^{ac})
Remarkable is 21a6 διηγεῖτο Σ *inter alia*: διηγεῖται **Ve.g**, but also **Vs.** (a copy of Σ) and **NE**. Possibly διηγεῖτο was written not by the first hand in Σ, but by a later one *in rasura*. However, for an unsuspecting reader of a microfilm it is hard to detect a correction in this place. Alternatively, we must assume that **Vs.** made the same error (or variant) that was in the tradition before his exemplar Σ.

Outside my sample passages there is an omission of 55c8–d2 τὸ μὲν—ἔμπειρον in Σ which corresponds to one line in **Ve.**

b) Σ, followed by its copy **Vs.**, has separative errors and variants against **Ve.** and the other MSS, e.g.:

17d3 μόνον om.
21b1 ἤδη om.
21d2 ποιητής] τῶν ποιητῶν
21e5 μὲν om.
23c1–2 σπέρματος tr. post βραχέος
23c5 τὸν om.
25a5–6 νήσω tr. post ταύτη
88a4 ἐρίδων] ὀνείδων
88b7 γίγνησθον] γίγνονται

c) Σ (followed by **Vs.**) has a few errors in common with other MSS against its exemplar **Ve.**:

19a7 δή om. **ΣΨ Mon.Par.Fx**
19e3 ἄλλων om. Σ(suppl. $Σ^{sl}$) **c**
20d7 μὲν tr. ante μάλα Σ**c**
20e1 ἔφη] ἔφυ Σ **Sc.Ol.**^{sl}
21b2 δή] δὲ Σ**V**
87c4 ἴσχειν] ἴσχει Σ**C**^{ac} **Par.**^{ac}**Wb Mon.Zit.**
88c4 ἀνταποδοτέον] ἀποδοτέον Σ**ΘV**
88c5 μέλλει] μέλλοι Σ **Neap.Ox.**
90d4 κατανοοῦν] κατανοῦν Σ and several other MSS
92c6 ὁ om. Σ**C Par.V**

Since I cannot discover any pattern in Σ's agreement with other MSS, I gather that the errors have been made independently by the scribe of Σ. Most errors are either trivial or easily made. There may have been some contact with **c**, to wit from 19e3 om. ἄλλων and 20d7 μὲν μάλα. If so, **c** must have borrowed from Σ here and not vice versa, because Σ is about one century older than **c**. At any rate, the contact was not intensive, as I have found no other conjunctive variants and errors, either in the sample passages, or in Stallbaum or Bekker. In the *Clitophon* there seems to have been contact between the two MSS: Slings (1981, 279) supposes that $Σ^2$ derives there from **c**.

2. Σ is one of the many MSS which were in the posession of Cardinal Bessarion (1403–1472). Other MSS from his collection which contain the text of the *Timaeus* are **Vs., N, E,** and **Ven.** These four MSS were written at the instigation of Bessarion; **Vs., N** and **E**, moreover, were corrected by the Cardinal himself. Σ, however, dates from an earlier century and although it has been corrected, there is no indication that Bessarion was responsible for it. His hand, easily

recognisable in **Vs.**, **N** and **E**, cannot be identified in the corrections in Σ. Nevertheless, the MS has been corrected and I cannot *exclude* the possibility that Bessarion may have done it. The corrections (I indicate them by Σ^2) are written in a blacker ink than that of the text, just as in the *Clitophon* (Slings 1981, 278 f.; however, Dr Slings is not certain that they were made by another hand than Σ^1) and in the *Critias*. In many places **Vs.**, which was copied from Σ, does not agree with the correction in Σ^2, but with the reading *ante correctionem*, even in the case of a correction *per litteras* or *in rasura* which cannot have been ignored.

2.1 Thus, at least a part of the corrections in Σ must have been made after **Vs.** (written in the fifteenth century by a collaborator of Bessarion) was copied from Σ (compare Slings' opinion about Σ^2 in the *Clitophon* (1981, 279): "the simplest hypothesis is that S^2 (= Σ^2, G.J.) derives from Flor.c (= **c**), in which case S^2 is probably a century later than S^1").

a) **Vs.** does not agree with Σ^2 in e.g.:

19a8 ποθοῦμεν] ποθεῖς Σ^{2ir}: ποθοίης **Ve.Vs.** and others
22b4 παλαιόν Σ^{2ir} and others: παλαιῶν **Ve.**Σ^{ac} **Vs.** and others
25a2 γὰρ Σ^{2sl} and others: om. **Ve.**Σ^{ac} **Vs.** and others
25a4 αὐτὸ Σ^2 (erasit ν) and others: αὐτὸν **Ve.**Σ^{ac} **Vs.** and others

Other examples can be found below in the discussion of the sources of Σ^2, e.g.: 38c5 and 50e10 (sub a); 29b1, b7 and 46b3 (sub b); 48b5 (sub c); 36b6 (sub d).

b) In a number of cases **Vs.** follows the original reading of Σ, while both **Vs.** and Σ have been corrected by a later hand, possibly from the same source, e.g.:

33a3 ὡς συστάτῳ σώματι] ὡς ἃ ξυνιστᾶ τὰ σώματα $\Sigma^{2ir}\beta^{2ir}$ **Vs.**^{2ir}**N**
36b2 τῆς τοῦ] τῆς δὲ τοῦ **g**: erasit δὲ Σβ**N**: del. δὲ **Vs.**
37b7 ἰὼν $\Sigma^{2pl}\beta^{2pl}$**FV Vs.**^{2pl}**N**: ὢν **ACg**

Other examples can be found below, e.g.: 43d7, 49a6 and d3 (sub a): 39e9, 43b7 and 44e5 (sub b); 74e6 (sub c).

2.2 In a few cases, however, **Vs.** agrees with Σ^2, e.g.:

17a1 δὴ Σ^{2sl} **Vs.** and others: om. **Ve.**Σ and others
17c10 δὴ δόντες Σ and others: διδόντες Σ^{2ir} **Vs.**
17d3 ἢ Σ^2 **Vs.** and others: om. **Ve.**Σ and others

20c8 αὐτὰ] ἂν **Ve.Σ** and others: erasit Σ: om. **Vs.**
22e1 ὑμῖν Σ^{2pl} **Vs.** and others: ὑμῶν **Ve.Σ** and others

Other examples can be found below: 40c3 and 42d4 (sub a); 53d6 and 77c2 (sub d).

Accordingly, these latter corrections must have been made in Σ before **Vs.** was copied from Σ. Another possibility is that **Vs.** and Σ^2 derive their common readings from a third source, but this time it was not the corrector of **Vs.**, but the copyist of **Vs.** himself who borrowed a reading from a source other than his own exemplar.

3. The sources of Σ^2:

a) In several cases the corrector of Σ entered the same variants as his colleague who revised β, e.g.:

33a3 ὡς συστάτῳ σώματι] ὡς ἃ ξυνιστᾶ τὰ σώματα Σ^{2ir}β^{2ir} **Vs.**^{2ir}
37d5 κινητόν] κινητήν Σ^{2ir}β^{2ir} **Vs.**^{2ir}**A**^{2}
38c5 ἐπίκλην] ἐπίκλησιν Σ^{2ir}β^{2ir}
40c3 θεῶν ὅσοι ... γεγόνασιν] σωμάτων ὅσα ... γέγονε Σ^{2ir}β^{2ir} **Vs.**
42d4 γῆν] ἥλιον Σ^{2ir}β^{2ir} **Vs.**
43d7 πλὴν] πρὶν (ρι ^{ir}) Σ^{2ir}β^{2ir} **Vs.**^{2ir}
48a4 κατὰ] καὶ κατὰ Σ^{2sl}β^{2sl}
48a7 ᾗ] οἷ Σ^{2ir}β^{2ir}
49a6 αὐτὴν] αὐτὸ Σ^{2ir}β^{2ir} **Vs.**^{2ir}
49d3 ἀσφαλέστατα] ἀσφαλέστατ' ἂν **g**: ἀσφαλέστατον β^{2ir}: ἀσφαλέστατον ἂν Σ^{2ir} **Vs.**^{2ir}
50e10 λειότατον] λειότατα Σ^{2ir}β^{2ir}

b) So too in cases of a correction against an error or variant of the **g**-group, Σ can often be found in β's company:

29b1 πᾶσα] καὶ πᾶσα **g**: erasit καὶ Σβ
29b7 οἷον om. **g**: suppl. Σ^{2}β^2
36b2 τῆς τοῦ] τῆς δὲ τοῦ **g**: erasit δὲ Σβ: del. δὲ **Vs.**
37b7 ἰὼν Σ^{2}β^2 **Vs.**^{2}**FV**: ὢν **ACg**
38c3 ἐσόμενος Σ^{2}β^2 **Vs.**^{2} ceteri: ἔστι μόνος/μόνως **g**
38d5 κατὰ] καὶ κατὰ **g**: erasit καὶ Σβ
39e9 καθορᾷ(ι) **A**Σ^{2}β^2 **Vs.**^{2}**C**^{ac}: καθαραὶ **F**: καθορῶν **Θ**^{2sl}**Ψ**: καθορᾶν **Θ**^{it}: καθορᾶται **Y**
43b7 τὰ τῶν προσπιπτόντων παθήματα Σ^{2}β^2 **Vs.**^{2}**Θ**^{2} ceteri: προσπιπτόντων παθημάτων **YΨ**

44b1 εἱς om. **YΨ**: suppl. **Σ²β²Θ²**
44e5 γέγονε **Σ²β² Vs.²Θ²** ceteri: γεγονέναι **g**
46b3 ξυμπαγοὺς γιγνομένου **Σ²β² W²F**: ξυμπαγεῖ γιγνομένω(ι) ceteri
53b2 ἅττα **Σ²ⁱʳβ²ⁱʳ**: αὐτὰ ceteri
63e3 ἀνευρεθήσεται **Σ²ⁱʳβ²ⁱʳ**: ἂν εὑρεθήσεται ceteri

Two exceptions are:

26e6 ἀνευρήσομεν **Σ²AC**: ἂν εὑρήσομεν **Fg**: εὑρήσομεν **β**
27c5 ᾖ **Σ²CΘ²**: ἤι **A**: ἢ **FYΨ**

c) Besides, the corrector in **Σ** writes conjectures which are not found in **β** nor elsewhere, e.g.:

19a8 ποθοῦμεν] ποθεῖς **Σ²ⁱʳ**: ποθοίης **Ve.Vs.** and others
28c1 καὶ add. ante δόξῃ **Σ²ˢˡ**
38c1 τοῦ add. ante πάντα **Σ²**
42c1 μεταβαλοῖ] μεταβαλεῖ **Σ²ᵖˡ**
42c4 λήξοι] λήξει **Σ²ᵖˡ**
42e7 τάξιν] ἐπίταξιν **Σ²ⁱʳ**
48a5 τε add. post οὕτω **Σ²ᵉᵛ**
48b5 τούτου] τούτων **Σ²ᵖˡ**
49c2 διακριθέντα ἔτι add. ante ἀέρα πῦρ **Σ²ⁱᵐ**
74e6 καμπαῖσιν] καμπαῖς **Σ²ᵖˡ Vs.²ᵖˡ**

d) Some variants which **Σ²** shares with other MSS are:

36b6 κατέτεμνεν] κατέτεμ·εν **Σ²ⁱʳF**
43c3 φερομένων **gβ**: φερομένου **Σ²ⁱʳACF**: φερομένη **V**
53d6 δ' ἔτι] δέ τοι **Σ²ᵖˡR Vs.**
77c2 φύσει] φύσιν **Σ²ᵖˡβᵃᶜ Vs.WᵃᶜΨᵃᶜ Par.ᵃᶜ**

e) *To sum up*: The common variants of **Σ²** and **β²** presuppose a relation between the two MSS. Moreover, when **Σ²** has a correct reading against his ancestors **Ve.** and **Y**, **Σ²** is almost always in company with **β²**. **β²**, however, when correct against his exemplar **Ψ**, is not always accompanied by **Σ²**. So, if there has been a direct contact between the two MSS, **β** is probably the source and **Σ** the receiving MS. However, it is very well possible that the relation was indirect, via a third MS, for example **β**'s exemplar, from which many of **β**'s corrections are derived (see the description of **β**). This may also explain some readings of **Σ²**

with e.g. **AF** (see sub d) against β. A number of correct readings in Σ ultimately come from a MS outside the **g**-family, probably from even more than one MS, as has been argued already for the origin of $β^2$ (the same applies to the readings by a second hand in **Par.**). Diehl (1900, 264 n. 3) too thinks in terms of different sources for $Σ^2$.

Variants against all the other MSS are most probably the result of conjecture.

4. If we look once more at the relation between $Σ^2$ and **Vs.**, it appears that readings which $Σ^2$ shares with β are followed in a number of cases by **Vs.**, in other cases they are not. There are two possible explanations for this:

a) $Σ^2$ has been corrected from β (or from a MS related to β) at two different stages: once *before* **Vs.** was copied from Σ, and once *after* **Vs.** was written. There are, however, no indications that the latter corrections were made by a different corrector.

b) Another possibility is that **Vs.** was copied from Σ before Σ was corrected by $Σ^2$. If so, those cases where **Vs.** agrees with β and $Σ^2$ against $Σ^{ac}$ (e.g. 42d4 γῆν] ἥλιον **Vs.**$β^{2ir}Σ^{2ir}$) must be explained by the hypothesis that the scribe of **Vs.** consulted β (or a MS related to β) when writing his text, or that the scribe of **Vs.** himself wrote ἥλιον, which was taken over afterwards by $Σ^2$ and by $β^2$.

Σ
|
Vs.

5.6 *Vs.* (Venetus 186)

1. **Vs.** depends on Σ, possibly directly:

a) **Vs.** follows Σ in all its errors, with only one exception:

24c1 τὸ add. ante πρὸς Σ. The scribe of **Vs.** possibly did his own correcting here.

b) A positive argument for dependence on Σ is given by three omissions in **Vs.**, which I have found outside the sample passages, and which each correspond with a line in Σ:

56e2–3 πυρός—ὕδασίν τε om. **Vs.** (suppl. **Vs.**^{2im})
57e4 ἢ τὸ—κινησομένου om. **Vs.** (suppl. **Vs.**^{2im})
71c2 τουσα—ἐμφράττουσα om. **Vs.** (suppl. **Vs.**^{2im})

c) Corrections in Σ are often followed by **Vs.** (see Σ above); corrections which are not followed must postdate the copying of **Vs.** But see Σ (point 4) for other possibilities.

d) Separative errors and variants against Σ and the other MSS, except **Vs.**' copies **N**, are for example:

18d4–5 ἐκγόνους παῖδάς τε ἐκγόνων] ἐκγόνους τε καὶ παῖδας ἐκγόνων
21d1 τὴν add. ante ἐμὴν
22a6 Φορωνέως] φορονέως
22c5 τοῦ om. (sed habet **N**)
22e4 ἐπανιέναι] ὑπανιέναι

e) Other errors which separate **Vs.** (and **NE**) from Σ are shared with some other MSS:

17a5 ἀπελείπετο] ἀπελίπετο **Vs.NE** with **βq Ru.**
17c8 προπολεμησόντων] πολεμησόντων **Vs.NE** with **WSo** and their copies
23b1 τε om. **Vs.NE** with **Cβ**, and their copies, and **V**
25b2 δὴ] δὲ **Vs.NE** with **CΨ**, and their copies, and **Θ**
86c4 ὅτῳ] οὕτω **Vs.NE** with **o Ang.Pal.**
89d2 τὸ om. **Vs.NE** with **Neap.Ox.**

The common errors 17a5, 23b1 and 25b2 are too trivial to deserve our attention, the other three errors are each shared with different MSS and can therefore be dismissed.

2. Corrections in **Vs.**:

2.1 In a number of the corrections the hand of Bessarion is recognisable (cf. Saffrey 1976, 373). As a corrector Bessarion worked not only in **Vs.**, but also in **N** and in **E**.

Some examples of Bessarion's corrections (**Vs.**^{2}) are:

20d3 εἴτε ἀνεπιτήδειος om. **Vs.**: εἴτε καὶ μή suppl. **Vs.**^{2im} (with an inserting sign *after* ἐστιν): ἐστιν, εἴτε καὶ μή **NE**. Apparently Bessarion made a conjecture to balance the unfinished sentence after εἴτε ἐπιτήδειός ἐστιν.
21a7 οὐ **Vs.**^{2sl}**N**^{2sl}**E** ceteri: om. **Vs.**
21e5 μὲν **Vs.**^{2sl}**NE**^{2sl} ceteri: om. **Vs.**
86d2 κακὸς **Vs.**^{2sl}**N**^{2sl}**E** and others: κακῶς **Vs.**

87b1 κακαὶ **Vs.**^{2sl}**N**^{2sl}**E**^{2sl} ceteri: om. **Vs.**

88b7 γίγνησθον] γίγνονται **Vs.Σ**. As the conjunctive is required, Bessarion wrote ων through ον, while adding an η above the line as alternative for ων; in **N** Bessarion forgot to correct: **N** has γίγνονται; in **E** the Cardinal added γνηται *supra* γίγνωνται.

89c3–4 εἰς τὸ πέραν **Vs.**^{2sl}**N**^{2im}**E** ceteri: om. **Vs.**

89e2 τὰ **Vs.**^{2sl}**NE** ceteri: om. **Vs.**

Analysing the relationship between **Vs.**^{2} and its derivatives **NE**, one can observe that in some places both **Vs.** and **N** have been corrected by Bessarion while **E** agrees in the first hand with the reading *post correctionem* of **Vs.**^{2} and **N**^{2} (e.g. 21a7 and 89c3–4). Bessarion apparently corrected **Vs.** and **N** in these places *after* **N** was copied from **Vs.** and *before* **E** was written. In other places (e.g. 87b1 and 89e2) not only **Vs.** and **N**, but also **E** has been corrected by Bessarion, probably *after* **E** was written, otherwise one would expect to find the reading *post correctionem* of **Vs.** and **N** already in the first hand in **E**.

Only occasionally does one find an instance of agreement between **Vs.**^{2} and the first hand of both **N** and **E** (20d4). Probably Bessarion corrected **Vs.** here before **N** was copied from it.

21e5 is rather strange: I assume that μὲν was added first by the scribe in **N**, either through conjecture or deriving the reading from some other source; afterwards Bessarion added μὲν in **Vs.** and **E**.

Boter (1989, 146) likewise has observed a number of instances in the *Republic* where Bessarion makes the same correction in **N** and **E**. Boter, who inspected **N** *in situ*, remarks (1989, 144) on Bessarion's correcting activity in **N**: "**N** was corrected and provided with variant readings from various sources; all these readings are written by Bessarion himself, but at different stages, as is proved by the different colours of the ink in which the corrections and variant readings are written."

Apparently, in the *Timaeus* Bessarion corrected not only **N**, but also **Vs.** at different stages.

Some corrections outside the sample passages which seem to have been made by Bessarion as well, and which point to a relation with β are:

36b6 καταναλώκει **Vs.**^{it} and others: γρ. ἀπανηλώκει **Vs.**^{2im}**E**^{2sl} with **Ψ**β**C**^{2} and others: ἀπηναλώκει **N**^{2sl}

54b2 μὴ add. post οὕτως β^{2im} **Vs.**^{2sl}: μὴ habet *ante* οὕτως **NE**

67a1 δύ' οὖν] διὰ δὴ β^{2} post maculam: γρ. διὰ supra δύο **Vs.**^{2sl}**N**^{2sl} (not in **E**)

71d5–6 συστήσαντες **AC**: ξυνστήσαντες **F**: ξυστάντες **g**: ξυνιστάντες β^{2ir} **Vs.**^{2sl}**NE**

83e3 πληθύσῃ] ἢ πληθὺς **g**: ἢ πλῆθον β^{2ir} **Vs.**^{2sl}: πληθυὸν **N**^{pc}**E**

2.2 In cases of corrections *per litteras* or *in rasura* it is difficult to see whether they come from the hand of Bessarion or not.

a) **N** and **E** always follow **Vs.**^{2} in those cases where **Vs.**^{2} agrees with Σ^{2}. For some examples, see the discussion of Σ^{2}, sub 2b (33a3, 36b2, 37b7 etc.).

b) However, **N** and **E** follow **Vs.**^{2} also in some cases where **Vs.**^{2} does not agree with Σ^{2}, e.g.:

27a6 τελευτᾶν] τελευταῖον **Y** and others: τελευτῶντα **Vs.**^{2ir}**NE**
54a7 τρίτου] τρίτων β^{2ir} **Vs.**^{2pl}**NE**
58e7 κατάτασιν β^{2pl} **Vs.**^{2pl}**NE**: κατάστασιν ceteri

c) In other places **Vs.**^{2} has a correction which is followed by the first hand of **E**, but not by the first hand of **N**; only **N**^{2} agrees here occasionally with **Vs.**^{2} and **E**; examples are:

17c10 δὴ δόντες **Cg** Pr. Stob. **Vs.**^{2pl}**E**: διδόντες **Vs.**^{ac}**N**
17d3 μόνον **Vs.**^{2im}**E** and others: om. **Vs.**^{it}**N**
18a9 γυμναστικῇ καὶ μουσικῇ **Vs.**^{2pl}**EAC** Pr.: γυμναστικὴ καὶ μουσικὴ **Vs.**^{ac}**N** and others
18b2 ἑαυτῶν **Vs.**^{2pl}**N**^{2sl}**E** and others: ἑαυτὸν **Vs.**^{ac}**N**^{ac}
19e8 ὑμετέρας **Vs.**^{2ir}**EACYΘ** Pr.: ἡμετέρας **Vs.**^{ac}**N**
86e6 χολώδεις **Vs.**^{2ir}**E** and others: χολῶδες **Vs.**^{ac}**N**
88a4 ἐρίδων **Vs.**^{2pl}**N**$^{2pl\ et\ im}$**E** and others: ὀνείδων **Vs.**^{ac}**N**^{ac}
89c3 οὗ **Vs.**^{2pl}**N**^{2pl}**E** and others: οὐ **Vs.**^{ac}**N**^{ac}
90a4 οἰκεῖν **Vs.**^{2pl}**N**^{2pl}**E** and others: οἰκεῖα **Vs.**^{ac}**N**^{ac}
90e4 μηκύνειν **Vs.**^{2pl}**N**^{2pl}**E** and others: μηνύειν **Vs.**^{ac}**N**^{ac}

d) Elsewhere **Vs.**^{2} has a correction which is not followed by **N** nor by **E**, but **N**^{2} and **E**^{2} agree with **Vs.**^{2}:

90d4 κατανοοῦν **Vs.**^{2pl}**N**^{2sl}**E**^{2pl} and others: κατανοῦν **Vs.**^{ac}**N**^{ac}**E**^{ac}

e) Finally there are places where **Vs.** has a correction which is not followed by **NE** nor by **N**^{2}**E**^{2}, e.g.:

20e1 ἔφη **Vs.**^{2ir} ceteri: ἔφυ **NEΣ**
25d5 κάρτα **Vs.**^{2ir}**A**^{ir} Pr.(codex N) **Par.**^{2}: κατὰ **NEΣ** and others
50e7 ἀώδη] εὐώδη β^{ac} and all other MSS (corr. β^{2}). **Vs.** omits 50e6–7 τέχνη—ἀώδη, but changes the correct εὐώδη in e6, which precedes the omitted words, into ἀώδη (εὐώδη **NEΣ**)

59b6 πλείονα **FA**^{2}: πλέον **A**^{ac}**VCgNEΣ**: πλείω β^{2ir} **Vs.**^{2ir}
86e6 πικροὶ **Vs.**^{2ir} ceteri: πυκροὶ **NEΣ**
87e6–88a1 κρείττων **Vs.**^{2pl}**AVFC**^{2}**Ψ**: κρεῖττον **NEΣ**
92c7 θεὸς **Vs.**^{2pl} ceteri: θεοῦ **EΣ** (microfilm of **N** defective here)
92c8 ἄριστος **Vs.**^{2pl} ceteri: ἀόριστος **EΣ** (microfilm of **N** defective here)

Accordingly, the corrections mentioned under c, d and e must have been made in **Vs.** after **N** was copied from it. The corrections under a and b must have been made before **N** was copied from **Vs.**, unless they were derived by the corrector of **Vs.** from **N** or **E**. The corrections under c must have been made before **E** was written. It is probable that at least some of them were made by Bessarion, because (a) we have already seen under point 1 that it was Bessarion who corrected **Vs.** *after* **N** and *before* **E** was written; (b) in some of these places **N** too has been corrected by Bessarion. I think it not improbable, then, that the other corrections *in rasura* and *per litteras* also come from Bessarion's hand, but it is impossible to prove this.

2.3 As for the source of the corrections: those mentioned under 2.2.a seem to have been derived from β, or a MS related to β (see the discussion of the source of Σ^{2}); but it is also possible that β, not **Vs.**, was the receiving MS in these cases. 50e7 and 59b6 (sub e) point in the same direction, and so do 54a7 and 58e7 (sub b). 17c10 and 18a9 (sub c) and 25d5 (sub e) point to **A** or Proclus. The latter is a plausible source, as Bessarion himself possessed a copy of Proclus' commentary on the *Timaeus*.

2.4 *To sum up*: Corrections in **Vs.** have been made by Bessarion at different stages; possibly *all* corrections come from Bessarion's hand, but this is hard to prove. A few corrections probably derive from Proclus. The most important source of the corrections seems to be β or a MS related to β. It is not impossible, however, that in many cases not only **Vs.** profited from the contact with β, but that β also derived variant readings from **Vs.** or from one of the other *Veneti*.

Vs.
|
N

5.7 *N* (Venetus 187)

1. **N** depends on **Vs.**, probably directly:

a) Only four errors or variants of **Vs.** are not followed by **N**:

18a10 τούτοις] τούτους **Vs.EΣg**
88d4 τε add. post ἀμφοτέρων **Vs.Σg**
In these two cases **N** deviates from the whole family to which it belongs; the corrections are probably the scribe's own.
22c1 πολλὰ] πολὰ **Vs.E**; this is a trivial error.
22c5 τοῦ om. **Vs.E**; **N** may have supplied τοῦ independently.

b) Outside the two sample passages I have noticed two omissions in **N** corresponding to a line in **Vs.**:

43e6–7 τότε—ἀριστερὰ καὶ om. **N**
44a1–2 τοῦ ταὐτοῦ—θάτερόν του om. **N**

Both omissions, to gather from the colour of the ink, are supplied immediately by the first hand, which is an indication of direct derivation from **Vs.** (**Vs.** caused the omission, but helped to supply it too; however, it is not a certain proof; see also my remark on **Amb.**, p. 330, sub 3).

c) **N** has separative errors against **Vs.** and the other MSS, save for **E**, which depends partly on **N**, e.g.:

18c6 δὴ om. **N**
22e5 τοῖς om. **N**
23e2 παραλαβοῦσα] παραλαβοῦσαι **N**
88a4–5 φιλονικίας] φιλονεικειῶν **NE** (φιλονεικιῶν **Vs.Σ** and others)
88d3 τούτοις] τούτοι **NE**^{ac}
90b6 τῷ] τὸ **NE**
90c3 μηδὲν] μηδ' ἂν **NE**^{ac}
90e5 ἂν om. **NE**

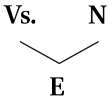
d) In a few cases **N** shares a trivial error with other MSS against **Vs.**:

21b1 δεκέτης] δεκαέτης **NbC**^{2}
23c2 περιγενομένους] περιγινομένους **N Lobc.R**
86b6 ὑπερβαλλούσας] ὑπερβαλούσας **NECbn**
89d6 τὴν om. **NE Neap.Ox.**; on its own this common error signifies nothing.

2. **N** has been revised by Bessarion. A number of examples have been given already under **Vs.**, which was also corrected by Bessarion. Occasionally, the scribe of **N** follows Bessarion's correction in **Vs.**, as we have seen; but elsewhere both **Vs.** and **N** are corrected by Bessarion. Thirdly, there are corrections by Bessarion in **N** against **Vs.**, which was ignored in these cases. Examples are:

19a4	δεῖν **N**^{2}Σ^{2} ceteri: δεῖ **Vs.E**
25a2	γὰρ **N**^{2}Σ^{2} ceteri: om. **Vs.E**
37b7	αὐτοῦ **N**^{it}**E**^{it} ceteri: αὐτὰ **N**^{2sl}**E**^{2sl}; apparently a conjecture
57e6	ἀπόντων **N**^{2pl}**EACF**β^{2pl}: ἁπάντων **g**Σ **Vs.**
70c3	οἴδησις **N**^{2pl}**E**β^{2pl}: οἴκησις ceteri
90b5	ἐλλείπειν **N**^{2sl}**E** ceteri: ἐλλιπεῖν Σ **Vs. N**^{it}
90e8	τὸν **N**^{2sl}**E**^{2sl} ceteri: om. **Vs.N**^{ac}**E**^{ac}

It is clear from these corrections that there is a relation with β, but it is not clear whether Bessarion corrected **N** from β or from β's source, or that e.g. β's source was corrected, just as **N** was, by Bessarion.



5.8 *E* (Venetus 184)

1.A. In the first sample passage (17a1–25d6) **E** derives from **Vs.**:

a) All the errors of **Vs.** are followed by **E**, including the cases where **Vs.** has separative errors against **N** (18a10, 22c1 and c5, see **N**).

b) **E** has separative errors against **Vs.** and the other MSS:

19a4	ἀναξίους] ἀλλαξίους
23d1	παρεδεξάμεθα] παρεδεξαίμεθα
23e4	δὴ om.
25a5	ἀτλαντίδι] ἀτλαντίδη (with **Ox.**, a trivial error)

E has no conjunctive errors with **N** or with other MSS against **Vs.**

c) Bessarion's corrections in **Vs.** are often followed by **E**, but not always (see the discussion of **Vs.**^{2}). As opposed to **N**, **E** does agree with some of the later corrections in **Vs.** (see **Vs.**).

1.B. In the second sample passage (86b1–end) **E** derives from **N**:

a) Whereas **N** and **E** have conjunctive errors (and one correct reading: 88d4, no addition of τε) against **Vs.** (see the discussion of **N**), **N** has only two insignificant errors against **E**:

86e4 ταὐτὰ **E** and others: ταῦτα **N**, in company with **Vs.**, so E's reading must result from correction anyway;
86e6 χολώδεις **E** and others: χολῶδες **Vs.**[ac]**N**; Rhosus, the scribe of **E**, perhaps corrected on his own; otherwise, he may have consulted **Vs.** here (or another MS).

b) Separative errors against **N** are:

87a5 προσπίπτῃ] προσπίπτει **E** (with **Ang.PF** and copies)
89b4 πᾶσα] πᾶσαν **E**
Instead of 91a5 πλεύμονος (most MSS read πνεύμονος) **E** has πνεύματος. I have not collated **N** here, for the page is missing on my microfilm. The almost complete absence of distinctive errors proves Rhosus' attentiveness; Boter (1989, 146) makes the same observation in the *Republic*.

c) A correction of **N** against **Vs.** is followed by **E** in:

90b5 ἐλλείπειν **N**[2pl]**E** and others: ἐλλιπεῖν **Vs.N**[ac] and others

2. In both parts **E** has been corrected by Bessarion (see the discussion of corrections in **Vs.**). In a few cases **E** is even corrected against **N**; whether these corrections also come from Bessarion's hand, I cannot make out, but it is very well possible; some examples:

88d3 τούτοις] τούτοι **NE**[ac]
90c3 μηδὲν] μηδ' ἂν **NE**[ac]

And outside my sample passages:

35c2–36a1 συνεπληροῦτο] ξυνεπλήρωσε **E**[it]**N Vs.ΣY**: ξυνεπλήρου **E**[2sl]**ΘΨβ**
43b7 τὰ τῶν προσπιπτόντων παθήματα **E**[it]**N Vs.**[2]**Σ**[2]**β**[2] and others: γρ. προσπιπτόντων παθημάτων **E**[2im] (with **g**)
83d2 ἐκ **E**[it] ceteri: ὑπὸ **E**[2sl]**Ψβ** and copies

As in **Vs.** and **N**, where Bessarion also corrected, the readings *post correctionem* are connected with a MS of the group of **Ψ**, possibly again, as in **N**, with β or with β's source.

3. I have collated two other passages: 25d7–37c5 and 42e5–46c6, which give me the impression that Rhosus, when writing **E**, switched between two exemplars, **N** and **Vs.**, both of which were probably on his desk.

In the passage 25d7–37c5 **N** and **E** have conjunctive errors against **Vs.**, e.g.:

28b5	δεῖν om. **NE** (but supplied above the line in both MSS by Bessarion)
29b7	ἀμεταπτώτους] ἀμεπτώτους **NE**
30a3	εἶναι] εἰδέναι $\mathbf{N}^{ac}\mathbf{E}^{ac}$
30a4	πλημμελῶς] πλημελῶς **NE**
31b4	δὲ om. **NE**

Besides, **E** has separative errors against **Vs.N**:

34b1	καὶ om. **E**
36a1	διαστήματα] διαστόματα **E**
37a7	ἑαυτῆς] αὑτῆς **E** (a variant)

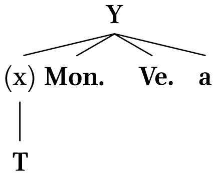
Since it is improbable that **N** and **E** have a common exemplar against **Vs.**, **E** must depend on **N**. **N**, however, also has a separative error against **Vs.E**: 27c4 πῃ om. Moreover, both **Vs.** and **E** originally had an error in 30a4 κινούμενον $\mathbf{Vs.}^2\mathbf{E}^2$, and in 31a6 ἐκείνῳ $\mathbf{Vs.}^2\mathbf{E}^2$; the original readings are no longer visible.

4. In the passage 42e5–46c6 **N** and **E** have conjunctive errors against **Vs.**, e.g.:

44a7	δὴ om. **NE**
45b6	ἐμηχανήσαντο] ἐμηχανήσατο **NE**
45d3	ἀπελθόντος] ἀπελθόντες **NE**

N and **E** share a correct reading against **Vs.** in 45c5 (τῶν om. **Vs.**), but **NE** have no separative errors against one another. So, as it is probable that **N** depends directly on **Vs.**, **E** must derive from **N**. However, in 43d2–3 **E** must derive from **Vs.**: ἐναντία—ἄρχουσαν is omitted by **Vs.** and **N**, but supplied in the margin in both MSS; in **Vs.** the last word, ἄρχουσαν, is *also* written in the text, but above the line. Now, **E** omits only ἐναντία—ἔπεσχον (supplied in the margin by $\mathbf{E}^2$) and has ἄρχουσαν in his text. So **E** here derives from **Vs.**!

5. Conclusion: **E** was sometimes copied from **N**, sometimes from **Vs.**, and was corrected by Bessarion.



5.9 *a* (Florentinus Laurentianus 59,1)

1. **a** depends on Y, probably directly:

a) **a** follows Y in all its errors (for some examples, see p. 280); only in 22d4 does the scribe himself correct the trivial διόλλυνται] διόλυνται **Ya**^{ac}.

b) **a** follows **Y**^{2} everywhere (see p. 280), except in 90c6 παντὶ] πάντῃ, sed ι^{sl} **Y**^{2}: πάντῃ **a**

c) **a** copies both text and supralinear variant of **Y** in:

23b2 γίγνεσθε] γίγνεσθαι et ε ^{sl} **Ya**
24c5 ὑμᾶς] ἡμᾶς et ὑ ^{sl} **Ya**

d) **a** has separative errors against Y, but they are few:

20c7 καὶ om. **a**, with **SFn Par.**
87d3 οὐδ᾽ ἐννοοῦμεν] οὐδὲν νοοῦμεν **aT Ox.**
89d5 παιδαγωγῆσον] παιδαγωγῆσαι **a Ven.s**

87d3 is the only error shared with another of **a**'s copies, viz. **T**. Since there is no other connection, I suppose that both MSS go back to **Y** independently of one another. The variant in 89d5 may well have been written independently in **a** and **Ven**. The omission in 20c7 may be independent, if there has been no contact with e.g. **F** (or a MS depending on **F**) or with **n** (see also the next point).

Outside the sample passages I have noted only the following instance of agreement with other MSS against **Y**: 25e1 τὴν] τοῦ **an** (from Stallbaum, checked by me).

The extremely low number of separative errors indicates that **a** is a direct and most exact copy of **Y**.

2. *Post correctionem* there are some readings shared with the **F**-family which prove that the corrector consulted a MS of this family:

18a9 τροφήν **a** and others: τροφῆς **a**^{sl}**F**^{ac}
22d6 λυόμενος **Ya** and others: ῥυόμενος **a**^{im} (m^{1} ut vid.) **F Vat.b**^{sl}

From Stallbaum's apparatus criticus I have noted (and checked) outside my sample passages:

29d6 νόμον **a** and others: λόγον **a**^{sl}**FA**^{2}**β**^{2}
31b5 χωρισθὲν δὲ **a** and others: χωρὶς δὲ **a**^{sl}**F**
31b6 οὐδὲν add. post γῆς **a**^{sl}**F**
39a1 φορᾶς **a**^{sl}**AVFC**^{ac}: φύσεως **a**^{ac}**g**

Possibly the corrector was the scribe himself; it is hard to distinguish clearly a second hand. Boter (1989, 32 f.) also thinks that (in the *Republic*) **a** has been corrected by the scribe himself after he wrote the text, as can be gathered from the different ink.

There is a marginal variant against the other MSS in 65d1 νοτερά **a**: γρ. μανώδη **a**^{im}, probably a conjecture. In 65e5 **a**^{sl} has the correct Attic form λεαινόμενα against the other MSS (λειαινόμενα **a**^{ac} ceteri).

a
|
c

5.10 *c* (Florentinus Laurentianus 85,9)

1. **c** depends on **a**, possibly directly:

a) All errors of **a**, including its separative errors against **Y**, have been taken over by **c**, except the insignificant 90b1 ἀνακρεμαννὺν] ἀνακρεμανὺν **a**. Outside the sample passages I have also checked Stallbaum's report of **c** and have compared it with **a**.

b) **c** follows **a**^{pc} in 18a9 τροφήν **a** and others: τροφῆς **ca**^{sl}**F**^{ac}, and in 31b6 οὐδὲν add. post γῆς **ca**^{sl}. The other corrections (above the line and in the margin) in **a** (readings which **a** shares with **F**; see the discussion of **a**) are ignored by **c**.

c) From Stallbaum's report I have noted (and checked in the MS itself) the omission of 67a4–6 ὅσον—πάλιν in **c**, which corresponds to one line in **a**.

d) **c** has separative errors against **a** and the other MSS:

24b1 καὶ δὴ καὶ τὸ] καὶ δὴ τὸ **g**: καὶ τὸ δὴ **c**
89e2 ἑπόμενος] ἑπόμενον
91a6 καὶ τῷ πνεύματι om.
91d6 οὕτω add. ante μετερρυθμίζετο
92a5 πᾶν om.

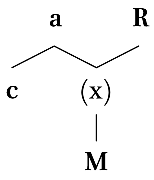
e) Some errors shared with other MSS against **a**:

18c7 ἀήθειαν] ἀλήθειαν **c** (sed del. λ) **Est.**^{sl}**Fx** (trivial)
19e3 ἄλλων om. **c**Σ^{ac} and its copies (perhaps made independently; καλῶν precedes)
19e8 ὑμετέρας] ἡμετέρας **cFΨ** (and their copies) Σ^{ac} **Vs.**^{ac}**Ang.**^{ac} (trivial)
20d7 μὲν tr. ante μάλα **c**Σ and its copies
91d2 εἰς om. **c Est.** (ὡς precedes, so a connection is not necessary)

19e3 and 20d7 suggest some contact with Σ and its copies. **c** is younger than Σ, so if there has indeed been some contact, it must have been **c** which borrowed these readings.

f) The separative errors I have found in **c** against **a** are relatively few; possibly **c** is a direct copy of **a** (as in the *Republic*; see Boter 1989, 37); but it seems to be an indirect copy in the *Clitophon* (Slings 1981, 266 f.) and in the *Critias* (see the discussion of **c** in chapter 4, p. 338).

2. I could not find any traces of a second hand, but it seems that I have missed at least one: a marginal variant at 74ab (identified by Blank (1993, 16 and note 65) as Ficino's hand).



5.11 *M* (Caesenas D 28,4; Malatestianus)

1. I have collated **M**, like the other MSS, in the two sample passages at the beginning and at the end of the *Timaeus*. In the first passage **M** appears to descend from **a**. In the second passage **M** sometimes sides with **a** and **Y**, sometimes with **Ψ** and its copies.

M is not reported by Bekker or Stallbaum, but Bekker does give a report of **Ric.**, which is, at least for its major part, close to **M**, as I will demonstrate below (pp. 312 ff.). **Ric.**, as can be seen from Bekker's apparatus, often sides with the group of **Ψ** against that of **Y** and against the other MSS. I have checked **Ric.**'s reported readings with **M** and have concluded that from 17a1 to 50b1 **M** largely follows **a**, while occasionally having a variant in common with the group of **Ψ**. From 50b1 to 70e1 **M** follows the text of the group of **Ψ** and does not share any variants with **Ya**. Then, from 70e1 onwards, **M** sometimes sides with **Ya**, sometimes with the **Ψ**-group.

2. From 17a1 to 50b1 **M** depends on **a**:

a) Separative errors of **a** against **Y** (= **a**'s exemplar) are followed by **M**:

20c7 καὶ om. **MaSFn Par.**
25e1 τὴν] τοῦ **Man**

b) **M** follows **a** where a corrector introduced a variant from the **F**-family in **a**:

29d6 νόμον **a**^{it}**M**^{1sl} and others: λόγον **a**^{sl}**M**^{it}**FA**^{2}**β**^{2}
31b6 οὐδὲν add. post γῆς **a**^{sl}**MF**
39a1 φορᾶς **a**^{sl}**M**^{1im} and others: φύσεως **a**^{it}**g**

The other readings which **a**^{sl} or **a**^{im} shares with **F** (18a9, 22d6 and 31b5; see **a**) are ignored by **M**. The fact that **M** agrees with only some of these corrections militates against another possibility, viz. that **M** was the source of the corrections in **a**. If this were true, those corrections in **a** that are not found at the same time in **M** would have been derived from another MS. It is more plausible that all the corrections in **a** came from one and the same source (the **F**-family), and that **M**, depending on **a**, adopted only some of the alternatives in preference to the original text.

c) An omission of **M** in 25c3–5 τρόπαια—δουλωθῆναι corresponds to one line in **a** (**M** supplies the words afterwards in the margin; the hand is the same, but the ink appears to be different).

2.2 In the first sample passage **M** has only one separative error against **a**, viz. 21c2 δή] δὲ **M Mon.**

However, there are some errors of **M** shared with a number of other MSS, as well as some correct readings against **a**:

19d6 ἔθνος] ἔθος **Mn**^{ac}**R Lobc.Ve.**(and its copies) **o**^{pc} **Est.**^{ac}
20a5 αὖ **M** and others: ἂν **aY** (and copies) **Θ**^{ac}
24d1 προσφερεστάτους **MAFo**^{pc} **Neap.Ox.**: προφερεστάτους **aCg Vat.**

Some other examples in this first part, but outside my sample passage, are:

41d3 αὐξάνετε **M**^{1sl} and others: αὐξάνεσθαι **Ya**: αὐξάνεσθε **MΨ** and copies
44e1 ἀποροῖ] ἀπορῇ **MΨ** and copies
49e7 ἔχῃ] ἔχοι **MΨ** and copies

Although these cases are not very significant I suppose that there was a MS between **a** and **M** which had been contaminated from a MS of the group of **Ψ**. The scribe had a MS from this group at his disposal, for he used it to copy the next part of the *Timaeus*.

3. From 50b1 to 70e1 **M** belongs to the group of **Ψ**:

a) Above I have argued that **M** depends on **a** in the first part, thus belonging to the group of **Y**, while only occasionally agreeing with the **Ψ**-group. This holds true up to 50b1, as can be seen from the following variants which **M** shares with **Ya** against the **Ψ**-group, for instance:

43e6 ἄνω tr. post προσβαλὼν
44d5 δή add. ante νῦν
46a4–5 ἐντὸς ἐκτός] ἐκτὸς ἐντός
49c1 αὖ om.
50b1 ἀσφαλέστατον] ἀσφαλέστατα

b) But from 50b1 to 70e1 **M** always follows the group of **Ψ**, while the only variants which **M** has in common with **Ya** are, as far as I have found:

68c5 λευκὸν] λευκῷ **M**^{pc}**Ya**
69e5 ἐπεφύκει] πεφύκει **MYa**: πέφυκε **Ψ**

c) Some instances where **M** shares a variant with **Ψ** and its copies are:

51d3 αὐτὸς τίθεμαι ψῆφον] ψῆφον τίθεμαι αὐτός
52a5 αἰσθητὸν γεννητὸν] γενητὸν αἰσθητὸν
53c6 πᾶσα ἀνάγκη tr. post φύσιν
56e2 δύο] τέτταρα
57d4 πρὸς αὐτὰ om.
65a1 εἰς τὸ αὐτὸ πάλιν] πάλιν εἰς ταυτὸ
70c3 πᾶσα tr. post ἔμελλε

d) I have noted three cases where **M** agrees not with **Ψ** itself, but with its copy **W** (and **W**'s apographa). It is probable, therefore, that **M** was copied in this passage from **W** or a derivative of **W**. The cases are:

54c7 καὶ add. ante σμικρὰ **MWβ**
54c7 τὰ] τε **MW**
56a3–5 καὶ τὸ μὲν—ἀέρι om. **MWβ**[ac] (caused by homoioteleuton)

4. 70e1–end:

a) Whereas in the preceding part **M** follows all variants of **Ψ**, it does not do so after 70e1. The first variants of **Ψ** not followed by **M** are:

70e2 φάτνην] φάτνη **Ψ** and copies
70e5 ἔσεσθαι] ἔσται **Ψ** and copies

Then, on the pages up to the end of the *Timaeus*, **M** sometimes sides with **Ya**, sometimes with the **Ψ**-group.

b) **M** shares variants with **Ya**, e.g.:

74b4 ἐμηχανᾶτο] ἐμηχανήσατο
76d2 σκέπην om. (corr. afterwards **M**[1])
77c3 τε] δὲ
86a5 δ'] δι'
88b5 δὴ] δὲ **MaY**: δὲ ἡ **ΨβS**: τε ἡ **W** and copies
91d1 καταδρέψαντες] κᾶτα δρέψαντες

In word-order **M** usually follows **Ya**, not **Ψ**:

72c3 λαμπρὸν ἀεὶ **MaY**: ἀεὶ λαμπρὸν **Ψ**
76c1–2 τὸ τριχῶν γένος **MaY**: τῶν τριχῶν τὸ γένος **Ψ**

79a3–4 αὐλῶνος διὰ τοῦ σώματος **MaY**: δι' αὐλῶνος τοῦ σώματος **Ψ**
88d8 ἀεί τινας **Ψ**: τινας ἀεὶ **MaY**

But there is an exception:

78e1 θνητὸν ξυνεστήκει **MΨ** and copies: ξυνεστήκει θνητὸν **Ya** (this order is only possible if the preceding ἂν τὸ is read as αὐτὸ, as **Ya** indeed do).

c) A separative error of **a** against **Y** is followed by **M**:

85d3 ἀλλήλας] ἄλληλα **Ma**

d) I presume that in these pages from 70e1 onwards **M** is again dependent on **a**; if so, the variants which **M** shares with **Ψ** (mentioned below: 71c1 etc.) result from contamination. My main argument against the other possibility, viz. that **M** derives from **Ψ** and was contaminated from **a**, is the fact of **M**'s prevalent agreement with **Ya** in word-order. The conjunctive error of **M** and **a** (85d3) recalls **M**'s dependence, not directly on **Y**, but via **a**, in the first part of the *Timaeus*. The conclusion is obvious: **M** here again derives from **a**. However, two other errors of **a** against **Y** (87d3 and 89d5; see **a**, sub 1d) are not followed by **M**. They were probably corrected in the process of contamination to which **M** (or its exemplar) was subject; see the next point.

e) On the other hand, besides **M**'s readings shared with **Ya**, there is frequently agreement with the **Ψ**-group, for instance:

71c1 δὲ] τε
78e2 δὴ om.
79c2 τὸ om.(post καὶ)
87e4 μυρίων] μετρίων (recte $β^{pc}$ and copies)
90d6 θεῶν] θεοῦ (recte $β^{pc}$ and copies)
87b3 ἰατικὰ] ἰατρικὰ **M**, is not shared with **Ψ** itself, but with its copies **bR Lobc.β** and with some other MSS. It is, however, a trivial error which may have been made independently in **M**.

f) Separative errors against **a** (and against the **Ψ**-group) in the second sample passage are:

90a2 τὸ] τὰ (with **Ric.**)
90b1 ἀνακρεμαννὺν] ἀνακεραννὺν (with **Ric.**)

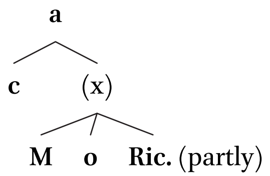
5. Corrections in **M** seem to be in the hand of the scribe himself, but he made them afterwards, for the ink colour is different. Some examples from the two sample passages as well as outside them are:

17c8	προπολεμησόντων **M**^{ac}**Ya** and others: πολεμησόντων **M**^{ir}**WSo** and their copies
19e2	αὖ] ἂν **M**^{ac}**Ya** and others
23a2	ἀκοῇ] ἀκοὴν **M**^{ac}**Ya** and others
25a4	δὲ om. **M**^{ac}**Ya** and copies
27d6	μὲν add. post ὃν **M**^{sl}**Rβo** and copies
29c2	εἰκότας] εἰκότως **M**^{pl}**Ro**^{sl}
29c8	εἰκότας] εἰκότως **M**^{ir}**R**
32b5	ἀνὰ] ἅμα **M**^{pl}**ΘR**
	35c2–36a1 συνεπληροῦτο] ξυνεπλήρου **M**^{ir}**Ψ** and copies
41d3	αὐξάνετε **M**^{sl} and others: αὐξάνεσθαι **Ya**: αὐξάνεσθε **M**^{it}**Ψ** and copies
62c3	τοῦ om. **M**^{it}**Ψ** and copies (suppl. **M**^{sl})
68c5	λευκὸν] λευκῷ **M**^{ir}**Ya**
87d5–6	ξυμπαγῆτον **M**^{ac}**aY** and others: ξυμπαγῆ **M**^{ir}**WS** and copies

In 62c3 and 68c5, the part in which **M** belongs to the group of **Ψ**, the corrections were perhaps made with the help of **a**, **M**'s exemplar in the other parts of the *Timaeus*. Whereas 41d3 may have been made independently of another MS, the other corrections probably derive from the group of **Ψ**; 17c8 and 87d5–6 point in particular to **W** and **S**; 29c2, c8 and 32b5 narrow the relation down to **W**'s copy **R**. The same conclusion is reached by Boter (1989, 122) for the derivation of **M**^{pc} in the *Republic*. We have seen above that **W** or a copy of **W** may have been the partial exemplar of **M**. As **R** is the source of the corrections in **M**, it is plausible that **R** was also **M**'s partial exemplar.

6. **M** has no relation with **c**, **a**'s other copy; for the relation with **o**, see the discussion of **o** below.

7. Conclusion: Two different lines of the tradition come together in **M**: that of **Y** via **a** and that of **Ψ** via a MS belonging to the sub-group of **W**, probably **R**, which seems to have also been the source of the corrections in **M**.



5.12 *o* (Florentinus Laurentianus Conventi Soppressi 180)

1. **o** depends on **a**:

a) **o** has conjunctive errors with **a** against **Y** (= **a**'s exemplar):

20c7 καὶ om. (with some other MSS)
87d3 οὐδ' ἐννοοῦμεν] οὐδὲν νοοῦμεν (with some other MSS)

Outside the sample passages I have found:

25e1 τὴν] τοῦ
85d3 ἀλλήλας] ἄλληλα

b) There are only a few errors of **a** which are not followed by **o**:

89d3 διαπαιδαγωγῶν] διὰ παιδαγωγῶν **aY** and others
89d5 παιδαγωγῆσον] παιδαγωγῆσαι **ac Ven.s**

c) **o** follows **a** where the latter has been corrected from a MS of the F-family, e.g.:

22d6 λυόμενος **aoMc** and others: ῥυόμενος **a**^{im}**o**^{1sl} **Ric.Ang.**
29d6 νόμον **aM**^{sl}**c** and others: λόγον **a**^{sl}**oM**
31b5 χωρισθὲν δὲ **aMc** and others: χωρὶς δὲ **a**^{sl}**o**
31b6 οὐδὲν add. post γῆς **a**^{sl}**oMc**
39a1 φορᾶς **a**^{sl}**oM** and others: φύσεως **acg**

d) **o** has separative errors against **a** and the other MSS (**o** is followed by its copies **Ang.** and **Pal.**; **Ric.** agrees with **o** in the first sample passage; in the second **Ric.** is close to **M**):

19e7 καὶ λόγῳ om. **o Ang.Pal.Ric.**
86c2 οὐδὲν om. **o Ang.Pal.**
86c4 ὅτῳ] οὕτω **o Ang.Pal.** (with **Vs.EN**)
90b2 τετευτακότι] τετακότι **o Ang.Pal.**
90e4 ἐπιμνηστέον] ἐπιμνησθέον **o Ang.Pal.**
91e3 τὸν οὐρανὸν] τῶν οὐρανῶν **o Ang.Pal.**
92a1 συνεθλίφθησαν] ξυνεθλίβησαν **o Ang.Pal.**

1.2 Apart from the incidental error οὕτω in 86c4 which **o** shares with **Vs.EN** (see above) I have found a few more variants which **o** has in common with other MSS against **a**:

17c8 προπολεμησόντων] πολεμησόντων **oWRS Ric.Vs.M**^{pc} and copies
19d6 ἔθνος **o Ric.** and others: ἔθος **o**^{1sl}**MR Lobc.n**^{ac} **Est.Ve.** and copies
22b4 παλαιόν **o**^{1sl}**R Lobc.**^{pc}**Σ**^{pc} and others: παλαιῶν **oaY Ric.** and others
88c1 ὑγιῆ] ὑγιεῖ **oΨ**^{sl}**WR** and others

Outside the sample passages I have noted that **o**, in places where there are no corrections as far as I can see, shares 26b2 ἀνέλαβον] ἀνέλαβεν with **R**; in 26c8 (where **YaM** and others read διήεισθα νῦν omitting σύ in between) **o** has διήεις τὰ νῦν (shared by **Ric.Ang.Pal.**), while the group of **Ψ** reads διήεις νῦν. Compare also 27d6 μὲν add. post ὃν **oβRM**^{sl} and the first-hand variant 29c2 εἰκότας **o** ceteri: εἰκότως **o**^{1sl}**RM**^{pl}.

In all these variants **o** agrees with **R**. This agreement suggests that there was a MS between **a** and **o** which was contaminated, if slightly, from **R**. With the supposed existence of a common, contaminated and corrected exemplar we can account for the following divergent and even conflicting phenomena:

a) **o** agrees with **M** in some correct readings (in 89d3 and d5; see above, point 1b) against their ancestor **a**.

b) It is remarkable that both **M** and **o** have variants in common with **R**, sometimes even at the same points (see above).

c) **o** and **M**, on the other hand, vary in their relationship with **a**^{pc} (see above). At first sight, this argues against an intermediary between **a** and **oM**.

d) Whereas **M** has many correct readings and variants in common with the **Ψ**-group against **a**—resulting from contamination, probably from **Ψ**'s derivative **R**—there are only a few readings of this kind in **o**, as we have seen.

In order to reconcile these four observations, the easiest explanation I can think of is to assume that there was an intermediary MS, in which readings of **a**, both before and after correction, were copied and in which corrections, derived from **R**, were also made. These corrections were followed more often by **M** than by **o**.

2. Several correctors, it seems, worked on **o**. Examining **o** on microfilm, I was not able to distinguish between different hands, but Gentile (1987, 71ff.) and Berti (1996, 139–142) have consulted the MS *in situ* and have come to the following observations:

A number of readings *in margine* were added by Ficino. Obviously he saw that the original reading in **o** was corrupt and he tried to give a better one, or he just added a variant he had found in some other MS.

The instances are:

21d5 ἔπραξε μὲν **AFCβb**^{pc} and copies: ἐπράξαμεν **o** with **Ric.aY** and others: ἔπραξε **o**^{2im}(Fic.)

38e6 προσταχθὲν **oM** and others: πραχθὲν **o**^{2im}(Fic.) **Ric.** (not in **M**). (In its turn, προσταχθὲν was added in the margin of **Ric.** by a second hand, also Ficino's according to Blank (1993, 14f.), but this identification has been denied by Gentile and Berti.)

39b8 νὺξ **o**^{2im}(Fic.) **Ric.** and others] νῦν **aco**^{it}

69a7 λόγον **o** and others: χρόνον **o**^{2im}(Fic.) **Ric.ΨM** and copies

71c1 δοχὰς] λόχον **oMa**: χόλον **o**^{2im}(Fic.) **Ric.**

Not Ficino but another corrector was responsible for the repair of a lacuna (according to Gentile and Berti, see above):

66b2 νοτερὰ—καθαρᾶς om. **oa**, sed suppl. **o**^{2im} with b3 περιφανῆ instead of περιφερῆ (with **Ric.ΨM** and their copies)

Blank (1993, 15), who inspected the MS too, ascribed this correction also to Ficino, as he did in the following cases (not mentioned by Gentile and Berti):

53a1 ἀνικμώμενα] ἀναλικνώμενα **o**: ἀναλισκόμενα **o**^{2sl} **Ric.ΨM** and copies

74a2 σφονδύλους **o** and others: σπονδύλους **o**^{2sl} **Ric.ΨM** and copies

Whether all these *variae lectiones* were added by Ficino or not, it is in any case remarkable that, except for 21d5 ἔπραξε, all instances of **o**^{2} agree with **Ric.**

I add one other example (not mentioned by Gentile, Blank or Berti):

87b3 ἰατικὰ **o** and others: ἰατρικὰ **o**^{2pl} **Ric.C**^{2} **Lobc.RbM** and copies

What is the most plausible explanation for these agreements between **o**^{2} and **Ric.**?

The first possibility is that **o**^{2} derived its variants from **Ric.**, which is probably a copy of **o** in the first pages of the *Timaeus* up to about 29c1; from then onwards, **Ric.** seems to derive from the same (lost) exemplar as **o**. This latter part of **Ric.**, then, could have been used by the corrector of **o**.

The second possibility, that **Ric.** derived its variants from **o**^{2}, can be ruled out:

a) With the exception of the first pages of the *Timaeus* **Ric.** agrees mainly with the text of **M** (see the discussion of **Ric.** below). It is highly improbable

that the scribe of **Ric**. would have taken over, *not in the margins, but in his own text,* a few variants from **o** *only in those places* where **o** has been corrected by a second hand, and not in other cases.

b) Some of the readings of **o**^{2} **Ric.** are shared by **M**. Their presence in **Ric**. can be accounted for by assuming that **Ric.** is a gemellus of **M**, rather than that **Ric**. had been contaminated from **o**.

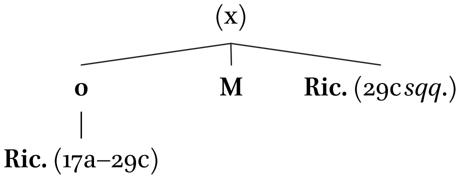
A third possibility is that **o**^{2} and **Ric**. derived their common readings from a lost source. I think, with Berti (1996, 141 f.), that this is the most plausible option. Ficino, as Berti argues, also copied his excerpt manuscript **Ambr**. (see pp. 317 ff.) from this lost source. This exemplar depended on **a**, but contained many readings from **R** and other sources as a result of contamination and correction. It seems that this lost MS of Ficino served as his personal study copy, being a depot of variants from different origins and of conjectures of his own.

Finally, I list some other instances of activity by a corrector, found in the first part of the *Timaeus*. The derivation of them is not clear to me, nor am I confident that they are all written by a different hand from that of the scribe himself, but it is probable that they were made after **Ric**. was copied from **o**. Some of them seem to be conjectures:

19c2	του] τοῦ **o** and others: ω supra τοῦ **o**^{sl}
21a2	τὴν **o** ceteri: τὸν **o**^{im}
23c1	ὑμῶν **o** ceteri: ὑμῖν **o**^{sl}

Other readings *post correctionem* are:

18b5	δὴ **o**^{it} and others: δεῖ **o**^{sl}**nN**^{ac}
18c8–9	μηχανωμένους **o**^{it} and others: μηχανώμενοι **o**^{sl}**Fx Vat.b**^{sl}
24d1	φιλόσοφος **o**^{ir} and others: ἀφιλόσοφος **o**^{ac}**aY** and others
24d1	προσφερεστάτους **o**^{sl}**AFM** and others: προφερεστάτους **ao**^{it}**Y** and others
25a4	δὲ **o**^{sl}**ACFΘΨ** and others: om. **o**^{it}**M**^{ac}**aY** and others
29b7	οἷον **o**^{im}**ACFβ** and others: om. **o**^{it}**aYM** and others
30c6	τούτῳ **o**^{im}**ACFΘ**^{2}**β**^{2}**S**^{sl} and others: om. **o**^{it}**aYM** and others



5.13 *Ric.* (Florentinus Riccardianus 65)

1. Although the evidence is scanty, in the first sample passage **Ric**. probably depends on **o**, possibly directly:

a) **o**'s separative error against **a** and the other MSS is shared by **Ric**. (and by **o**'s other copies **Ang**. and **Pal.**):

19e7 καὶ λόγῳ om. **o Ric.Ang.Pal.**

b) Separative errors of **Ric**. against **o** and the other MSS are:

19a8 τι] τὲ
20d1 ὃν] ὂ (ν unclear in **o**)
20e1 ποτ' om.
23d3–4 πάλαι πολιτῶν om.
25b7 γὰρ] δὲ **Ric.**, sed γὰρ ^{sl} (comp. γὰρ **o**); δὲ, however, is shared with the group of **Ψ**, perhaps only by coincidence
18b2 ἑαυτῶν] ἑαυτὸν **Ric.**, shared with **Ang.N**^{ac} **Vs.**^{ac}. This is the only error shared by **Ric**. with another copy of **o**. Since ἑαυτῶν stands between κτῆμα and ἴδιον, the error could easily have been made independently in both MSS.

c) Most of the corrections in **o** in this first sample passage are not followed by **Ric.**; I suppose that they were made after **Ric**. was copied from **o** (see the discussion of **o**).

d) Outside the first sample passage I found a coniunctive variant of **o Ric.Ang. Pal**. against the other MSS: in 26c8 (where **YaM** and others read διήεισθα νῦν omitting σύ in between) **o Ric.Ang.Pal.** have διήεις τὰ νῦν, while the group of **Ψ** reads διήεις νῦν.

Besides, **o** and **Ric**. share in 28b7 the omission of γέγονεν (with **C**, sed suppl. in margine **C**^{2}).

2. In the second sample passage **Ric**. seems to be close to **M** and to have been derived from the same (contaminated) exemplar as **M** (see also the description of **M**, **o** and **Ambr.**, pp. 303ff., 308ff. and 317ff.; their mutual relations are best explained by assuming a common derivation):

a) In this second passage **Ric**. shares **M**'s variants and errors (see **M**, p. 306, especially sub 4f) against the other MSS. The change of exemplars was made early in the dialogue. With the help of Bekker's report of **Ric**. I have observed that **Ric**. already agrees with **M** in:

29c8 εἰκότας] εἰκότως **Ric.M**^{pc}**R**
29d6 νόμον **Ric.M**^{sl}: λόγον **aoM**^{it}
32b5 ἀνὰ] ἅμα **Ric.M**^{pl}**RΘ**

In 29c2 **Ric.** still sides with **o**, to wit from εἰκότας **Ric.o**^{it}: εἰκότως **M**^{ir}**o**^{sl}. Compare 28b7 where **Ric.** omits γέγονεν with **o** against **M** (mentioned above sub 1d).

Some other readings *post correctionem* of **M** shared by **Ric.** (in addition to 29c8, d6 and 32b5, see above) are:

41a8 δὴ erasit **M**: om. **Ric.** (with **Ψ** and copies)
42d3 τῆς **Ric.M**^{sl} and others: τοῖς **MYa**
49d3 ἑαυτόν] αὐτόν **M**^{it}**aY**: αὐτῷ **aM**^{sl}(ῷ supra όν): αὐτῶν **Ric.** (with **Ψ** and copies)
76d2 καὶ σκέπην **Ric.M**^{sl} and others: om. **YaM**^{ac}

c) On the other hand, **Ric.** shares readings with **o** and **Ambr.** (*inter alia*) against **M**:

38e6 προσταχθὲν] πραχθὲν **Ric.**^{it}**o**^{2im} **Ang.**^{im}; προσταχθὲν in its turn is written in the margin of **Ric.** by a hand rather similar to the one that wrote the corrections in **o**! (according to Blank, both hands are Ficino's (1993, 14f.), but Gentile (1987, 69) and Berti (1996, 140) deny this; they ascribe the corrections in **o** to Ficino, but not the corrections in **Ric.**; see pp. 309f.)

In the passage 69b2–72d8, which I have collated in order to compare **M** and **Ric.** with **o** and **Ambr.**, **Ric.** also agrees with **M** in all its errors with some exceptions:

71c1 δοχὰς] λόχον **oMa**: χόλον **o**^{2im}(Fic.) **Ric.** and also **Ambr.**
71d3 ἔχουσαν] ἔχουσα **M**
72c7 ὑφανθέντος] φανθέντος **Mga** and others: φανέντος **Ric. Ambr.**

The fact that **Ric.** now sides with **M** and then with **o** and/or **Ambr.** is best explained by the assumption that the four MSS depend on a lost common exemplar in which variants and corrections were written as a result of contamination (see also the discussion of **o** and, for more conjunctive readings in **Ric.** and **Ambr.** against **M**, see the discussion of **Ambr.**).

d) Separative errors of **Ric.** against **M** and the other MSS are e.g.:

86e3 καὶ (alterum)] ἢ
87a6 τε om.

87e3 δὲ om.
88e6 παρὰ φίλον om.
89e7–8 ἀσθενέστατον] ἀσθενέστερον
90c4 τὸ θεῖον om.

e) I have noted one conjunctive error with **F** and its copies against **M**:

91a6 συνεκπέμπει] ξυνεκπίπτει

From Bekker's apparatus, however, I have noted some others too:

54a7 τἆλλα ἐξ οὗ] τὰ μεταξὺ **Ric.F Vat.**
65b7 δρώντων om. **Ric.F Vat.**

These three conjunctive errors cannot just be ignored; I suppose that in the lost common exemplar of **Ric.** and **M**, some readings were entered from the **F**-family.

In 51b6–7 **Ric.** omits τούτων—διασκεπτέον, an error which is not caused by homoioteleuton, nor does it correspond to a line in **M**; possibly a line in the supposed exemplar of **Ric.** (and **M**) was telescoped by the scribe of **Ric.**

An incidental variant of **Ric.** shared with $\mathbf{C\Theta^2\beta^2}$ (68a3 τοῦ add. ante πυρὸς) may be due to chance.

3. A second hand, the same that wrote 38e6 προσταχθὲν in the margin (see above, 2b), supplied in the margin omissions in e.g. 60e4–8 τῆς—τήκει; 69c6–8 σῶμα—θνητὸν and 71c7–d3 καὶ—χρωμένη (sic), all caused by homoioteleuton.

o

Ric. (17a–29c) **Ang.**

5.14 *Ang.* (Angelicus 80)

1. **Ang.** depends on **o** after **o** was corrected by a second hand:

a) All errors and variants of **o**, including the separative ones of **o** against **a** (see the description of **o**), are followed by **Ang.** The only exception I have noted is 20b3 ἱκανώτερον] ἱκανότερον **o** and others.

b) Corrections by **o** (among which corrections by **o**^{2}) are followed by **Ang.**, e.g.:

18c8–9 μηχανωμένους **o**^{it} and others: μηχανώμενοι **o**^{sl} **Ang.** and others
24d1 φιλόσοφος **o**^{ir} **Ang.** and others: ἀφιλόσοφος **o**^{ac}**aY** and others
25a4 δὲ **o**^{sl} **Ang.** and others: om. **o**^{it}**aY** and others
87b3 ἰατικὰ **o** and others: ἰατρικὰ **o**$^{\text{2pl}}$ **Ang.** and others

Outside the sample passages I have noted:

29c2 εἰκότας **o**^{it} **Ang.**^{it}: εἰκότως **o**^{sl} **Ang.**$^{\text{1sl}}$
30c6 τούτω **o**$^{\text{2im}}$ **Ang.** and others: om. **o**^{it}**aY** and others
38e6 προσταχθὲν **o**^{it} **Ang.**^{it} **Ric.**$^{\text{2im}}$ and others: πραχθὲν **o**$^{\text{2im}}$ **Ang.**$^{\text{1im}}$ **Ric.**^{it}
69a7 λόγον **o**^{it} **Ang.**$^{\text{1im}}$ ceteri: χρόνον **o**$^{\text{2im}}$ **Ang.**^{it}

However, supralinear and marginal corrections by **o**^{2} (and **o**^{1}) are often ignored by **Ang.**, for example the corrections in 18b5, 19c2 and d6, 21a2 and d5, 22b4 and 24d1, which are listed in the description of **o** (sub 1.2 and 2, pp. 309 ff.).

c) Separative errors of **Ang.** against **o** and the other MSS are e.g.:

18d2 αὐτῶ add. ante ἐντὸς
20c8 καὶ add. ante καθ'
24a7 τῶν om. (ante νόμων)
89b6–7 καὶ γὰρ—χρόνους om. (the first and the last word of the omission stand below each other in **o**)
91b5 αἰδοίων om.
91d8 δὲ ante δι' om.

2. There is no relation with **o**'s other copies **Ric.** (partly dependent on **o**) and **Pal.**:

a) **Pal.** and **Ric.** (usually) do not follow corrections by **o**^{2}.

b) **Ang.** does not share any errors with **Ric.** or **Pal.** against **o**, except:

18b2 ἑαυτῶν] ἑαυτὸν **Ang.Ric.** and others (this case can be ignored, see the discussion of **Ric.**)
86e7 πλανηθέντες] πανηθέντες **Ang.Pal.** (corr. **Ang.**$^{\text{1sl}}$)

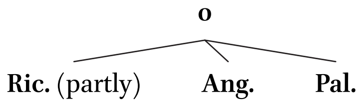
This last case of agreement is striking, but as it stands alone, I think it can be dismissed.

3. An error which **Ang.** shares with **Est.**^{pc} is 19a4 παρὰ σφίσιν] παρὰ φύσιν. The agreement is insignificant, see p. 206.

From Bekker I have noted 34a5 κινήσεις om. **Ang.S** and copies, and 39c2 ἡ τῆς μιᾶς om. **Ang.F Vat.** I have not seen any other variants which **Ang.** has in common with **S** or **F**; there is, hence, not enough evidence for a relation with these MSS.

4. There are no traces of a second hand. The scribe corrects himself occasionally:

90b2 τετευτακότι] τετακότι **Ang.o** and others: τετευχότι **Ang.**^{1sl} and others. This may be a conjecture.



5.15 *Pal.* (Vaticanus Palatinus 175)

1. **Pal.** depends on **o**, perhaps indirectly:

a) All errors and variants of **o** are followed by **Pal.**, including **o**'s separative errors against **a**.

89c4 However, ὁ, omitted by **a** and **o** with the whole family of **g**, is not omitted by **Pal.** The scribe himself may easily have added the article.

b) **o**^{2} is not followed by **Pal.** As some of the corrections by **o**^{2} were written *per litteram* or *in rasura*, **Pal.** must have been copied before **o** was corrected. This distinguishes **Pal.** from **o**'s other derivative **Ang.**, which was copied after the revision of **o**. For the conjunctive error 86e7 πλανηθέντες] πανηθέντες, see the discussion of **Ang.**

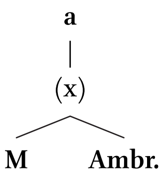
c) Separative errors of **Pal.** against **o** and the other MSS are:

17c7 αὑτῇ] αὑτοῖς
19c3 ἀκούσαιμ' ἄν] ἀκούσας μ' ἄν
22b2 τῶν om.
22b3 διαμνημονεύων] διαμνημονεύειν (**o** has -ευειον, but ω ^{sl})
22d3 ὄρη] ὅροι

24b6–7 ἐνδειξαμένης] ἐνδειξαμένοις (with **n** and **V**^{ac})
88a2 εἴς] εἴ
88a3 ἴῃ] εἰῃ (with **Fx**)
89b2 προσδεκτέον] προδεκτέον (with **Vs.**^{ac}**NE**^{ac})
90a8 ἡμῶν] ὑμῶν

The occasional agreement with other MSS concerns trivial errors. In 69c7–8, as Bekker notes, **Pal.** omits σῶμα—θνητὸν which is not due to homoioteleuton, nor do the words form one line in **o**; perhaps, therefore, **Pal.** derives from **o** indirectly; on the other hand, **Pal.** has only a small number of errors against **o**.

2. There are no traces of a second hand.



5.16 *Ambr.* (Ambrosianus 329)

Ambr., Ficino's autograph, has excerpts which present a text of the *Timaeus* closely related to **M**. Like **M**, the excerpts agree on the one hand in variants with the group of **Y** against **ΘΨ**, and on the other hand they have variants in common with **ΨWR** and copies. For **M** I have already put forward the hypothesis that it depends indirectly on **Y**'s copy **a**, via a MS which was contaminated from **R**. I will argue here for a stemma in which the excerpts of **Ambr.** derive from **M**'s (and **Ric.**'s) contaminated exemplar. This would also give these fragments some significance regarding the derivation of **M** and **Ric.**; they can be used as a further confirmation of the existence of this hypothetical exemplar.

1. There are no excerpts of the first pages of the *Timaeus*; so I have started with a collation of the fragments from the last pages, my second sample passage. **Ambr.** has 86b2–c3; 87e6–88a7; 89e4–90d7 and 91d6 to the end.

a) Variants of **Ambr.** shared with **Y** and its copies (including **a** and **M**) are:

88a4–5 φιλονικίας] φιλονεικιῶν **Y**^{2} **Ambr.W Lobc.R**
89e4 τριχῇ tr. post ψυχῆς **Y**^{2} **Ambr.R**
90b6 φιλομαθίαν] φιλομάθειαν **Y Ambr.** (φιλομαθείας **ΨWR** and copies)
90c6 παντὶ] πάντῃ **Y**^{it} (corr. **Y**^{sl}) **Ambr.**

b) Against **Y** and **a** and the other MSS of the **Y**-group, **Ambr.** shares with **M** readings which, as I already assumed for **M**, entered from **R** into a MS between **a** and **M**:

90b2 τετευτακότι] τετευκότι **Ambr.M**[pc]**R**β[pc] and others: τετευχότι **ag** and others
90d6 θεῶν] θεοῦ **Ambr.MRΨ** and others

c) In 91e5, however, the variant τοῖς] τῆς shared by **M** with the **Ψ**-group against **Ya** etc. is not followed by **Ambr.**

Further, **M**'s separative errors against **a** and the other MSS (except **M**'s gemellus **Ric.**) are not followed either by **Ambr.**:

90a2 τὸ] τὰ **M Ric.**
90b1 ἀνακρεμαννὺν] ἀνακεραννὺν **M Ric.**

d) So far, the observations lead to the supposition that **Ambr.** is independent of **M**, but derives from the same exemplar as **M**. Now, we supposed that also **Ric.** depended on this exemplar. That means that **Ambr.** is also a brother of **Ric.** This could account for the existence of some common variants of **Ambr.** and **Ric.** against **M** and the other MSS:

90b5 γίγνεσθαι] γενέσθαι **Ambr.Ric.**
92a6 τὸ om. **Ambr.Ric.**

In order to find more evidence I have collated some other excerpts of **Ambr.** and compared them with **M**, **Ric.** and **a.**

2. a) In the fragment 69c2–72d8 too, **Ambr.** has conjunctive variants with **M** and **Ric.** (a number of which are shared by **ΨR** and copies) against **Ya** etc.:

70a6 κατέχοι] κατέχῃ **Ambr.M Ric.**
70a7 ἐθέλοι] θέλοι **Ambr.M Ric.ΨR**
71a3 αὑτὸ] idem, sed ῶ supra ὸ **Ambr.MΨR** (recte **Ric.Ya** and others)
71a4 μεταλαμβάνοι] μεταλαμβάνει **Ambr.M**[pl] **Ric.ΨR**
71b6 χαλεπὴ] χαλεπῇ **Ambr.M Ric.ΨR**
71c1 δὲ] τε **Ambr.M Ric.ΨR**
71c3 ἄσας] ἄτας **Ambr.M Ric.**
71c4 ἀποζωγραφοῖ] ἀναζωγραφῇ **Ambr.M Ric.**

b) On the other hand, several variants of **M** and **Ric.** (often shared with **ΨR** and copies) against **Ya** are not shared by **Ambr.**:

69c6 ἀθάνατον] ἀθανάτου **M Ric.WR**β^{ac}**S**
70b1 ἅμμα] ἅμα **M Ric.ΨR**
70c3 πᾶσα tr. post ἔμελλε **MΨR** (πᾶσα om. **Ric.**)
70d8 ἴσχει] ἔχει **Ambr.YaΘ** and others: ἔχοι **M Ric.ΨR**
71c5 κινεῖν] κοινῇ **M Ric.**
71d3 ἔχουσαν] ἔχουσα **MΨR** (recte **Ric.**)

And in another fragment:

77c2 φύσει **M Ric.a** ceteri: φύσιν et ει supra ιν **Ambr.ΨR**

Note that a number of variants of **M** with **ΨR** are not shared by **Ambr.**; I suggest that **Ambr.** here made another choice from his exemplar in which variants from **R** were entered.

c) **Ambr.** and **Ric.** in their turn have variants in common against **M** and the other MSS as well:

70a7 δή om.
70c3 ἡ om.
71c1 δοχὰς] λόχον **MaY**^{2} (ut vid.): χόλον **Ambr.Ric.**
71e7 ὑπὸ] ἀπὸ
72c7 ὑφανθέντος] φανθέντος **Mga** and others: φανέντος **Ambr.Ric.**

d) Also the third combination occurs, when **Ambr.** and **M** side against **Ric.**:

71a3 αὐτὸ **Ric.Ya** and others: αὐτὸ, sed ῶ supra ὸ **Ambr.MΨR**
71e8 φαντάσματα **Ric.Y**^{im}**a**^{im}**M**^{im} and others: φάσματα **Ambr.M**^{it}**Y**^{it}**a**^{it}

And in another fragment:

35c2–36a1 συνεπληροῦτο] ξυνεπλήρωσε **Ya**: ξυνεπλήρωσε, sed ου supra ωσε **Ambr.M**: ξυνεπλήρου **Ric.**

e) In the fragment 41a3–42e7 I have noted the correct 41d1–2 προσυφαίνοντες in **Ambr.** (also in **Ric.**) against προσεμφαίνοντες in **MaY**^{2}**R** and others. Ficino, however, already copied a part of this fragment on fol. 126^v–127^v; the second

time he does not share the correct reading with **Ric.**, but reads προσεμφαίνοντες with **MaY**^{2}.

3. Finally, **Ambr.** has some errors of its own against all other MSS, e.g.:

92b6	τὸ om.
71c4	τις] τε τις
36c3	περιαγομένῃ] περιαγομένης
36d5	ὁμοίως] ὁμοίους
36d6	ἀνομοίως] ἀνομοίους
81e3	(in yet another fragment) τραυμάτων] τραύματα.

4. I conclude that in writing **Ambr.** Ficino used a MS which depended on **a**, but had been contaminated from **R.** From this MS (Ficino's 'manoscritto di lavoro', see p. 60), now lost, **M** as well as **Ric.** and **o** (see p. 311) were copied.

Y
|
k

5.17 *k* (Bruxellensis 11360–63)

k has only excerpts. I have collated 17a1–19a6, 86b1–87b8, 89d7–90d7, 92a4–end.

1. **k** depends on **Y**:

a) **k** usually follows **Y**^{2}, e.g.:

18c9	γεγενημένον **Y**^{ac} and others: γεγεννημένον **Y**^{pl}**k** and others
19a3	ἐπαυξανομένων] ἐπαυξομένων **Y**^{ir}**k** and others
86c6	ὠδῖνας] ὀδύνας **Y**^{ir}**k** and others
90a2	συμμέτρους] ξυμμέτρως **Y**^{ir}**k** and others
92c7	θεὸς] θεοῦ **Y**^{ir}**k** and others

Y^{pc}, however, is not followed in:

89e4	τριχῇ ψυχῆς **Y**^{it}**k** and others: ψυχῆς τριχῇ **Y**^{sl} (tr. signis)
90c6	παντὶ **Y**^{sl} and others: πάντῃ **Y**^{it}**k** and others

As **Y**'s other copies (**T Mon.Ve.a**) have 89e4 ψυχῆς τριχῇ in accordance with the correction in **Y**, **k** must be related to **Y** independently of **Y**'s other copies.

b) **k** follows all errors and variants of **Y**, except:

86d2 κακὸς] κακῶς **Y** and other MSS
87a6 παντοδαπά] παντοδαπάς **Y** and other MSS

c) **k** has separative errors against **Y** and the other MSS:

86e6 τὸ om.
90b1 ἀνακρεμαννὺν] ἀνακρεμανὲν
92c7 καὶ om.

d) **k** does not share any errors with other MSS against **Y**.

2. There are no corrections by a second hand in **k**.

3. Conclusion: Although it is not impossible that they were written independently, the two corrections in **k** against **Y** suggest that **k** depends on a lost copy of **Y** in which some readings were entered from another MS. However, if there had indeed been some contamination, it must have been only slight, because, apart from these two corrections, **k** shares no readings with other MSS against **Y**.

Bas. 1
|
Urb.

5.18 *Urb.* (Vaticanus Urbinas 29)

The last MS which is to be discussed in this chapter is **Urb.**, which does not belong to the Y-group, but stands apart from all MS families, as it is a transcript of the first Basle edition of 1534 (see chapter 5, p. 366).

I have compared **Urb.** in the first sample passage and in a part of the second (86b1–90e6 and 91b4–end), with the Aldina, the first and the second Basle edition and Stephanus' text.

a) All errors which separate Bas.1 from the Aldina, its source, are taken over by **Urb.**; some examples:

18b4 ὅσος] ὅσως
19a4 παρὰ] περὶ (idem 20c7 and 21d8)
19a8 ποθοῦμεν] ποποθοίης Ald.: πεποθοίης **Urb.**Bas.1
19c6 παιδείᾳ] παιδία
21d3 ἦν] οὖν
91b7 δι'] δὴ
91c2 ἐπιθυμητικὸν] ἐπιθυμιτικὸν

There is one exception: 18a4 τῆς recte **Urb.**: τοῖς Bas.1. This is an easy correction.

b) In a few other places **Urb**. agrees with Bas.1 in a correct reading against Ald.:

19d5 ἀτιμάζων] ἀτιμάζον Ald.
20c8 ἀφικόμεθα] ἀφικόμαθα Ald.
23a7 ὥσπερ] ὅσπερ Ald.
86c5 πολυκαρπότερον] πολυκαρπώτερον Ald.

c) Separative errors of **Urb.** against Bas.1, the other editions and all MSS are e.g.:

18d7 γίγνοιντο] γίγνοιτο
22c2 μὲν] δὲ
22e4 ἐπανιέναι] ἀπανιέναι
24b4 ἢ om. (idem 25d5)
25a6 συνέστη] σύνεστι
92b6–7 συναπάντων τε] ξυναπάντοτε
92c4 τοῦ add. ante περὶ τοῦ

d) **Urb.** does not share significant errors or variants with other editions or MSS against Bas.1. Only a few trivial errors are shared with different MSS:

23a2 ἀκοῇ] ἀκοὴ **Urb.V**
24a3 ὑμῖν] ἡμῖν **Urb.Ψ**^{ac}**b**^{ac}
25a5 ἀτλαντίδι] ἀτλαντίδη **Urb.E Ox.**
25b5 ὦ] ὁ **Urb.n Ang.**
92c1 εἰληχότων] εἰληχόντων **Urb.Θ Scor.**

CHAPTER 4

The Manuscripts of the *Critias*

1 The Primary Witnesses of the *Critias*

Among the MSS which preserve the text of the *Critias* there are only two with a primary status, viz. **A** and **F**. Of the secondary MSS, two derive from **A**; the other MSS of the *Critias* go back to **F**, apart from **Urb.** which derives from a printed edition.

The arguments for the primary status of **A** and **F** follow here:

1.1 *A* (Parisinus 1807)

Because of its age (*c.* 875 AD) **A** is of course a primary source. The nearest MS in age in the *Critias* is **F**, which dates from the end of the thirteenth or the beginning of the fourteenth century.

A has a few errors against the **F**-family which point to derivation from a majuscule ancestor:

111a5 ἀγγεῖον] αἴτιον
118e3 πλαγίας] πλατείας
119e1 ἐλεῖν] ἔδειν

An error due to wrong word-separation is:

112c6 ἀεὶ παρεδίδοσαν] ἀείπερ ἐδίδοσαν

Only a few sentences of the *Critias* are preserved in the indirect tradition. Stobaeus for example supports **A** against **F** in:

110b3 ἐπονομάζοντας **A** Stob.: ἐπονομάζοντες **F**
110b7 νόμον **A** Stob.: πόνον **F**
110b8 θεὸν $\mathbf{A}^{2ir}$ Stob.: θεὰν **F**

1.2 *F* (Vindobonensis Suppl. Gr. 39)

F's independence of **A** appears:

a) From the occurrence in **F** of readings which derive from an ancestor written not in minuscules but in majuscules:

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115a2 ἄδην **A**: ἀλλ' ἦν **F**
116a4 πλεθριαίαν **A**: πλεθριδίαν **F**
120c5 γέρα **A**: ἱερὰ **F**

b) From errors due to wrong word-separation, probably made when a majuscule ancestor was transcribed into minuscules, e.g.:

108a6 γε ἔτι **A**: γέ τι **F**
111c6 οἰκοδομήσεις **A**: οἰκοδομῆς εἰς **F**
112c1 οἰκοδομήσεων **A**: οἰκοδομῆς ἐῶν **F**
112d1 νάματα **A**: ἅμα τὰ **F**
115b4–5 τίθεμεν ἅπαντα **A**: τιθέμενα πάντα **F**
118c3 κατεύθυντο **A**: κατ' εὐθὺν τὸ **F**
119d2 ἐκτοῦ **A**: ἐκ τοῦ **F**

c) **F** does not share **A**'s omission of several lines: 111e6–112a5 (πρῶτον—χρόνῳ).

I have found no significant places where a reading of **F** is supported by the indirect tradition against **A**. The arguments for the primary status of **AF** must of course be supplemented by the elimination of all the other MSS; this is done below. Further data about **A** and **F** and a characterisation of them are given in the descriptions of **A** and **F** in the chapter on the MSS of the *Timaeus*.

Common errors of **A** and **F** can be found in a few places:

115b2 παιδιᾶς **M**: παιδείας **AF**
116c6–7 ἐγέννησαν τὸ **Vat.Σ**: ἐγεννήσαντο **AF**
116d1 τρίπλεθρος Stephanus: τρισὶ πλέθροις **AF**
116d8 ἓξ Stephanus: ἐξ **AF**: ἑξ **xv**
118b3 ὑμνεῖτο **Vat.**: ὕμνει τὸ **A**: ὑμνεῖ τὸ **F**
121a8 ἃ edd.: τὰ **AF**

Most of these errors may easily have been made independently in **A** and **F**; 116d1 and 121a8 are significant errors and may be considered an argument for a common source of both MS traditions (Wilamowitz 1919, 396, however, thinks that the text is correct in the latter case). Another argument is the corrupt passage in both MSS in 111c5. Stephanus postulated a lacuna after δένδρων, and he is followed by Cobet, Burnet and others (again, however, Wilamowitz (1919, 394) accepts the text as it is handed down in the MSS).

2 The Secondary Manuscripts of the *Critias*

2.1 *The A-Family*

Two MSS depend on **A**: **Est.** and **Aug.** All the other MSS of the *Critias* depend on **F.**

The family of **A Est.Aug.** is distinguished by common errors against the other MSS which derive from **F.** Thus **A Est.Aug.** share the large omission of 111e6–112a5 πρῶτον—χρόνῳ. Some other instances of common errors are:

107c2 μεμιμῆσθαι] μεμνῆσθαι
107c3 τε] τε καὶ
111a5 ἄγγειον] αἴτιον
112e8 παῖδες ὄντες] παιδευθέντες (corr. **A**$^{2\text{im}}$)
113b3 ἐμοῦ] αὐτοῦ
114c7 δεῦρο] δευτέρω(ι) (corr. **A**$^{2\text{im}}$)
114e8 περὶ τὰ] τὰ περὶ τὰ
117b7 ἀρετῆς τῆς γῆς] ἀρετῆς γῆς
118c5–6 διαπονήμασι] καὶ πονήμασι
118e3 πλαγίας] πλατείας

A
|
Est.

2.1.1 **Est.** (*Estensis 89 Q,5,18*)

1. **Est.** depends on **A**, possibly directly:

a) All the errors and variants of **A** against the **F**-family are followed by **Est.**

b) Corrections by later hands in **A** are taken over in **Est.**:
Corrections by **A**^{2} *in rasura* are always followed:

110e5 ἀργὸν **A**^{2}(ο ex ω fecit) **Est.Aug.**: ἀργὼν **A**$^{2\text{sl}}$ (γ' ἄρ' ὂν **F**)
111b4–5 νήσοις **FA**^{sl}: νόσοις **A**$^{2\text{ir}}$ **Est.Aug.**

Marginal or supralinear corrections are sometimes ignored, e.g.:

112e8 παῖδες ὄντες **A**$^{2\text{im}}$**F**: παιδευθέντες **A Est.Aug.**
114c7 δεῦρο **A**$^{2\text{im}}$**F**: δευτέρω(ι) **A Est.Aug.**

A^{3} corrections do not occur in the *Critias*.
Est. follows **A**^{4} in e.g.:

108e6 βασιλῆς **A**: βασιλεῖς **A**^{4ir}**F Est.Aug.**
109b6 νομῆς **A**: νομεῖς **A**^{4ir}**F Est.Aug.**
111a7 ἐνακισχιλίοις **A**: ἐνvακισχιλίοις **A**^{4sl}**F Est.Aug.**

Est. follows a correction by **A**^{5} in 117d5 δεδομέναι **AF**: δεδομημέναι **A**^{5sl} **Est.Aug.** The supralinear correction 117b2 ὑποστέγους **A**^{5sl}**F** is ignored by **Est.**: **Est.** (and **Aug.**) reads ὑποστέρους with **A**^{it}.

c) **Est.** has separative errors against **A**, some of which find their cause in a misinterpretation of the text as it stands in **A**:

108b3 συγγνώμης—λεγέτω om. **Est.Aug.** (caused by homoioteleuton)
109c7 ταὐτοῦ] τοῦ **Est.Aug.**
113c7 ἀφεστὸς **A**: ἀφεστῶς **A**^{2pl}: ἀφευτῶς **Est.Aug.**, while the -σ- in **A** looks like an upsilon
114c7 καὶ om. **Est.Aug.**
114d8 προσήειν **A**: προσήκειν **Est.**(κ ^{sl} m^{1}) **Aug.**
114e9 γένος om. **Est.Aug.**
117d5 μεστὰ] μετὰ **Est.Aug.**, while in **A** the sigma is hardly visible because of a ligature.

A line of **A** is omitted by **Est.Aug.** in 118c3: **A** reads κατεύ|θυντο τάφρου κύκλωι περιο|ρυχθείσης; **Est.** wrote κατεύρυχθείσης, but afterwards the accent on εύ was deleted; **Aug.** reads κατῳρυχθείσης.
Finally, dependence on **A** is proved by 121c1 ἐπιθεῖναι] ἐπιθεῖν **Est.Aug.**, where **A** misses the final -αι because of a mechanical injury.

d) I have found no variants which **Est.** shares with any MS of the **F**-family, except 114c4 καὶ om. **Est.Aug.Vat.Σ**, which agreement is probably due to coincidence.

2. There are no corrections by a second hand in **Est.**

Est
|
Aug.

2.1.2 Aug. (*Monacensis 514; Augustanus*)

1. **Aug.** depends on **Est.**, possibly directly:

a) **Aug.** shares errors with **Est.** against **A** (see under **Est.**).

b) **Aug.** has separative errors against **Est.** and the other MSS, e.g.:

107b4–5 σαφέστερον] σφέτερον
112b6 αὐτῆς om.
113d7 ἀλλήλους] ἄλλους
115c5 μὲν] γε μὴν
119b4 δὲ] τε
120c1 τε] τότε

In the following cases **Aug.**'s reading is the result of an error in **Est.**:

114d8 προσῄειν] προσήκειν **Est.** (κ sl **Est.**[1]) **Aug.**
118b2 κατάβορρος] κατάμορρος **Est.**: κατὰ μέρος **Aug.**

Finally, in a few places **Aug.**'s error is due to misinterpretation of the text as it stands in **Est.**:

106b2 ἐπιτιθέναι] ἐπιτηθέναι **Aug.**[ac]. In **Est.** -τι- is written rather clumsily
110a5 ἴδητόν τισιν] ἴδητ' ὄνησιν **Aug.** As often in **Est.**, the combination of τ and ι looks exactly like η

1.2. **Aug.**, however, sides with **A** against **Est.** in:

120b3 ἀναθεὶς] δὴ ἀναθεὶς **A Aug.**: δι' ἀναθεὶς **A**[2] **Est.**

If **Aug.** depends on **Est.**, it must have arrived at the same variant as **A** independently. Since δι' is clearly wrong, δὴ is a fair correction. **Est.** has a number of small errors against all the other MSS; these errors are not followed by **Aug.** but, as they are trivial, it is possible that a copyist corrected them without the help of another source. The errors in **Est.** are e.g.:

106a2 ὁδοῦ] ὁδοῦν
107a5 ἔμφρων] ἔμφρον
107a6 πλείονος] πλείωνος
107c3 οὐρανόν] οὐρανό

108e2 ἔτη] ἔτι
110a4 σχολῆς] σχοῆς
110d6 ὅρους] ὄρους
110e4 διὸ] δύο
111a4 προτείνουσα] προτείρουσα

In two cases **Aug.** shares a reading with the **F**-family against **A Est.**:

112a8 ὀλίγον **F Aug.**: ὀλίγων **A Est.**
113e4 κομίσας **A Est.**: κοσμήσας **F Aug.**

However, in neither case do I think it necessary to assume any contact between **Aug.** and **F**; ὀλίγων is an error which may have been corrected in **Aug.** independently from **F**; κοσμήσας is an error due to perseveration of διεκόσμησεν (113e3). If a corrector really drew on a MS of the **F**-family, it seems strange that, whereas ὀλίγων was corrected, the immediately preceding omission of 111e6–112a5 (with **A Est.**) was ignored.

2. There are no corrections in **Aug.**

2.2 *The F-Family*

To the **F**-family belong **Amb.**, **x** and its copy **v**, **a** and its derivatives **M**, **o**, **Pal.**, **c**, **N** and **E**; and finally, **Vat.** and **Σ**.

Common errors and variants define this family against **A Est.Aug.**, e.g.:

107b6 μὲν om.
107b8 τὰ (alterum) om.
108a6 γ' ἔτι] γέ τι
108b3 εἰς τότε] ἴστω τε
108d2 τὴν add. ante Μνημοσύνην
108d6 καὶ add. ante τῶδε
108e2 ἐνακισχίλια ἔτη] ἐννάκις ἔτη χίλια
109a3 γένη τότε] τότε γένη
110b7 νόμον] πόνον
111d4 γῇ] τῇ
112c1 οἰκοδομήσεων] οἰκοδομῆς ἐῶν
112d1 νάματα] ἅμα τὰ
113b6 ἦν] ἡ
114a4 τόπον om.
115a2 ἅδην] ἀλλ' ἦν

120c5 γέρα] ἱερὰ
120e3 ὃν add. post θεῖον
121b3 μὲν ὁρᾶν] ὁρᾶν μὲν

F
|
Amb.

2.2.1 **Amb.** (*Ambrosianus 316*)

1. **Amb.** is probably a direct copy of **F**:

a) **Amb.** follows **F** in all its errors and variants, and has only one correct reading against **F**:

110e6 ἔργων] ἔργωρ **F Amb.**, sed corr. **Amb.**^{1sl}

b) **Amb.** has separative errors against **F**, some of which result from misreading the text as it stands in **F**:

106a3 πάλαι] πάσαι **Amb.** (in **F** the λ can be read as σ)
106b5 ἄριστον] ἄριστοι **Amb.** (in **F** the ν here looks like ι)
114c5 ᾤκουν ἄρχοντες] ὤκουν ἆρ' ἔχοντες **F**: ἄκουον ἆρες ἔχοντες **Amb.** (ὤκουν in **F** looks like ἄκουν, and the ending -ες of πάντες in the previous line is written almost between ἆρ' and ἔχοντες in the line under it)
118a3 θαλάττης] τῆς θαλάττης **Amb.**
118d6 ποδῶν] πυδῶν **Amb.** (ο in **F** looks like υ)
118e7 ἀνδρῶν om. **Amb.**
120c8 ἔν] εἴ **Amb.** (ν in **F** looks like ι)

Finally, **Amb.** omits 119c2–3 τῷ καθ'—ἀνδρῶν καὶ, but the scribe himself supplies these words in the margin. The omission is explained by the fact that the words form exactly one line in **F**, which was overlooked by the scribe of **Amb.**

c) **Amb.** often follows corrections in **F**. Usually both the original text and the supralinear variant are taken over by **Amb.**:

Corrections by **F**^{1}:
109b2 ἔχει **F**^{it} **Amb.**^{it}: ἔχοι **F**^{1sl} **Amb.**^{1sl}
119d5 παραβαίνει **F**^{it} **Amb.**^{it}: παραβαίνοι **F**^{1sl} **Amb.**^{1sl}

A correction by **F**^{3}:

120c8 ἐπιχειρεῖν **F**^{it} **Amb.**^{it}: ἐπιχειρῇ **F**^{3sl} **Amb.**^{1sl}

Corrections by **F**^{4}:

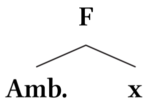
107b1 ἢ πρὸς ἡμᾶς **F**: delevit ἢ **F**^{4}: πρὸς ἡμᾶς **Amb.**

114e6 τιμιώτατον punctis notat **F**^{4}: om. **Amb.**

F^{2} (108e6 ἣν] ἧν **F**, sed corr. **F**^{2sl}) is not followed by **Amb.**

2. There are no corrections by a second hand in **Amb.**

3. Conclusion: With its very few separative errors **Amb.** is an almost exact, and therefore presumably direct copy of **F**. An argument for direct transcription from **F** is also the fact that the omission, caused by telescoping one line in **F**, is supplied in the first hand, which proves that the words were not omitted in the exemplar. Ergo, the exemplar was probably **F** itself, not a copy of **F** in which the words were omitted. However, it is not impossible that in an intermediary MS the words were omitted in the text, but afterwards supplied in the margin in a way which was not directly understood by the scribe of **Amb.**



2.2.2 **x** (*Florentinus Laurentianus 85,7*)

1. **x** derives from **F**, possibly directly:

a) **x** takes over all of **F**'s variants and errors, with a few insignificant exceptions:

108b6 δεήσει **x**: δεήση **F Amb.**

115b4–5 τίθεμεν ἅπαντα] τιθέμενα πάντα **F** and copies: τιθέμεθα πάντα **xv**

116d8 ἒξ] ἐξ **x**: ἐξ **F Amb.a**

117c1 οὗ **x**: οὐ **F Amb.a**

These errors will have been corrected by the scribe of **x** without any help from another MS.

b) **x** has separative errors and variants against **F** and the other MSS (except for its copy **v**), e.g.:

109c7 ἀδελφὴν om. **xv**
112b6 κοινὰς] τινὰς **xv**
114b7 μὲν om. **xv**
116a6 τῆς om. **xv**
118d6 διώρυχες] διορυχθὲν **xv**

In a few cases the error in **x** is due to misreading of the text as it stands in **F**:

111e5 μετριώτατα] μετριώτητα **xv** (-τατα is abbreviated to -ττ above the line in **F**)
112a7 λυκάβηττον **F**, but with an ink spot above -η-: λυκάβττον **xv**, apparently interpreting the spot in **F** as a deletion sign.
112b6 ᾤκουν] ἤκουν **xv**, where the ω in **F** can be read as η.
112b7 πρέποντα ἦν **F**: πρέποντα κατὰ **x**, where ἦν in **F** can be read as κατὰ.

c) Corrections, also by later hands, in **F** are followed by **x**, e.g.:

109b2 ἔχει **F**^{it} **Amb.**^{it}: ἔχοι **F**^{1sl} **x Amb.**^{1sl}
119d5 παραβαίνει **F**^{it} **Amb.**^{it}: παραβαίνοι **F**^{1sl} **x Amb.**^{1sl}

A correction by **F**^{3}: 120c8 ἐπιχειρεῖν **F**^{it} **Amb.**^{it}: ἐπιχειρῇ (-η ^{sl}) **F**^{3sl} **Amb.**^{1sl}: ἐπιχειρῆν **x**.
Corrections by **F**^{2} (108e6 ἦν] ἦν, sed corr. **F**^{2sl}) and **F**^{4} (107b1 πρὸς ἡμᾶς] ἢ πρὸς ἡμᾶς **F**, sed del. ἢ **F**^{4}; 114e6 τιμιώτατον punct. notat **F**^{4}) are not followed by **x**. However, in 107d1 (ἀσαφεῖ **F**^{4pl}**x Amb.**: ἀσαφῆ **Fa**) **x** agrees with **F**^{4}, but perhaps **x** corrected here independently of **F**^{4}.
Apparently, **x** was copied from **F** before the **F**^{4} corrections were made. **F**^{2} may simply have been ignored.

d) **x** is not connected with the three other derivatives of **F**, viz. **Amb.**, **a** and **Vat.**:

- there are no conjunctive errors in **x** and **Amb.**, **a** or **Vat.** against **F**;
- **x**, **Amb.** and **a** each have their separative errors, some of which are to be explained by a misreading of the text as it stands in **F**.

2. Occasionally a reading in a second hand can be found in **x**:

116c6 ἐφίτυσαν] ἔφιτσαν **Fxv**: ἐφύτευσαν **x**^{2im}**v**^{1im}
117c2 ἐκεχειρουργῆτο **x**^{2im}**v**^{1im}: ἐκεχειρουργεῖτο **Fxv**
120e4 πάντῃ **x**^{2sl}**v**^{1sl}: πάντοι **xv**

3. **x** may be a direct transcript of **F**; there are no indications of an intermediary MS between **F** and **x**.

x
|
v

2.2.3 **v** (*Angelicus 101*)

1. **v** derives from **x**, probably directly:

a) **v** follows **x** in all its errors and variants, with a few insignificant exceptions in cases where a trivial error in **x** has been corrected in **v**:

110a7 διασέσω(σ)ται **v** ceteri: δισέσωται **x**
110a8 ἐριχθονίου **v** ceteri: ἐρεχθονίου **x**
112b3 μάχιμον **v** ceteri: μάχημον **x**

b) **v** has separative errors against **x** and the other MSS:

110b1 τὰ om.
110d3 λεχθέντα] ταχθέντα
112a4 ὕδατος om.
112e6 τῶν (after πάντων) om.
118a2 πειρατέον] πειρατέων
118e1 τε om.

In some places **v** has an error which is due to misreading of the text as it stands in **x**:

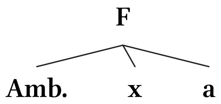
107c4 καὶ] ἢ **v** (καὶ in **x** is abbreviated and as such it resembles ἢ)
110b6 τοῖς] ταῖς **v** (τοῖς in **x** can be read as ταῖς)
113c4 τοιῷδε] τοιοίδε **v** (ω in **x** can be read as οι)

An omission in **v** (111c8–d1 καὶ δὴ καὶ τὸ κατ᾽ ἐνιαυτὸν ὕδωρ ἐκαρ) corresponds with exactly one line in **x**. In the margin the scribe of **v** himself has supplied the omitted words.

c) Corrections by **x**^{2}, together with the original text, are taken over by **v**. Some examples are given above in the description of **x** (sub 2).

2. There are no corrections by a second hand in **v**.

3. **v** is most probably a direct transcript of **x** (but this is not quite certain; compare my remark on **Amb.** under point 3, see p. 330), because the omitted words in 111c8–d1 (see point 1b) are supplied in the margin by the scribe himself.



2.2.4 **a** (*Florentinus Laurentianus 59,1*)

1. **a** derives from **F**:

a) **a** follows **F** in all its errors and variants, with a few exceptions:

108d1 πειστέον **a** and others: πιστέον **F Amb.x**
109c3 οἴακι **a** and others: ὕακι **F Amb.x**
110a7 διασέσω(σ)ται **a** and others: δισέσωται **F Amb.x**
110a8 ἐριχθονίου **a** and others: ἐρεχθονίου **F Amb.x**
110e6 ἔργων **a** and others: ἔργωρ **F Amb.x**
111a4 μακρὰ **a** and others: μαρὰ **F Amb.x**

These trivial errors of **F** will have been easily corrected by the scribe of **a** without any help from other MSS.

b) **a** has separative errors against **F** and the other MSS (except for **a**'s own copies), e.g.:

107c1 χαλεπότητος] λεπτότητος
107c5 τίς τι] τις εἰ **F Amb.x**: τισι **a**
109d6 ὄρειον] ορείων **F Amb.x**: ῥάων **a**
111c8 καὶ (alterum) om.
111d7 ταῖς add. post ταῖς πηγαῖς
112a4 γενομένου om.
112a7 τῆς om.
113c3 λαχὼν] λαλῶν
114b6 εὐαίμονα] εὐδαίμονα
114e8 περὶ τὰ] περιτὰ **F Amb.**: περιττὰ **a**

115a5 ἔτρεφεν] ἔφερβεν
116a1 αὐτὴν τὴν] τὴν αὐτὴν
116c6 ἐφίτυσαν] ἔφιτσαν **F Amb.x**: ἔφιπαν **a**
121a3 ἀκράτορες] ἄκρατος δὲ

Some errors can be ascribed to a problem the copyist had when reading **F**:

107c2 μεμιμῆσθαι] μεμιμεῖσθαι **F**, sed corr.^{pl}: μὲν μιμεῖσθαι **a** (the first ε of μεμιμεῖσθαι in **F** is written above the line, which is normal practice in **F** in cases of reduplication; the scribe of **a** apparently interpreted the supralinear ε as an abbreviated (μ)ὲν)
108d6 οἶδ'] οἶσθ' **a** (δ is unclear in **F**)
111e5 μετριώτατα] μετριώτατον **a** (μετριώτητα **x**) (-τατα is abbreviated to ττ above the line in **F**)

c) Corrections in **F** in a second hand or later hands are not followed by **a**; first-hand corrections are sometimes adopted, sometimes ignored, e.g.:

109b2 ἔχει **F**^{it} **Amb.**^{it}: ἔχοι **F**^{1sl} **ax Amb.**^{1sl}
119d5 παραβαίνει **F**^{it} **a Amb.**^{it}: παραβαίνοι **F**^{1sl} **x Amb.**^{1sl}
F^{2}, **F**^{3} and **F**^{4} are not followed by **a**:
108e6 ἣν **F**^{2sl}: ἦν **F Amb.xa**
120c8 ἐπιχειρεῖν **F**^{it} **a Amb.**^{it}: ἐπιχειρῇ (-η ^{sl}) **F**^{3sl} **Amb.**^{1sl}: ἐπιχειρῆν **x.**
107b1 ἢ πρὸς ἡμᾶς **Fxa**: delevit ἢ **F**^{4}: πρὸς ἡμᾶς **Amb.**
107b2 ἄγνοια habet **F**, sed refecit γ **F**^{4}: ἄγνοια **Amb.x**: ἄνοια **a**
107d1 ἀσαφεῖ **F**^{4pl} **Amb.x**: ἀσαφῆ **F**^{ac} **a**
114e6 τιμιώτατον habent **Fxa**: punct. notat **F**^{4}: om. **Amb.**

The supralinear corrections by **F**^{2} and **F**^{3} may have been simply ignored by the scribe of **a**; as for **F**^{4}, this corrector seems to have worked in **F** after **a** was transcribed from it.

d) **a** has no conjunctive errors with the other copies of **F**, viz. **Amb.**, **x** and **Vat.** That these derivatives of **F** have no relation with each other appears also from the facts that (1) **a**, **x** and **Amb.** each have their own errors, some of which are due to an unclear reading in **F**; (2) corrections in **F** are handled differently by the scribes of **F**'s derivatives.

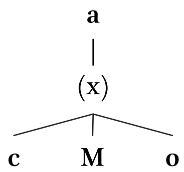
2. At times, the scribe of **a** corrects his own errors. There are no traces of a second hand in **a**.

2.2.5 The Derivatives of **a**

Three MSS derive from **a**, viz. **M**, **o** and **c**. There is some evidence that these three are not copied from **a** directly, but via a common intermediary. In its turn, **Pal.** derives from **o**; **N** depends on **c**; **E** was copied from **N**.

Some common errors and variants which define this group of **a** against the other members of the F-family, as well as against **A** and its copies, are for instance:

107c1 χαλεπότητος] λεπτότητος (corr. **M**^{im})
107c5 τίς τι] τισι (τις εἰ **F Amb.x**)
108d6 οἶδ'] οἶσθ' (corr. **M**^{ir})
109d6 ὄρειον] ῥάων (ορείων **F** without breathing)
111c8 καὶ (alterum) om. (corr. **M**^{sl})
111d7 ταῖς add. post ταῖς πηγαῖς
112a4 γενομένου om. (suppl. **M**^{im})
112a7 τῆς om.
114b6 εὐαίμονα] εὐδαίμονα
114e8 περὶ τὰ] περιττὰ (recte **M**) (περιτὰ **F**)
115a5 ἔτρεφεν] ἔφερβεν (recte **M**)
116a1 αὐτὴν τὴν] τὴν αὐτὴν
121a3 ἀκράτορες] ἄκρατος δὲ (corr. **M**^{im})



2.2.6 **cMo** Derive from a Lost Common Exemplar

1. Among the MSS **acMo**, **a** is distinguished by sharing some errors with **F**, which indicates that **a** stands closer to **F** than **cMo** do. Apart from these common errors, **a** has also a number of errors of its own against all the other MSS. Nevertheless I will argue below that **cMo** depend on **a**. In order to account for the fact that **cMo** share correct readings against **a**, I assume that the three derive from a common intermediary MS between themselves and **a**, and that in this MS some of **a**'s errors were corrected. This hypothesis of a common intermediary is offered not without some hesitation, for, in order to back it up, one would also like to find some common errors against **a** besides the correct readings. Common errors, however, are totally absent, as has also been observed by

Slings for the *Clitophon*: "when c Mal. (= **M**) agree against a, they do so in manifest truth" (1981, 267).

In the first place, **cMo** have the correct reading where **a** agrees in error with **F** (and its copies **Amb.x**):

108e6 ἤν] ἦν **F**^{ac}**a**
109b4 δι᾽ ἐρίδων] διερείδων **F**: διενείδων **a**
110d1 αὐτῶν **A** ceteri: αὐτὸν **F**^{ac}**a** (αὐτῶν **Amb.x**)
113a2 θαυμάζητε] θαυμάζηται **Fa**
113c5 πεδίον] παίδιον **Fa**
114b6 γενομένοιν] γενομένην **Fa**
116c8 αὐτόσε] αὐτός σε **Fa**
119e2 ἕλοιεν] ἕλοιε **Fa** (recte **x**^{pc})
120c8 ἐπιχειρῇ] ἐπιχειρεῖν **F**^{ac}**a** (recte **Amb.**^{sl})
121a1 τὸν] τῶν **Fa**

In the following cases **cMo** share a variant, as the result of an attempt to correct an error in **a**:

111c2 πιείρας] πιηρᾶς **Fa**: πιερᾶς **cM**^{ac}**o**
114d7–8 κατασκευάσασθαι] κατασκευᾶσθαι **Fa**: κατεσκευάσθαι **cMo** (with **Vat.**)
118c3 κατηύθυνto] κατ᾽εὐθὺν τὸ **Fa**: κατ᾽ εὐθὺ τὸ **co** (**Vat.**): κατ᾽ εὐθὺ τῆς **M**

Secondly, **cMo** agree in truth where **a** has an error of its own against all the other MSS:

109a5 ἀνάγκῃ] ἀνάγκην **a**
115b7 κατεσκευάζοντο] κατασκευάζοντο **a**
120c8 καταλύειν] καταλύει **a**
121a8 ηὐξήθη] ηὐξήνθη **a**

As the reader can judge for himself, all these errors of **a** (**F**) are trivial enough, and it cannot have been too difficult for the average scribe to correct the text in his own copy. However, the three variants (πιειρᾶς, κατεσκευάσθαι, κατ᾽ εὐθὺ τὸ/τῆς) at least suggest something more than mere coincidence. I assume therefore, as Slings (1981, 266f.) does for **c** and **M** in the *Clitophon*, that **cMo** have a common exemplar, not **a** itself, but a copy of it.

2. Besides correct readings of **cMo** against **a**, one can observe a good number of readings where **c** and **M** agree in truth against a common error of **a** and **o**. If **o**

indeed derives indirectly from **a**, via a common exemplar with **cM**, these errors must have been transmitted by this common exemplar. The fact, nevertheless, that both **c** and **M** have the correct reading may be accounted for by assuming that the exemplar was corrected already, as in the cases where **c**, **M** *and* **o** agree in the correct reading against **a**, but that **o** took over the original reading, not the reading *post correctionem*.

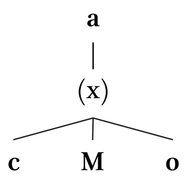
Thus **o** agrees in error with **a** against **cM** in:

107b3 παρέχεσθον] παρέσχεσθον **aoM**^{ac} (**M** is probably corrected from its own exemplar, see **M** sub 3)
107d1 ἀσαφεῖ] ἀσαφῆ **ao**
109c6 ἀθηνᾶ] ἀθηνᾶν **ao** and others
110c1 θήλεα] θῆλυ **aoM**^{ac}
111b5 σώματος] σώματα **ao**
112c3 ὑπερηφανίας] ὑπερηφανείας **ao**
114c2 τὸν ὕστερον] τὴν ὕστερον **ao** and others
114c3 τῷ μὲν] τὸ μὲν **ao**
114e3 τηκτὰ] τικτὰ **ao** and others
115a7 ὅσοις] ὅσης **aoM**^{ac}
115d3 διώρυχα μὲν] διωρύχαμεν **ao** and others
118e2 διωρύχων] διορύχων **ao** and others (idem e6)
119d1 ἧ] ἢ **ao** and others

3. In two places **M** and **o** share a variant against **ac**; if this is not a matter of mere coincidence, perhaps here too the intermediary exemplar offered alternative readings:

111b3 προχοῖ] προχεῖ **Mo** with **Vat.**
118a6 ὁμαλές] ὁμαλὸν **Mo**^{ac} with **N**^{ac}

Besides, **Mo** share a number of correct readings against **ac**, probably resulting from corrections in the common exemplar of **Mo**, corrections which were ignored this time by the scribe of **c**. Instances are given in the discussion of **M** below.



2.2.7 **c** (*Florentinus Laurentianus 85,9*)

1. **c** depends on **a**, probably indirectly:

a) In 109c2–3 **c** (with **NE**) omits εὔστροφον-αὐτῶν, an omission which corresponds exactly with one line in **a**.

b) Some errors in **c** are due to a misinterpretation of the text as it stands in **a**:

109b5 τὸ φίλον **aMo** and others: τὰ φίλων **cNE** (-ον in **a** can be read as -ων)
109b6–7 ποίμνια, κτήματα] ποίμνια καὶ κτήματα **FMo**: κτήματα καὶ ποίμνια **cNE**: ποίμνια καὶ supra κτήματα **a**

The errors in **c** must have already been made in the supposed intermediary MS between **a** and **c**. That **M** and **o** here have the correct reading, then, must be due to corrections in this exemplar which were not taken over by **c**.

c) Other separative errors and variants in **c**, followed by its derivatives **N** and **E**, against the other MSS are e.g.:

107d8 ἀνθρώπινα] τἀνθρώπινα
108a3 εἰ δὴ] εἰ δὲ δὴ (εἰ δὲ **E**)
112b3 μόνον γένος] γένος μόνον
113b6 τοιάδε τις om.
113c4 τοιῷδε τῆς νήσου] τῆς νήσου τοιῶδε
113e6 παίδων] πέντε
114a2 ἄλλων] ὅλων
115a6 τῆς τροφῆς ἕνεκά ἐστιν] ἐστι τροφῆς ἕνεκά ἐστι (om. τῆς) **c**: ἐστι τροφῆς ἕνεκα **NE**
117e7 τε] τε καὶ
119c5–6 τὰς add. post ἐπιστολὰς

1.2 In 116a3–4 **c**, followed by **NE**, reads the correct πλεθριαίαν with the **A**-family against the other **F**-MSS, which read πλεθριδίαν; this is probably **c**'s own correction.

2. There are no corrections by a second hand.

c
|
N

2.2.8 **N** (*Venetus 187*)

1. **N** depends on **c**, possibly directly:

a) Conjunctive errors of **N** with **c** have been mentioned in the description of **c** above.

b) **N**'s derivation from **c** appears from 115a6 τῆς τροφῆς ἕνεκά ἐστι(ν) **AFa** and others: ἐστι τροφῆς ἕνεκά ἐστι (om. τῆς) **c**: ἐστι τροφῆς ἕνεκα **NE**. This place shows a process of corruption of the text in which **c** represents the second stage and **NE** the third.

c) Separative errors and variants in **NE** against **c** and the other MSS are e.g.:

111d2 ῥέον om.
112c4 μεταδιώκοντες] διώκοντες
113d1 ὄνομα] τοὔνομα
114d7–8 ἦν—ἀρχὴν om. (not due to homoioteleuton, but ἦν and ἀρχὴν stand just below each other in **c**)
116c6 καὶ om.
117b6 δὲ add. post δένδρα
118c3 ἐνέλειπε] ἐνελείπετο
119c1 καὶ om.

The scribe apparently felt dissatisfied with the text as it stood in his exemplar **c** at the following places, and made his own conjectures:

106b8 ὧι δὲ καὶ **A**: ὧ δὲ ὃ **Fac** and others: ὧδε ὧ **NE** (with **Vat.**^{pc}Σ). Here a dative is required as object to ἐχρήσω
108e8 ἐνθένδε **A**: δὲ ἔνθεν **Fac** and others: δ' ἐνθένδε **NE** (with Σ^{sl})
110b8 θεὸν] θέαν **Fac** and others: θεὰν **NE**
110e5–6 γῆν ἀργὸν ἔργων] τήν γ' ἄρ' ὃν ἔργων **ac** and others: om. **NE**
114c5 πολλὰς **A**: πάνπολυς **F**: πάμπολυς **a**: πάμπολ (sic) **c**: παμπόλλους **NE** (with **M**)

1.2 A correct reading of **NE** against **c** and others, probably also through conjecture, is:

111c5 δένδρων **NE** and others: δένδρον **acoM**^{ac}

2. When revising **N**, the corrector, Bessarion, entered readings into it which also occur in the **A**-family, as well as in **Vat.** and **Σ**. The latter MS was in Bessarion's possession.

Correct readings which $\mathbf{N}^2$ shares with **Vat.Σ** (**M**) against **c** and the other MSS of the **F**-family are:

106a3 τῶ(ι) $\mathbf{N}^2$**EA Vat.ΣM**: τὸ $\mathbf{N}^{ac}$**cF** and others
106b1 αὐτῶν $\mathbf{N}^2$**EA Vat.ΣM**: αὐτὸν $\mathbf{N}^{ac}$**cF** and others
108e8 σεισμῶν $\mathbf{N}^2$**EA Vat.Σ**: σεισμὸν $\mathbf{N}^{ac}$**cF** and others
113c3 λαχὼν $\mathbf{N}^2$**EA Vat.Σ**$\mathbf{M}^{pc}$**F**: λαλῶν $\mathbf{N}^{ac}$**ac** and others
113d4 δὲ $\mathbf{N}^2$**EA Vat.Σ**: om. $\mathbf{N}^{ac}$**cF** and others
114e1 νῆσος $\mathbf{N}^2$**EA Vat.ΣM**: νόσος $\mathbf{N}^{ac}$**cF** and others
114e2 μεταλλείας **A Vat.Σ**$\mathbf{M}^{pc}$ μεταμελείας $\mathbf{N}^{ac}$**c**: μεταλείας $\mathbf{N}^2$**Eao**$\mathbf{M}^{ac}$
114e5 νήσου $\mathbf{N}^2$**EA Vat.ΣM**: νόσου $\mathbf{N}^{ac}$**cF** and others

Bessarion made a conjecture in:

108b3 εἱς τότε οὕτω] ἴστω τε οὕτω $\mathbf{N}^{ac}$**Fc** and others: ἴστω οὕτω τε $\mathbf{N}^2$**E**: ἴστω τε καὶ οὕτω **Vat.Σ**

N
|
E

2.2.9 **E** (*Venetus 184*)

1. **E** depends on **N**, probably directly:

a) Conjunctive errors of **NE** against the other MSS have been mentioned under **N**. **E** takes over all errors and variants of **N**, except:

111b2 ἀπορρέον **E** and others: ἀπορρέων **Nac** and others
111b3 περιρρέον **E** and others: περιρρέων **Nac** and others

Both corrections must be Rhosus' own, because not only **N**, but **ac** too have the errors.

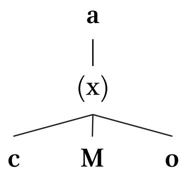
b) **E** always follows the corrections in **N**, with the exception of 115d5 τὸν $\mathbf{N}^{2pl}$: τῶν $\mathbf{N}^{ac}$**E**

c) **E** has some separative errors against **N** and the other MSS:

107a6 ῥηθησόμενα] ῥηθησόμεθα
107e3 δόξαν] δόξα
108a1 συγγνώμης] συγγνώμη (**N**^{pc} has -ης, written through -ην)
108a3 εἰ δὴ] εἰ δὲ δὴ **cN**: εἰ δὲ **E**
110e1–2 τοὺς ὅρους] τοῦ ὅρους (τοῦ ex τοὺς fecit)

Rhosus, in fact, made only very few errors and once more proves his accuracy, also observed in the *Timaeus* and other dialogues.

2. Some of Rhosus' errors have been corrected by Bessarion above the line or in the margin.



2.2.10 **M** (*Caesenas D 28,4; Malatestianus*)
1. **M** derives indirectly from **a**:

As has been shown above, **M**, along with **c** and **o**, is conjoined with **a** by common errors against **F** and the other MSS (p. 335). On the other hand, **a** shares errors with **F** which are not followed by **cMo**. As **cMo** do not share errors with **F** against **a**, I concluded that of these four MSS **a** is the nearest to **F**, and I assumed that **cMo** depend on **a** via a lost exemplar.

In fact there is no independent argument for **M**'s derivation from **a** in the *Critias*, but the argument is based on **M**'s agreement (in correct readings and in a few variants, see above, p. 336) with **c** and **o**, of which MSS the derivation from **a** can be established on other grounds (p. 338 and 344).

Separative errors of **M** against the other MSS are for example:

107b4 δὴ om.
110e5–6 γῆν ἀργὸν ἔργων] τήν γ' ἄρ' ὂν ἔργων **aco** (ἔργωρ **F**): τὴν γαρὸν (om. ἔργων) **M**
111c6 οἰκοδομήσεις] οἰκοδομῆς εἰς **Fao**: οἰκοδομὴν εἰς **c**: οἰκοδομὰς (om. εἰς) **M**
111d8 ὅτι] διότι **F** and copies: διὸ **M**
113d4 αὐτῆς δὲ om.
114d1 ἄλλο καὶ] καὶ ἄλλο

114d7 ἄλλην] αὐτὴν
118c3 κατηύθυντο] κατ' εὐθὺν τὸ **Fa**: κατ' εὐθὺ τὸ **o**: κατευθὺ τὸ **c**: κατευθὺ τῆς **M**
120a1 αὐτῶν **AF** ceteri: αὐτοῦ **M**

2. That **M** derives from a lost exemplar is probable, firstly because of **M**'s agreements with **c** and **o** against **a**, and secondly because **M** shares a number of readings with **A** and **Vat.** (and their respective copies **Est.Aug.** and **Σ**) against **Fac** (**o** sometimes stands with **M**, sometimes with **Fac**). Possibly **M**'s exemplar had been contaminated from **A** or **Vat.** or one of their copies. Thus, correct readings in **M** shared with **A Vat.** and their copies against **Fac** etc. are:

106a3 τῶ(ι) **MA Vat.**: τὸ **Faco**
106b1 αὐτῶν **MA Vat.**: αὐτὸν **Faco**
106b4 λέγωμεν **MoA Vat.**: λέγομεν **Fa** (but unclear in **a**): λέγοιμεν **c**
111b7 λειφθέντος **MoA Vat.**: ληφθέντος **Fac**
111c3 πολλὴν **MoFA Vat.**: πολὺν **ac**
113c3 κατώκισεν **Mo Vat.**: κατώ(ι)κησεν **A**: κατώκισαν **Fac**
113c5 πεδίων (after πάντων) **MA Vat.**: πεδίον **Faco**
113d6 εὐερκῆ **MoA Vat.**: εὐερκῶ **ac** (**F**'s reading is unclear)
114c7 τυρρηνίας **MoA Vat.**: τυραννίας **Fac**
115b2 παιδιᾶς **MA**: παιδείας **Faco Vat.**
116d5–6 ὀρειχάλκω(ι) **MA Vat.**: ὄρει χαλκῶ **Faco**
119b2 τε μικράσπιδα **MA Vat.**: τε σμικράσπιδα **Fo**: τ' ἐσμικράσπιδα **ac**
120d4 ὃν **MoA Vat.**: ὂν **Fac**

M shares a variant with **A Vat.** and copies against **a** etc. in:

112a8 ὀλίγον **Faco Aug.** and others: ὀλίγων **MA Vat.Est.Σ**

N.B. The only place where **M** does not agree in the correct reading with **Vat.** is 115 b2 (see above).

As **M**'s exemplar was probably contaminated, it is not surprising that **o** often agrees with **M** in the correct reading, since **o** derives from the same exemplar. Where **o** does not go along with **M**, the correction in the exemplar may have been ignored.

3. Not only **M** itself, but also **M**^{pc} has correct readings against **ac** etc. As these corrections are written by the first hand and usually agree with **A Vat.** and their copies, it is probable that the corrections were taken over by the scribe of **M**

from his own exemplar when he made a correction round. An indication of this procedure is also the fact that in some cases **o** agrees with **M**^{pc}. Some instances of **M**^{pc}:

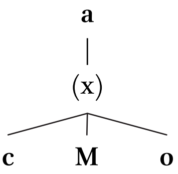
107c1 χαλεπότητος **M**^{im}**A Vat.F**: λεπτότητος **M**^{it}**aco**
107c2 μεμιμῆσθαι **F**^{pc} **Vat.**: μεμιμεῖσθαι **F**^{ac}**M**^{pc}: μὲν μιμεῖσθαι **M**^{ac}**aco**
108d6 οἶδ' **M**^{pl}**A Vat.F**: οἶσθ' **M**^{ac}**aco**
109d4 τὰ μήκη **M**^{pl}**A Vat.**: τῶ μήκει **M**^{ac}**Faco**
110b8 θεὸν **M**^{pl}**A Vat.**: θεὰν **M**^{ac}**Faco**
110d4 καὶ (alterum) om. **M**^{ac}**Faco**
111b3 περιρρέον **M**^{pl}**oA Vat.F**: περιρρέων **M**^{ac}**ac**
112a3 ἐπὶ **M**^{sl} **Vat.**: om. **M**^{it} ceteri (the **A**-family omits the whole passage from 111e6 to 112a5)
112a4 γενομένου **M**^{im} **Vat.F**: om. **M**^{ac}**aco**
112c5 καταγηρῶντες **M**^{pl}**oA Vat.F**: κατηγοροῦντες **M**^{ac}**ac**
112d1 νάματα **M**^{pl}**o**^{pl}**AΣ**^{pc}: ἅμα τὰ **M**^{ac}**Faco**^{ac} **Vat.**
113c1 λήξεις **M**^{pl}**oA Vat.**: μίξεις **M**^{ac}**Fac**
113c3 λαχὼν **M**^{pl}**A Vat.F**: λαλῶν **M**^{ac}**aco**
118d4–5 θάλατταν—αὐτῆς **M**^{ac}**Faco**
119d2 τότε **A**: τὸ **FacoM**^{it}: τε **M**^{sl}
120b5 σκότος **M**^{pl}**A Vat.**: κόπος **M**^{ac}**Faco**

Readings of **M**^{pc} against the other MSS, probably conjectures, are e.g.:

112c4 τὰς add. ante οἰκήσεις **M**^{sl}
116c6 ἐφίτυσαν] ἔφιτσαν **F**: ἔφιπαν **ao**: ἔφιπ **c**: ἐφοίτησαν **M**^{ir}

The corrections may have been taken over by the scribe of **M** from his own exemplar, but the question from which source these readings were ultimately derived still has to be answered. It is clear that, while 112a3 ἐπὶ and a4 γενομένου cannot have been derived from the **A**-family, ἐπὶ connects **M**^{pc} with **Vat.** and its copy **Σ**. Other readings of **M**^{pc}, however, are not present in **Vat.**, viz. 112d1 νάματα (not in **Vat.**); 112c5 καταγηρῶντες (not in **Σ**). It is of course possible that the corrections came from more than one source, but if we assume that only one MS had been used by the corrector of **M**'s exemplar, the evidence leads us to a MS in the vicinity of **Vat.** and **Σ**, for instance **Vat.**'s exemplar, which must have been a MS belonging to the **F**-family, but contaminated from **A** (see below, pp. 349 f.).

4. There are no corrections by later hands in **M**.



2.2.11 **o** (*Florentinus Laurentianus Conventi Soppressi 180*)

1. **o** derives indirectly from **a**:

Conjunctive errors of **o** and **acM** have already been listed above (p. 335), as well as some correct readings of **o**, together with **cM**, against **a**. Here, I mention first some separative errors of **o** against **acM** and the other MSS, except for **Pal.** which is a copy of **o**:

107b4 αὐτῶν] θεῶν **o Pal.**
109a3–4 ἀνειλλομένῃ] ἀνελομένῃ **o Pal.** (ἀνειλουμένῃ **c**)
113b5 δὴ] δεῖ **o Pal.**
114d6 ὕστερον tr. post γενέσθαι ῥᾴδιος **o Pal.**
115e1 καὶ add. ante διεῖργον **o Pal.**
118c7 ἁπάντῃ] ἁπάντων **FacM**: ἅπαν **o Pal.**

Some errors in **o** result from an unclear reading in **a**:

111a4 προτείνουσα] πωτείνουσα **o Pal.** (προ- in **a** can be read as πω-)
115d4 τρίπλεθρον] τρίπλεω **o Pal.** (-θρον in **a**^{sl} can be read as -ω)
119d2 ἕκτου] ἐκ τοῦ **Fc**: ἐκ τοῦ^{τ} **a**: ἐκ τούτου **o Pal.**: ἐκ τούτων **M**

As **o** is probably not a direct transcript of **a**, these errors in **o** must have already been present in the common exemplar of **cMo**. I assume that this exemplar was corrected on these points, but that **o** followed the original text.

2. Apart from **o**'s correct readings in agreement with **c** and **M** against **a** (see p. 336) and agreements in truth with **M**^{pc} against **ac** (see **M**, sub 3), **o** occasionally has a correct reading of its own against **acM**:

108b4 θαυμαστῶς **o Pal.A Vat.**: θαυμαστὸς **FacM**
121c3 ἢ δὴ **oPal.A Vat.**^{pc}: ἤδη **FacM**

These correct readings were most probably taken over from the exemplar. In the discussion of **M** we saw already that this exemplar shared readings with **A Vat.** and copies through contamination. The corrections in 108b4 and 121c3 were apparently ignored by the scribe and corrector of **M.**

3. **o** has been corrected occasionally. I am not able to see on the microfilm whether the corrections were made by the first hand or by a later one. It is possible that the reading *post correctionem*, written by the first hand, comes from the exemplar of **o** (and **M**) which had variants:

112d1 νάματα **o**^{pl}**M**^{pl}**AΣ**^{pc}: ἅμα τὰ **o**^{ac}**M**^{ac}**Fac Pal.Vat.**

However, if it is true that **Pal.** is dependent on **o**, either this correction in **o** must have been made after **Pal.** (or a MS between **Pal.** and **o**) was transcribed, or **Pal.** drew on a different MS from **o** at this place. See further the conclusions concerning **Pal.**'s derivation below.

o
|
Pal.

2.2.12 **Pal.** (*Vaticanus Palatinus 175*)

1. **Pal.** probably depends on **o**:

a) **Pal.** has conjunctive errors with **o** against the other MSS (see **o**) and **Pal.** follows **o** in all its errors and variants with only one exception:

119a3 ἕξ **Pal.** ceteri: ἐξ **o**

b) **Pal.** has separative errors against **o** and the other MSS, e.g.:

108e8 δῦσαν] οὖσαν
109b1 ποτε om.
110e4 δυνατήν] δυνατὸν
111c5 μόναις τροφήν] τροφὴν μόνον (sic)
113e4 ψυχρὸν δὲ] τὸ δὲ ψυχρὸν
120d8 ὡς] ὁ

Moreover, some errors of **Pal.** find their origin in a misunderstanding of the text as it stands in **o**:

110e3 ἀσωπόν] εὐσωπὸν **Pal.**, where the α in **o** is easily read as ευ
114c3 ἐτέθη] ἐτέχθη **Pal.**, caused by a stroke under the middle epsilon of the word in **o**, which makes it look like ἐτέχθη.

In 107d7–e1 τὰ δὲ—λεγόμενα is omitted by **Pal.** through parablepsis caused by homoioteleuton, which is the more easily made since in **o** λεγόμενα in e1 is written straight below λεγόμενα in d7.

c) Corrections in **o**, however, are not followed by **Pal.** The way they are written in **o** gives no clue to the question whether they have been made by a later hand or not. It is possible that (the exemplar of) **Pal.** was transcribed from **o** before **o** was corrected. In the case of a supralinear correction the copyist of course may have simply ignored it. Thus, **Pal.** does not take over the following corrections in **o**:

112d1 νάματα **o**^{pl}**M**^{pl} and others: ἅμα τὰ **o**^{ac}**M**^{ac}**Fac Pal.**
118a6 ὁμαλές **o**^{sl} and others: ὁμαλὸν **o Pal.M**
118c7 ὀρώρυκτο **o**^{sl}: ὠρώρυκτο **a**^{ac}**o Pal.M**

1.2 However, a serious argument against dependence on **o** are some conjunctive readings of **Pal.** and **a** (and other MSS) against **o**:

106b4 λέγωμεν **oM** and others: λέγομεν **Pal.aF** and others
112c5 καταγηρῶντες **oM**^{pc} and others: κατηγοροῦντες **Pal.a** and others
113c1 λῆξεις **oM**^{pc} and others: μίξεις **Pal.a** and others
113c3 κατώκισεν **oM** and others: κατώκισαν **Pal.a** and others

These conjunctive errors in **Pal.** and **a** are in direct opposition to the errors in **Pal.**, mentioned under (b), which point to dependence on **o**. As the latter cannot be ignored, three possibilities remain: 1) **Pal.** depends on **o** via an intermediary MS which took over some errors from **a** through contamination; 2) **Pal.** depends only partly on **o**, whereas for another part another exemplar (e.g. **a**) was used. Neither solution to the problem has much probability. The third possibility is that **o** was corrected in these places; although this is hard to see on the microfilm, I cannot exclude this. It implies that, if **Pal.** depends on **o**, it must have been copied *before* **o** was corrected.

Pal. shares an error with **c** in 114e2 μεταλλείας] μεταλείας **aoM**^{ac}: μεταμελείας **c Pal.**, but this error may have been made independently in the two MSS in an attempt to correct the impossible μεταλείας.

2. There are no corrections by a second hand in **Pal.**

F
|
(x)
|
Vat.

2.2.13 **Vat.** (*Vaticanus 228*)

The most interesting MS among the secondary witnesses of the *Critias* is **Vat.** Burnet (*praefatio* vii) calls **Vat.** a gemellus of **F** in the *Timaeus*. I have argued that in the *Timaeus*, instead of being **F**'s gemellus, **Vat.** is dependent on **F**, and I will argue below that in the *Critias* the same relationship exists between **Vat.** and **F**. On the one hand, common errors in **Vat.** and **F** prove that the two MSS belong to the same family. On the other hand, correct readings in **Vat.** against **F** are not to be ascribed to the fact that **Vat.** is independent of **F** (thus being **F**'s gemellus), but to contamination of (a lost exemplar of) **Vat.** from the **A**-family. Besides, a few interesting variants in **Vat.** can be ascribed to conjecture.

The argument runs parallel to the one used in the *Timaeus*:

1. **Vat.** is related to **F** through common descent.

Vat. shares errors and variants with **F** against **A**; a list of them has been given above; see pp. 328 f. I mention here in particular three kinds of agreement with **F** in errors and variants which cannot convincingly be put down to contamination, and are therefore an argument for a more fundamental relationship with **F**.

a) **Vat.** and **F** share errors which are due to wrong word-division and false accentuation, and which were, by their nature, probably made when a majuscule text was transcribed into minuscules:

108a6 γε ἔτι **A**: γέ τι **F Vat.**
109c2 ᾗι **A**: ᾒ **F Vat.**
111c6 εἰς οἰκοδομήσεις **A**: εἰς οἰκοδομῆς εἰς **F**: εἰς οἰκοδομὴν εἰς **Vat.**
112c1 οἰκοδομήσεων **A**: οἰκοδομῆς ἐῶν **F Vat.**
115b4–5 τίθεμεν ἅπαντα **A**: τιθέμενα πάντα **F Vat.**
118c3 κατεύθυντο **A**: κατ᾽ εὐθὺν τὸ **F**: κατευθὺ τὸ **Vat.**
118d8 ᾗ δὴ **A**: ἤδη **F Vat.**

Common errors resulting from a misreading of the text when written in majuscules are:

115a2 ἄδηνʼ] ἀλλ᾽ ἦν **F Vat.**
120c5 γέρα] ἱερὰ **F Vat.**

b) **Vat.**'s variants in 111c6 and 118c3 (see above) as well as in 114d7–8 κατασκευάσασθαι **A**: κατασκευᾶσθαι **F**: κατεσκευάσθαι **Vat.** are clearly the result of an attempt to correct the text as transmitted by **F**.

c) In word-order variants **Vat.** follows **F**, not **A**, as can be seen in:

108e2 ἐνακισχίλια ἔτη **A**: ἐννάκις ἔτη χίλια **F Vat.**
109a3 γένη τότε **A**: τότε γένη **F Vat.**
121b3 μὲν ὁρᾶν **A**: ὁρᾶν μὲν **F Vat.**

These agreements between **Vat.** and **F** make it clear that the two MSS are fundamentally related (i.e. through vertical transmission) to one another; it is not very plausible that word-separation errors or variants in word-order result from contamination.

2. **Vat.** is dependent on **F**.

If it is accepted that **Vat.** belongs to one family with **F**, the question arises whether **Vat.** depends on **F** or not.

a) It may be noted beforehand that **F**'s dependence on **Vat.** is excluded by the fact that **F** has word-separation errors against **Vat.** As these errors are caused by the transcription from a majuscule exemplar and **Vat.** is written in minuscules, **F** cannot depend on **Vat.** Some examples:

110e5–6 γῆν ἀργὸν ἔργων **A**: τὴν γῆν ἀργὸν ἔργων **Vat.**: τήν γ᾽ ἄρ᾽ ὃν ἔργωρ **F**
111d8 περὶ αὐτῆς **A Vat.**: περ ταύτης **F**
115d3 διώρυχα μὲν **A Vat.**: διωρύχαμεν **F**
117e4 συνω(ι)κεῖτο **A Vat.**: συνώκει τὸ **F**
119d2 ἕκτου **A Vat.**: ἐκ τοῦ **F**
121a8 ἐπεὶ δ᾽ ἡ **A Vat.**: ἐπειδὴ **F**

b) Against the hypothesis that **Vat.** is a gemellus of **F** I put the following: If **Vat.** is independent of **F**, their common errors must be due to a common exemplar. As **Vat.** shares word-separation errors with **F** which probably occurred when a minuscule transcript was made from a majuscule exemplar, the common exemplar of **Vat.** and **F** should have been a MS written in minuscules. But, as has been pointed out in the description of **F** (pp. 166 f.), it is not improbable that **F**

is a direct transcript of a majuscule exemplar. As in the *Timaeus*, there are no examples among the numerous errors in **F** of errors due to the misreading of minuscule script. Therefore, if it is accepted (but unfortunately, one cannot be sure) that **F** is a direct transcript of a MS in majuscules, **Vat.** depends on **F**.

Moreover, there are no majuscule errors in **Vat.** against **F** and the other MSS, which would positively prove its independence.

As in the *Timaeus*, I am not able to *prove* that **Vat.** depends on **F**, but just as in the *Timaeus* I think it probable. Correct readings in **Vat.**, then, must be regarded as due either to conjecture or contamination.

c) **Vat.** does not share errors with later hands in **F** which would prove **Vat.**'s dependence on **F**.

3. Correct readings against **F** are probably due to contamination.

A few instances of correct readings shared with **A** against **F** have already been given above (sub 2a). Some other examples are:

107c5 τίς τι **A Vat.**: τις εἰ **F**
108c7 αὐτό σοι **A Vat.**: αὐτός σοι **F**
110d4 καὶ δὴ καὶ **A Vat.**: καὶ δὴ **F**
114c7 τυρρηνίας **A Vat.**: τυραννίας **F**
115e4 ὑπερέχον **A Vat.**: ὑπερέχοντα **F**
118d4–5 θάλατταν—αὐτῆς om. **F**
120b5 σκότος **A Vat.**: κόπος **F**
120c7 ἀλλήλους **A Vat.**: ἀλλήλοις **F**
121a8 αὐτοῖς **A Vat.**: αὐτῆς **F**

Apart from correct readings, there is one variant which **Vat.** shares with **A**:

112a8 ὀλίγον **F**: ὀλίγων **A Vat.**

If it is accepted that **Vat.** depends on **F**, its correct readings against **F** most likely are the result of contamination. Although I do not exclude that the scribe of **Vat.** himself consulted a MS of the **A**-family, I assume that a MS *between* **F** and **Vat.** was corrected from a MS of the **A**-family. In any case, a conflation of the two traditions is manifest in the following instances:

110b4–5 κατὰ τὰ αὐτὰ **A**: καὶ ταῦτα **F**: κατὰ ταῦτα **Vat.** (with Stob.; this agreement is insignificant, and may very well be coincidental)
110e5 γῆν ἀργὸν ἔργων **A**: τήν γ' ἄρ' ὃν ἔργωρ **F**: τὴν γῆν ἀργὸν ἔργων **Vat.**

114c5 πολλὰς **A**: πάνπολυς **F**: παμπολλὰς **Vat.**

b) Thus far, there is no indication that the correct readings in **Vat.** against **F** do not come from **A**. There are, however, a few correct readings in **Vat.** against **F** *and* **A**:

108d7 αὔτ' Burnet: αὖ τ' **A**: αὐτὸ **Vat.**: αὐτὸς **F**
112a3 ἐπὶ **Vat.M**[sl]: om. **F** (**A** omits the whole passage)
113c3 κατῴκισεν **Vat.Mo**: κατῴκισαν **F**: κατῴκησεν **A**
116c6–7 ἐγέννησαν τὸ **Vat.**: ἐγεννήσαντο **AF**
118b3 ὑμνεῖτο **Vat.**: ὕμνει τὸ **A**: ὑμνεῖ τὸ **F**

If one assumes that the **A** and **F** traditions were compared with each other by the corrector of **Vat.**'s exemplar, he may easily have conjectured the correct reading in 108d7, 113c3 and 118b3, alarmed at the differences in these places between **A** and **F**. He may also be credited with the correction in 116c6–7. Finally, the addition of ἐπὶ in the passage 112a3 τῆς ἐπὶ Δευκαλίωνος φθορᾶς is natural and necessary.

My conclusion is that an intelligent corrector can be credited with these readings in **Vat.** against **A** and **F**; it is therefore not necessary to assume that (the exemplar of) **Vat.** has been corrected from a lost primary MS.

Vat. shares one error with **Est.** and **Aug.** against **A**: 114c4 καὶ om. As this variant may have been made independently in these MSS, this incidental agreement is not enough to assume any contact of (the exemplar of) **Vat.** with **Est.** or **Aug.**, rather than with **A** itself. Besides, **Vat.** is older than **Est.** and its copy **Aug.**, and there is no reason to think that **Est.** is not a direct transcript of **A**.

4. **Vat.** (followed by its copy **Σ**) has separative errors and variants against the other MSS, e.g.:

108a7 δῆλον γὰρ om. **Vat.Σ**[ac]
108e4 δεῖ] δὴ **Vat.Σ**
110a5 τἀναγκαῖα **AF**: τἀναντία **Vat.Σ** (with **Pal.**)
110c1 τοῖς τότε repetivit post ὅσα (prius) **Vat.Σ**
113b5 αὐτῶν om. **Vat.Σ**
115b5 ποτὲ om. **Vat.Σ**
116a6 τὰς τῆς θαλάττης διαβάσεις] τὰς διαβάσεις τῆς θαλάττης **Vat.Σ**
118b4 οὖν add. post μὲν **Vat.Σ**
119b5 ἑκατέρους om. **Vat.Σ**
121a3 ἐσφάλλοντο tr. ante ἀκράτορες **Vat.Σ**

Vat. has no errors or variants in common with one of the other derivatives of **F**. The common error 110a5 τἀναντία (see above) of **Vat.Σ** and **Pal.** remains unique and does not permit any conclusions about a special relationship between **Vat.**(Σ) and **Pal.**

In the discussion of **M** we have seen that **M**^{pc} adds 112a3 ἐπὶ with **Vat.Σ** against all the other MSS. This in combination with a few other instances of agreement led to the supposition that **M** (or **M**'s exemplar) was contaminated from the exemplar of **Vat.**

5. Corrections in **Vat.**

The scribe corrected his own text in the following places, bringing it in accordance with **A** against **F**:

108b4 θαυμαστῶς **A Vat.**^{pc}: θαυμαστὸς **Vat.**^{ac}**F**
113c8 τούτω(ι) **A Vat.**^{pc}: τοῦτο **Vat.**^{ac}**F**
117e3 διώρυχος **A Vat.**^{pc}: διόρυχος **Vat.**^{ac}**F**
121a3 τρυφῆς **A Vat.**^{pc}: τροφῆς **Vat.**^{ac}**F**
121c3 ᾗ δὴ **A Vat.**^{pc}: ἤδη **Vat.**^{ac}**F**

Possibly these readings *post correctionem* were taken over from the exemplar which was provided with corrections and variants (just as I supposed for **Vat.**'s corrections in the *Timaeus*, see p. 212) from **A**, as has been demonstrated above. If so, the scribe of **Vat.** at first ignored the corrections, but giving them a second thought,[1] he preferred the alternative readings. Of course it is also possible that the scribe of **Vat.** took the corrections over directly from a MS of the **A**-family.

Occasionally, **Vat.**^{pc} has a variant, probably through conjecture:

106b8 ὧι δὲ καὶ **A**: ὧδε ὃ **F Vat.**^{ac}: ὧδε ὦ **Vat.**^{pl}**N** (for contact between **N** and **Vat.** (or Σ), see **N** sub 2, and Σ sub 2)
107b1 ἡμᾶς **AF Vat.**^{ac}: ὑμᾶς **Vat.**^{pl}**Σ**
109b5 κτᾶσθαι **AF**: ἡττᾶσθαι **Vat.**^{pl}**Σ**
109b5 φίλον **AF Vat.**^{ac}: φῦλον **Vat.**^{pl}**Σ**

I have found no corrections by later hands.

1 The ink of the corrections seems to be somewhat lighter than that of the text; this suggests that the corrections were made after the text was written (see also **Vat.**^{pc} in the *Timaeus*, pp. 211 f).

Vat.
|
Σ

2.2.14 Σ (*Venetus 189*)
1. Σ depends on **Vat.**:

a) Σ follows **Vat.** in all its errors and variants. Conjunctive errors are given in the discussion of **Vat.**, sub 4.

b) Corrections in **Vat.** (see **Vat.** sub 5) are always followed by Σ, with the exception of one place where the correction is ignored:

113b3 διαμεμελέτηταί **Vat.**^{sl} ceteri: διαμελέτηταί **Vat.**^{ac}Σ

c) Σ has separative errors against **Vat.** and the other MSS, e.g.:

110b2 ἑκάστων om.
112c3 προσεχρῶντο] χρῶντο
112c5 καταγηρῶντες] γηρῶντες
114c3 ἀζάης] ἀζώης (α in **Vat.** can be read as ω)
115e8 πάλιν om.
116e7 ἑτέρα om.
118e4 τὴν γῆν om.
120c1 ἀποσβεννύντες πῦρ om.

2. Some corrections are written in a blacker ink than the text; I assume that they come from a later hand ($Σ^2$):

106b4 λέγωμεν **Vat.**$Σ^{ac}$ and others: λέγοιμεν $Σ^{2ir}$**cNE**
108a7 δῆλον γὰρ om. **Vat.**$Σ^{ac}$: δῆλον $Σ^{2ir}$ and γὰρ $Σ^{2im}$
108e8 ἐνθένδε **A**: δὲ ἔνθεν **F Vat.**$Σ^{ac}$: δὲ ἐνθένδε $Σ^{2sl}$**NE**
109d6 ὄρειον καὶ ἀγράμματον **A Vat.**: ῥάων καὶ ἀγραμμάτων $Σ^{2ir}$**MNEaco**: ορείων (sic) καὶ ἀγραμμάτων **F** (the original reading of Σ is not visible anymore)
112d1 νάματα $Σ^{2pl}$**A** and others: ἅμα τὰ $Σ^{ac}$ **Vat.FcNE** and others

In the *Clitophon* $Σ^2$ is perhaps derived from **c** (Slings 1981, 279; see also above, p. 288). The simplest hypothesis for the *Critias* is that $Σ^2$ derives from **N** or **E** (**E** is a copy of **N**; **N** is a copy of **c**). **N** and **E**, just like Σ, were in the possession of Bessarion. However, νάματα in 112d1 cannot have been derived from **N** or **E**,

but must have come from another source. The source of Σ^2, therefore, remains unclear. Bessarion himself corrected **N** and **E**, but his hand is not identified in Σ (in the list of MSS in which Bessarion's hand has been identified, Mioni (1976, 284) does not include Σ). It may be noted also that it was Bessarion's habit to add corrections and variants above the line or in the margin, not to make erasures and corrections *per litteras*, as the corrector of Σ did.[2]

Bas. 1
|
Urb.

2.2.15 **Urb.** (*Vaticanus Urbinas 29*)

Urb. is a MS which has been copied from a printed edition, viz. the first Basle edition which dates from 1534 (see chapter 5, p. 366). In the passage 106a1–111a2, I have compared **Urb.** with four printed texts: the Aldina, the first and the second Basle edition and Stephanus' text.

a) **Urb.** shares errors with Ald., Bas.1 + 2 and Steph. against the other MSS:

108d2 καὶ (alterum) om.
110e1 πάρνηθος] πάρναθος
110e5–6 πολὺ—ἔργων] πολὺ τὸ τῶν περιοικῶν

b) **Urb.** shares errors with Ald. and Bas.1 + 2 against Steph. and the other MSS:

109c5 κληρουχήσαντες] κληρουχήσαντι
109d6 ἀγράμματον] γραμμάτων

c) **Urb.** shares an error with Ald. Bas.1 and Steph. against Bas.2 and the other MSS:

110b6 τε om.

d) **Urb.** shares errors with Bas.1 + 2 against Ald., Steph. and the other MSS:

2 See also the discussion of Σ^2 in the *Timaeus*, p. 287 f. Furthermore, I have discussed this MS on page 47 of my article 'Enkele handschriften van Bessarion' in *Ophelos, Zes studies voor D.M. Schenkeveld* (edd. S.R. Slings and I. Sluiter), Amsterdam 1988, 40–52.

108e2 θ'] δ'
109c9 οἰκείαν] οἰκίαν

e) **Urb.** shares with Bas.1 errors against the other editions and MSS:

108a2 μεῖζον] μείζων
108d4 ἀπαγγείλαντες] ἀπαγγείλατες

f) All the errors and variants of Bas.1 are followed by **Urb. Urb.** does not share errors with other MSS or editions against Bas.1.

g) Separative errors of **Urb.** are, e.g.:

108a4 φαίνομαι] φαίνομεν
108b1–2 ἐκπορίζηται] ἐκπορίζεται
108d1 παραθαρρύνοντί] παραθαροῦντι
108d4 μνησθέντες] μνησθένταις
108e2 τοῖς] τῆς
108e7 μείζω] μείζων

CHAPTER 5

The First Printed Editions of the *Timaeus* and *Critias*

1 Ficino's Translation

The first printed text of Plato's works was a Latin translation: in 1469 Marsilio Ficino completed his Plato translation which he made by order of Cosimo de' Medici in Florence; the printed edition appeared in 1484.[1] I will not dwell on the qualities of Ficino's translation. Boter (1989, 276 f.) gives examples, taken from the *Republic*, of Ficino's way of translating Greek into Latin, of Ficino's errors and also instances of his carelessness. None the less, it is clear that Ficino knew his Greek very well and that he consulted several Greek MSS for his translation, while he even, in the words of Immisch (1903, 13 f. n. 3), "infinito studio quae verteret partim aliunde partim de suo studebat emendare."[2]

In 1462 Ficino received from De' Medici a MS with the complete Plato. Sicherl (1980, 554), following Marcel (1958, 253 f.), supposes that this MS was identical with **a**, and that a copy had been made from **a** at Ficino's instigation, which, just like **a**, has been preserved: **c**. An annotation in Ficino's hand is recognisable in **c** on fol. 333 (Marcel 1958, 254 n. 2; Sicherl 1962, 59). As well as **a** and **c**, Ficino also employed **b** and **x**, according to Sicherl. Boter, studying Ficino's translation of the *Republic*, supposes (1989, 271–273) that Ficino drew mainly on **a**, but possibly he also consulted **c**; in addition, he also derived variants from **x**, **β** (or a derivative of **β**) and **N**.

However, Blank and others (mentioned by Blank 1993, 2–4 and 8, with n. 35) have shown that there are no sound arguments for Sicherl's (and Boter's) conclusion that Ficino possessed or used **a**, **b** and **x**; in fact, no annotations from his hand are to be found in these MSS; Boter was already not very sure that Ficino used **a**; the variants which Ficino shares with **x** do not prove very much, according to Blank (1993, 8 and n. 35) because most of them may have been derived from another MS.

That **c** was used and annotated by Ficino is clear; in *Leges* and *Epinomis* corrections and variants by Ficino's hand are to be found in the margins of **c**

1 See P.O. Kristeller, *Supplementum Ficinianum*, Florence 1937, CILf.; M. Sicherl 1980, 553 f.

2 See also Boter 1989, 271 and Sicherl 1980, 554.

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(Gentile 1987, 77–79). Ficino also added marginal corrections and variants in **o**, not only in *Leges* and *Epinomis*, but also in *Epistolae* and *Timaeus* (Gentile 1987, 70–77; see also Blank, 1993, 1ff. and 17f.). To be able to make (at least some of) these corrections in **c** and **o**, Ficino must have consulted one or more MSS (see also Zerbino 1997, 127). Besides, there is also Ficino's autograph **Ambr.**, which, as I (following Berti 1996, 139–142 and 146) conclude on p. 320, he copied from a lost MS that was contaminated from **R** and served as the source for **o**, **M** and **Ric**. as well.

Boter (1989, 274f.) inferred from a number of readings in the *Republic* which Ficino shares with corrections in β and **N** that Ficino consulted these MSS too. In the *Timaeus* there are also instances of agreement between corrections in β and Ficino's translation (see below). But Berti has demonstrated convincingly that this kind of agreement does not prove that Ficino actually had these MSS in his own hands. It is much more probable that the agreements are the result of personal contacts between Ficino and Bessarion (the owner of **N**) and of the fact that MSS, like β and **N**, were in the possession of scribes and scholars who actively exchanged corrections and variants (Berti, 1996, 143–145).

According to Blank (who follows Vitelli and Sicherl, see Blank 1993, 9f. and nn. 37–38) Ficino also made annotations in (and used) **Ric**., but this has been denied by Gentile (already in 1987, 69) and later again by Berti (1996, 140f.).

Which MSS did Ficino employ for the *Timaeus*? In order to be able to answer this question I first compared variants of the distinct MSS families **A**, **F**, **C** and **g** with Ficino's translation, not only in my two sample passages—this would not offer enough instances of agreement with any conclusive force—but in the whole text of the *Timaeus*. Subsequently, when it appeared that Ficino agreed in variants with the group of **Y** within the **g**-family, I compared several secondary MSS of this group with Ficino. In his translation of the *Timaeus*, Ficino agrees in all kinds of variants with the families of **Cg** against **AF**. On the other hand, I have not found any clear examples of agreement between Ficino and **A** against the other MSS, or between Ficino and **F** against the other MSS.

Some instances of conjunctive readings of Ficino with **Cg** are:

20d8 ἑπτὰ] ἑπτὰ σοφῶν **C²g**: *septem sapientium* Fic.
42a5 ἐκ] ἐκεῖ **Cg**: *illic* Fic.
55c5 ἐκεῖνο] ἐκεῖνα **Cg**: *ea* Fic.
57c4 ἑκάστοτε—ὁμοιούμενα om. **Cg** Fic.
63c4 πολὺ om. **Cg** Fic.
83e1 σώματα] σῶμα **Cg**: *corpus* Fic.

Whereas I have found no instances of agreement between Ficino and **C** against **g**, there are several places where Ficino shares a variant with **g** against **C** and the other MSS:

17b9	μᾶλλον] πάλιν **g**: *iterum* Fic.
46d6	γῆ καὶ ἀήρ] ἀὴρ καὶ γῆ **g**: *aër ac terra* Fic.
54b6	ἀσαφῶς] ἀσφαλῶς **g**: *securi nimium* Fic.
57e6	ἀπόντων] ἀπάντων **g**: *omnium* Fic.
82d3	κολλᾷ] πολλὰ **g**: (*carmen*) *ut plurimum* (*ad ossibus naturam*) Fic.
92c8	ἄριστος] ἀόριστος **g** (sed recte **Θ**): *interminatus* Fic.

Within the **g**-family Ficino shares errors and variants with **Y** against **ΘΨ** and the other MSS. Some instances:

19a8	ποθοῦμεν] ποθοίης **Y**^{2ir}: *desideras* Fic.
27b7	ἔοικα] ἔοικας **Y**: *videris* Fic.
53a5	μάλιστα] πάλιν **Y**^{2ir}: *versus* Fic.
59b4	ἡθημένος] ἠνθημένος **Y**^{2sl}: *florescens* Fic.
78c2	αὐτὸ] αὐτὰ **Y**^{2pl}**W**: *haec* Fic.
92c7	θεὸς] θεοῦ **Y**^{2ir}: *dei* (*imago*) Fic.

When we look for a MS within the **Y**-group which could have been Ficino's source, it is obvious that this must be **c**, as **c** agrees with Ficino against **Y** and the other MSS in the following cases:

31b6	γῆς **Ya**: οὐδὲν add. post γῆς **a**^{1sl}**cFx**: (*et solidum absque*) *terra nihil* Fic.
91d6	οὕτω add. ante μετερρυθμίζετο **c**: *ita* Fic.
92a5	πᾶν om. **c** Fic.

Ficino shares one error with **o** against the other MSS:

28b7	γέγονεν om. **o** Fic.

These examples confirm the connection between Ficino and **c** and **o**, which had been established already on the basis of the identification of Ficino's annotations in these MSS (see also above). In the *Timaeus*, five instances of marginal corrections (or better: conjectures or variants) by Ficino in **o** were identified by Gentile (1987, 76–77; see also Berti 1996, 136 and 139–141); in three of them, Ficino's translation agrees with his marginal variant:

21d5 ἔπραξε μὲν **AFCβbpc** and copies: ἐπράξαμεν **o** with **Ric.aY** and others: ἔπραξε **o**[2im](Fic.) (Ficino's translation here is based on ἔπραξε)
38e6 προσταχθὲν **oM** and others: πραχθὲν **o**[2im](Fic.) **Ric**. (not in **M**). (in Ficino's translation: *praescriptum tenorem et institutum ordinem*) (In its turn, προσταχθὲν was added in the margin of **Ric**. by a second hand, also Ficino's according to Blank (1993, 14 f.), but this identification has been denied by Gentile and Berti.)
39b8 νὺξ **o**[2im](Fic.) **Ric**. and others] νῦν **aco**[it] (Ficino translated *noctis*)
69a7 λόγον **o** and others: χρόνον **o**[2im](Fic.) **Ric.ΨM** and copies (Ficino translated *disputatio*)
71c1 δοχὰς] λόχον **oMa**: χόλον **o**[2im](Fic.) **Ric**. and also **Ambr**. (Ficino translated *bilem*)

On the other hand, there are many errors in **Y** and its copies, among which **c**, which are not followed by Ficino, for example:

39a3–4 περιῄειν—τάχιστα om. **Y**
50e6–7 τέχνη—ἀώδη om. **g** (corr. β²)
56a2 τῶν λοιπῶν om. **Y**
75d2 ἐκόλλησαν] ἐκώλυσεν **g** (corr. β²): *circumplicavit* Fic.
77c6 πάντα om. **Y**: *omnia* Fic.
90a4 οἰκεῖν] οἰκεῖα **g** (corr. β²): *sedem habere* Fic.

From these cases it is evident that Ficino also consulted at least one MS that did not belong to the group of **Y** and its apographa. Comparing other MSS with Ficino's translation I discovered in β a few cases of significant agreement with Ficino: a correct reading against all the other MSS in 50e7, and two conjectural variants:

29d6 νόμον **Yac**: λόγον **a**[1sl]**FxA**²β²: *disputationem* Fic.
50e7 ἀώδη Hermann: ἀνώδη β[pc]: (*ut*) *odorem nullum* (*proprium habeat*) Fic.: εὐώδη MSS[3]
70b1 ἅμμα] ἀρχὴν ἅμα **Par.**[im]β[ir]: (*venarum*) *originem* (*fortemque sanguinis*) Fic.: ἅμα is the reading of most MSS

For an explanation of these correspondences I follow Berti (1996, 144–145 and 155–162), who discovered in the *Philebus* quite a number of agreements

3 For a discussion of this reading see p. 256.

between Ficino and corrections in **Par.** It is not probable that Ficino would consult MSS like β and **Par.** only to derive readings *post correctionem* from them whilst completely ignoring all other readings. Much more probable is that, in these cases, β and **Par.** derived from a source that was also known to Ficino. It is clear, as Berti has shown (1996, 145), that Ficino moved in circles of scholars who copied, compared and corrected MSS while exchanging variants and conjectures.

As we have seen above (pp. 355 f.), Ficino's correcting hand has been identified in **c** and in **o**, while **o**'s gemellus **Ambr.** is his autograph, a MS which contains readings which must be the result of an intensive contamination of its (lost) exemplar. It is plausible that Ficino collected in this exemplar variants and conjectures from various sources, in a way analogous to his method of adding corrections and variants in **c** and **o**.

Similar conclusions have been reached for *Symposium* (Brockmann 1992, 225: Ficino used for his translation his own autograph Riccardianus 92 as well as a lost MS) and *Lysis* (Martinelli Tempesta 1997, 176 f.: Ficino's lost exemplar was a heavily contaminated and corrected manuscript; besides he had **c** and **o** at his disposal). According to Martinelli Tempesta, it is clear that Ficino had contacts with a number of scholars of his time, in particular with Bessarion: "abbiamo cioè a che fare coi rami più contaminati della tradizione manoscritta di Platone, in cui l' attività dotta ha prodotto un testo di alta qualità, ma di cui a noi risulta arduo ricostruire la genesi" (Martinelli Tempesta 1997, 177).

In the *Critias* the first thing which becomes clear is that Ficino relied mainly on a MS belonging to the **F**-family; common errors of the **F**-family and Ficino are e.g.:

108c7 αὐτό **A Vat.Σ**: αὐτός **F**: *ipse* (*tibi forsitan declarabit*) Fic.
111d4 γῆι **A**: non vertit Fic. (reading apparently τῇ with **F**)
116d8 ἓξ **A**: non vertit Fic. (reading apparently ἐξ with **F**)
119d2 οἷ **A**: οἱ **F**: *illi* Fic.
120c5 γέρα **A**: ἱερὰ **F**: *sacra* Fic.
121a2–3 ὑπὸ τρυφῆς διὰ πλοῦτον **A Vat.M** (Σ τροφῆς): ὑπὸ τροφῆς διπλοῦ τοῦ **F**: *gemino ex alimento* Fic.

Within the **F**-family there are some notable instances of agreement between Ficino and **a** and its apographa **cNEMo Pal.**, e.g.:

110a8 Ἐρυσίχθονος] ἐρισίχθονος **a**: *Erisichthonem* Fic.
112a3 σεισμῶν] σεισμὸν **a**: *terrae concussione* Fic.

112a5 Ἰλισὸν] ἰλισσὸν **a**: *Ilissum* Fic.
112a7 Λυκαβηττὸν] λυκαβητὸν **a**: *Lycabetum* Fic.
114b6 Εὐαίμονα] εὐδαίμονα **a**: *Eudaemonem* Fic.
120a3 τὸ δ' ἄλλ'] τὰ δ' ἄλλ' **a**: *reliqua* Fic.

Among the copies of **a**, it appears that **cNE** occasionally share a variant with Ficino:

109b5 τὸ φίλον] τὰ φίλων **cNE**: *amicorum singula* Fic.
113b6 τοιάδε τις om. **cNE**: non vertit Fic.

On the other hand, I have discovered no conjunctive variants or errors of Ficino and **a oM Pal.** against **cNE**. Ficino, therefore, could have used **c**, **N** or **E** for his text of the *Critias*. Now, Boter's arguments (1989, 274 f.) for the hypothesis that Ficino drew from **N** in the *Republic*, have been refuted by Berti (1996, 143); **c**, on the contrary, was possibly used by Ficino both in the *Republic* and in the *Timaeus* as we have seen above. Therefore, it is plausible to suppose that Ficino consulted **c** also for his *Critias* translation.

But for this dialogue too, Ficino seems not to have been content to use only one Greek source:

First, there is a conjunctive variant of Ficino and **Vat.Σ**:
108b2–3 εἰς τότε **A**: ἴστω τε **F**: ἴστω τε καὶ **Vat.Σ**: *sciat* (*veniam sibi esse tributam*) *et* (*quasi id constet, ad dicendum protinus accingatur*) Fic.
With Σ, Ficino shares the omission of 110b2 ἑκάστων (which, however, does not say very much).
A third place connects Ficino with **M**^{pc}:
116c6 ἐφίτυσαν καὶ ἐγέννησαν] ἐφοίτησαν καὶ ἐγέννησαν **M**^{pc} (and possibly Σ^{ac}): *convenientes genuerunt* Fic.

Although this evidence is scanty, it seems that there is a relation of Ficino with Σ (or **Vat.**) and with **M** (the latter is an indirect copy of **a**). If we look at the places where Ficino has a correct reading against the **F**-family, to which his main exemplar belonged, as we have seen above, it appears that his correct text is always shared either by Σ or by **M** (and **A**), e.g.:

109d6 ὄρειον καὶ ἀγράμματον **A Vat.M**^{pc}: ῥάων καὶ ἀγραμμάτων **Σaco** and others: ορειων (ut vid,) καὶ ἀγραμμάτων **Fx**: *montivagum atque rude* Fic.
112d1 νάματα **Ao**^{pc}**M**^{pc}**Σ**^{pc}: ἅμα τὰ **F Vat.** ceteri: *rivuli* Fic.
113c1 λήξεις **AM**^{pc} **Vat.Σ**: μίξεις **F** ceteri: *portiones* Fic.

114c7 τυρρηνίας **AoM Pal.Vat.Σ**: τυραννίας **F** ceteri: *Tyrrheniam* Fic.
118d4–5 ταύτη(ι)—αὐτῆς **AM**pc **Vat.Σ**: om. **F** ceteri: habet Fic.
119d2 ἕκτου **A Vat.Σ**: ἐκ τοῦ/τούτου/τούτων **F** ceteri: *sexto* Fic.

Thus, if we assume that Ficino consulted both Σ (or **Vat.**) and **M** (or a MS related to them), all his above-mentioned readings can be accounted for. A correct reading shared with **A** against the other MSS (114e1 αὐτῇ **A**: *ipsa* Fic.: αὕτη **F** and copies (αὐτοῖς **cNE**)) is possibly the result of Ficino's own conjecture. Further, a manifest conjecture, possibly also Ficino's own, is found in 110e4–6 (διὸ—ἔργων) where Ficino translates: *quapropter potuisse tunc regionem hanc, universum accolarum exercitum alere*. This reading corresponds to that of the Aldina: πολὺ τὸ τῶν περιοικῶν. Possibly Musurus translated Ficino's Latin back into Greek, or both men drew on a common Greek source. Above we have seen that Berti's conclusion that Ficino borrowed many of his readings from a lost exemplar corresponded with the results in the *Symposium*, *Lysis* and *Timaeus*. It seems plausible to suppose that Ficino did the same in the *Critias*: Ficino's lost exemplar contained corrections and variants drawn from different sources, which also accounts for the agreements with **Σ**, **Vat.** and **M.**

Conclusion: Ficino's translation of the *Timaeus* is based upon **c** and **o** and a lost MS. For his *Critias* translation Ficino relied on either **c** or **N** or both, while in addition he consulted both **M** and Σ (or **Vat.**) or a lost MS close to them.

2 The Aldina

The first printed Greek Plato came from the presses of Aldus Manutius in Venice 1513; Marcus Musurus was responsible for the constitution of the text. Post (41–44, 58 f.) discovered that the source of the Aldina was **N** for the dialogues *R.*, *Ti.*, *Criti.*, *Min.*, *Lg.*, *Epin.*, *Epp.*, and **Vs.** for the other dialogues; this in contrast to the previous opinion (e.g. Alline 316) that Musurus drew mainly on **N**'s derivative **E.** In *TL* the Aldina derives from **N** (Marg 41 and 79). That Post was right is proved for the *Republic* by Boter (1989, 242 f.). For the *Timaeus* and the *Critias* his conclusions are confirmed by my collations. In the *Timaeus* a relationship between the Aldina and Bessarion's MSS **NE Vs.** (these MSS were corrected by Bessarion himself) is proved by the following cases of agreement:

18d4 ἐκγόνους παῖδάς τε ἐκγόνων] ἐκγόνους τε καὶ παῖδας ἐκγόνων Ald.**NE Vs.**
19e3 ἄλλων om. Ald.**NE Vs.c**
21d1 γε] τὴν Ald.**NE Vs.**

21d2 ποιητὴς] τῶν ποιητῶν Ald.**NE Vs.Σ**
23c5 τὸν om. Ald.**NE Vs.Σ**
25a5–6 νήσῳ ταύτῃ] ταύτη νήσω Ald.**NE Vs.Σ**
86c4 ὅτῳ] οὕτω Ald.**NE Vs.o Ang.Pal.**
88c4 ἀνταποδοτέον] ἀποδοτέον Ald.**NE Vs.ΣΘV**
89d2 τὸ om. Ald.**NE Vs.Neap.Ox.**
90e6 οὖν τὸ] αὐτὸ Ald.**NE Vs.Σ Ve.**

The relationship can be narrowed down to **NE** on account of the following places:

90b6 τῷ] τὸ Ald.**NE**
90e5 ἂν om. Ald.**NE Sc.**

Finally, that the Aldina is linked with **N** and not with **E** is shown by the distinctive variants shared by **N** and the Aldina against **E** (and other MSS):

18c6 δὴ om. Ald.**N**
88b7 γίγνησθον] γίγνονται Ald.**NΣ Vs.**^{ac} (-ωνται **E**: -ηται **E**^{2sl})
88c1 ὑγιῆ] ὑγιᾶ Ald.: ὑγιῆ **N**, sed ᾶι ^{sl}
90c3 μηδὲν] μηδ᾽ ἂν Ald.**N** (μηδὲν **E**^{2ir}; **E** was corrected by Bessarion, who bequeathed his books in 1468 to the San Marco in Venice (see p. 80), so the possibility that Musurus read μηδ᾽ ἂν in **E** before it was corrected is practically ruled out)

On the other hand, not one of **E**'s separative variants against **N** (see the discussion of **E** on pp. 297 ff.) is followed by Musurus. Boter, however, shows (1989, 243 f.) that in the *Republic* Musurus did not rely only on **N**, but also consulted one or more other MSS. This appears to obtain for the *Timaeus* too. Firstly, many a variant or error in **N** is not taken over by the Aldina; a few examples:

17b9 μᾶλλον recte Ald.: πάλιν **NE Vs.** and other MSS
17c8 προπολεμησόντων recte Ald.: πολεμησόντων **NE Vs.** and other MSS
18d1 νομιοῦσι recte Ald.: νομίσωσι **NE Vs.** and other MSS
23c1–2 σπέρματος βραχέος recte Ald.: βραχέος σπέρματος **NE Vs.Σ**
86e6 χολώδεις recte Ald.: χολῶδες **N Vs.**^{ac}**Σ**
87a1 ἀφ᾽ αὐτῶν recte Ald.: ἀμφ᾽ αὐτῶν **NE Vs.**^{ac} and other MSS
87e6–88a1 κρείττων recte Ald.: κρεῖττον **NE Vs.** and other MSS
89d6 τὴν habet Ald.: om. **NE Neap.Ox.**

Along with the correct readings against **N**, the Aldina appears to have many conjunctive errors with *inter alia* β and its derivatives **q Neapol.Neap.Ox.**, e.g.:

18c2–3 τὰ ἐπιτηδεύματα πάντα] τὰ τῶν ἐπιτηδευμάτων πάντα Ald.β (and copies) **Ψ Ol.**

19b1 αὐτὰ ταῦτα Ald.β (and copies) **C Par.**: ταῦτ' **NE Vs.** and other MSS

20c8 αὐτὰ] αὖ Ald.β (and copies) **C Par.**^{ac}**As.**

20d7 ἀτόπου] ἀποτόμου Ald.β^{pc} (and copies) **C**^{ac} **Par.**^{ac} **Scor.**

22e6 τοτὲ μὲν add. ante πλέον Ald.β^{pc} (and copies) **C Par.As.**

Accordingly, there must have been a connection between the Aldina and the group of β. On a closer look, one discovers that the Aldina shares several variants with **Neapol.** (and its derivatives **Neap.Ox.**) against **βq** and the other MSS:

17d4 πρᾴως] πρᾳέως Ald.**Neapol.Neap.**

18e2 συλλήξονται] ξυλλέξονται Ald.**Neapol.Neap.Ox.As.**^{ac}

18e3 συλλήξεως] ξυλλέξεως Ald.**Neapol.Neap.Ox.**

19a8 τι om. Ald.**Neapol.Neap.Ox.ΘT**

19e5 ἅμα] ἅμα καὶ Ald.**Neapol.Neap.Ox.**

22e1 ὑμῖν] ἡμῖν Ald.**Neapol.Neap.**(sed corr. ^{im}) **Ox.**

25d1 ὑμῖν] ὑμῶν Ald.**Neapol.Neap.Ox.**

If one of these three MSS was used by Musurus, it must have been **Neapol.** and not **Neap.** or **Ox.**, as the following instances of agreement between the Aldina and **Neapol.** against *inter alia* the other two MSS show (but I must admit that the first three instances are not very significant):

23a2 ὑμῖν] ἡμῖν Ald.**Neapol.V**^{ac} **Sc.**^{ac}

23a5 ὑμῖν] ἡμῖν Ald.**Neapol.As.**

23a7 ὥσπερ] ὅσπερ Ald.**Neapol.**

24c2 ἀνευρών] ἐξανευρών Ald.**Neapol.**^{sl}

By contrast, I have found no examples of conjunctive errors or variants of the Aldina with **Neap.** or **Ox.**, nor with β or **q**, against **Neapol.** I assume that in addition to **N** Musurus used also **Neapol.** (or a lost MS related to it) for the constitution of his text. I have not noted any indications that Musurus also consulted other MSS for the *Timaeus*.

1) In all cases where the Aldina has a correct reading against **N**, this reading is present in **Neapol.** as well, so **Neapol.** may have been Musurus' source for

them. There are a few exceptions, but in these cases Musurus may easily have corrected the text himself:

18c9 γεγενημένον Ald.: γεγεννημένον **N Neapol.** and other MSS
87a7 δυσμαθίας Ald.: δυσμαθείας **N Neapol.** and other MSS

2) The few errors which the Aldina shares with other MSS against **N** or **Neapol.** are all trivial and insignificant:

18c2 φύσεις] φύσει Ald.**Ss Amb.**
19d5 ἀτιμάζων] ἀτιμάζον Ald.**Fxq**
19d7 ἑκάστοις] ἑκάστης Ald.**Fxs Amb.**
20b7 συνωμολογήσατ'] ξυνομολογήσατ' Ald.**A**^{pc} **Est.Scor.**
21c2 δὴ] δὲ Ald.**Mon.**^{ac}**M**
23b4 ὑμῖν] ἡμῖν Ald.**As.**^{ac}
86d5 ῥυώδη] ῥυώδει Ald.**Ψ** and its derivatives (β^{ac})
87a6 ποικίλλει] ποικίλλη Ald.**Fx**
89d4 ταύτῃ] ταῦτα Ald.**Scor.**

Inevitably, the Aldina also has its own distinctive errors against all the MSS, among which a few printer's errors:

18c9–d1 γνώσοιτο] γνώσαιτο
20c8 ἀφικόμεθα] ἀφικόμαθα
20d6 δοκεῖ μήν] δοκεῖμεν
21c4–5 κατεχρήσατο] κατεχθήσατο
21d5 ἦν] ἢν
22a5 τῶν τῇδε] τῶν δε ἡ (sic)
88a3 συντόνως] σύντομος
89a2–3 καὶ τῇ om.
89d2 ζῴου om.

Of the *Critias* text in the Aldina (and in the other editions) I have collated only the first five pages, from 106a1 to 111a2. It appears that all the errors and variants of **N** are followed by the Aldina. Some examples of variants and errors shared with **N** together with its exemplar **c** and its derivative **E** are:

107c1 τὸ om. Ald.**cNE**
107d8 ἀνθρώπινα] τἀνθρώπινα Ald.**cNE**
109b5 τὸ φίλον] τὰ φίλων Ald.**cNE**
109c2–3 εὔστροφον—αὐτῶν om. Ald.**cNE**

Against **c** and the other MSS the Aldina shares a number of readings with **N** and its derivative **E**, e.g.:

106b8 ᾧι δὲ καὶ **A**: ὧδε ὃ **Fac** and others: ὧδε ὦ Ald.**NE** (with **Vat.**^{pc}**Σ**)
108b3 εἰς τότε οὕτω] ἴστω τε οὕτω **cN**^{ac}**F** and others: ἴστω οὕτω τε Ald.**N**^{pc}**E**
108e8 δῦσαν ἄπορον] δυσανάπορον Ald.**NE**
108e8 ἐνθένδε **A**: δὲ ἔνθεν **Fac** and others: δ' ἐνθένδε Ald.**NE** (with **Σ**^{sl})
110b8 θεὸν] θέαν **Fac** and others: θεὰν Ald.**NE**

The possibility that **E** served as a model for the Aldina can be discarded since the separative errors of **E** are not followed by the Aldina:

107a6 ῥηθησόμενα recte Ald.**N** and others: ῥηθησόμεθα **E**
107e3 δόξαν recte Ald.**N** and others: δόξα **E**
108a1 ξυγγνώμης recte Ald.**N** and others: ξυγγνώμη **E**
108a3 εἰ δὴ] εἰ δὲ δὴ Ald.**Nc**: εἰ δὲ **E**
110e1–2 τοὺς ὅρους recte Ald.**N** and others: τοῦ ὅρους **E**

The Aldina shares one error with **Vat.** and **Σ**:

108e4 δεῖ] δὴ Ald.**Vat.Σ**. This agreement is presumably only coincidental.

Separative errors in the Aldina are:

106a2 οὕτως] ὄντως
108d2 καὶ alterum om.
109c5 κληρουχήσαντες] κληρουχήσαντι
110b5 καὶ δὴ καὶ] καὶ δὴ
110b6 τε om.

The Aldina shares a variant with Ficino in:

110e5–6 πολὺ τῶν περὶ γῆν ἀργὸν ἔργων **A**: πολὺ τὸ τῶν (followed by a blank space) **NE**: πολὺ τὸ τῶν περιοίκων Ald.: (*quapropter potuisse tunc regionem hanc,*) *universum accolarum exercitum* (*alere*) Fic.

Either Ficino's Latin was translated back into Greek by Musurus, or both drew on a lost common source in Greek.

Conclusion: In the *Timaeus* **N** and **Neapol.** (or a MS related to it) served as source for Aldus' edition. In the *Critias* the edition is based on **N**.

3 A *Timaeus* Edition by Christian Wechel

A separate edition of the *Timaeus* was published in 1532 in Paris by Christian Wechel.[4]

I compared the text of this edition in my two sample passages: *Ti.* 17a1–25d6 and 86b1–92c9, and concluded that Wechel reprinted the text of the Aldina, with a few corrections:

19c7	τὰς recte Wechelus: τοὺς Ald. (ut videtur)
20c8	ἀφικόμεθα recte Wechelus: ἀφικόμαθα Ald.
23a7	ὥσπερ recte Wechelus: ὅσπερ Ald.
86c5	πολυκαρπότερον recte Wechelus: πολυκαρπώτερον Ald.

In all other cases mentioned above (both correct readings as well as *variae lectiones*) Wechel follows the Aldina.

I have found only a few errors in Wechel's text against the Aldina:

18b4	παρὰ] περὶ
18c6	τῆς om.
18d6	εὐμημόνευτα
18e2	συλλήξονται] ξυλλέξονται Ald. et alii: ξυλλέξωνται Wechelus
20c6	ἡμῖν] ὑμῖν
23d5	ὑμῶν] ἡμῶν
23e4	τῶν om.
24a3	ὑμῖν] ἡμῖν
87d5	ἄγον] ἄγων

4 The First Basle Edition

The second printed Greek edition of Plato's complete works, extended with Proclus' commentaries on the *Republic* and the *Timaeus*, was published in Basle in 1534 by Johannes Valder.[5] The text, constituted by Simon Grynaeus and Johannes Oporinus, is based exclusively on the Aldine edition, as Boter (1989, 245) observes for the *Republic*. This holds good for the *Timaeus* as well. The

4 A digital copy of this edition is to be found on http://catalog.hathitrust.org/Record/009333746.

5 I have not examined the *Timaeus* edition by Tiletanus (Paris 1542). Though it is in the Bibliothèque Nationale in Paris and in the British Library, it was not available to the reader when I applied for it. Neither have I seen Morelli's edition (Paris 1551).

errors and variants of the Aldina, including its characteristic ones, are usually followed by this editio Valderiana. Only in a few cases, where the Aldina has an insignificant error and where a correction is easily made, did Grynaeus restore the text:

19d5 ἀτιμάζων recte Bas.1: ἀτιμάζον Ald. Wechelus
20c8 ἀφικόμεθα recte Bas.1 Wechelus: ἀφικόμαθα Ald.
23a7 ὥσπερ recte Bas.1 Wechelus: ὅσπερ Ald.
86c5 πολυκαρπότερον recte Bas.1 Wechelus: πολυκαρπώτερον Ald.

Occasionally, Bas.1 has an error of its own against the Aldina and the MSS. Some of these errors are due to a misinterpretation of an abbreviation in the Aldina:

18b4 ὅσος] ὅσως Bas.1
19a4 παρὰ] περὶ Bas.1 Wechelus (the same error occurs in 20c7 and 21d8 in Bas.1 and Wechelus; the abbreviations for παρὰ and περὶ being almost identical in Ald. must have caused the confusion)
19a8 ποθοῦμεν] ποποθοίης Ald.: πεποθοίης Bas.1 Wechelus
19c6 παιδείᾳ] παιδίᾳ Bas.1
21d3 ἦν] οὖν Bas.1

Apart from the above mentioned 20c8, 23a7, 86c5, 19a4, 20c7, 21d8 and 19a8 the Basle edition does not share readings with Wechelus against Ald. The cases are insignificant; therefore, there is no need to assume a connection between Bas.1 and Wechelus.

In the *Critias* Bas.1 takes over all the variants and errors of the Aldina, except one in 110b5 (καὶ δὴ καὶ Bas.1 with the MSS; καὶ δὴ Ald.; καὶ is easily added here) and adds a few errors of its own:

108a2 μεῖζον] μείζων
108d4 ἀπαγγείλαντες] ἀπαγγείλατες
108e2 ἐνακισχίλια ἔτη] ἐννάκις ἔτη χίλια N Ald.: ἐννάκις ἔτι χίλια Bas.1
108e2–3 θ᾽ ὑπὲρ] δ᾽ ὑπὲρ
109c9 οἰκείαν] οἰκίαν

The same conclusion has been reached in other dialogues (see Brockmann 1992, 191–193 and Martinelli Tempesta 1997, 189–191 also with further references).

5 The Second Basle Edition

In 1556 Henricus Petrus published a new edition of Plato's works, without Proclus' commentaries. Arnoldus Arlenius constituted the text, basing it upon the first Basle edition, but emending it with the help of some MSS he collated in Italy, as the preface informs us. Boter (1989, 245 f.) identified **T** and **E** as the MSS which were consulted by Arlenius for the *Republic*. In the *Timaeus* one can observe that a few characteristic errors of the first Basle edition have been taken over by Arlenius:

18b4 ὅσος] ὅσως Bas.1 and 2
19c6 παιδείᾳ] παιδίᾳ Bas.1 and 2
20c7 παρὰ] περὶ Bas.1 and 2
21d3 ἦν] οὖν Bas.1 and 2
87b6 μήν] μὴ Bas.1 and 2

On the other hand, the second Basle edition often has correct readings where the first Basle and the Aldina are corrupt, e.g.:

19c7 τὰς recte Bas.2 Wechelus: τοὺς Ald.Bas.1
21c4–5 κατεχρήσατο recte Bas.2: κατεχθήσατο Ald.Bas.1 Wechelus
89d2 ζῴου habet Bas.2: om. Ald.Bas.1 Wechelus
90a3 ψυχῆς recte Bas.2: ψυχὴν Ald.Bas.1 Wechelus

In the *Timaeus* I have found only vague indications of the identity of the MSS which were compared by Arlenius. There is one place which points to a MS belonging to the **Y**-group:

18d1 νομιοῦσι recte Ald.Bas.1 Wechelus: νομίσωσι Bas.2 with **Y** and its copies

Possibly νομίσωσι was drawn from **E**, which is one of the two MSS identified by Boter as Arlenius' source for the *Republic* (1989, 245 f.). **T**, the other MS which Boter identified, reads νομιοῦσι in 19d1. There is another variant which points in the same direction, viz.

20d3 εἴτε ἀνεπιτήδειός ἐστι] ἐστιν εἴτε καὶ μὴ ἀτόπου Bas.2

Here **N**, **E** and **Vs.** read ἐστιν εἴτε καὶ μὴ, which is taken over by Arlenius, whereas his addition of ἀτόπου, I suggest, has the following cause: In 20d7 Arlenius reads, together with Ald.Bas.1 **C Par.β** and copies, ἀποτόμου instead of ἀτόπου, which

is found in all the other MSS. I think that Arlenius wrote ἀτόπου as a variant in the margin of his working copy, immediately below ἐστιν εἴτε καὶ μή. The printer then took the two variants (on d3 and d7) together as one variant on d3. A similar case of misunderstanding between Arlenius and his printer has been observed in the *Republic* by Boter (1989, 246). Compare also the following places where a word, omitted in the first Basle edition, is supplemented in the second one, but at the wrong place:

22a5 τῶν τῇδε] τῶνδε ἢ Ald.Bas.1 Wechelus: τῶν τῇδε ἢ Bas.2
89a2–3 καὶ τῇ τοῦ] τοῦ Ald.Bas.1 Wechelus (καὶ τῇ om.): τοῦ καὶ τῇ Bas.2

Two other places point to a connection with **Par.**:

25d1 ὑμῖν] ὑμῶν Ald.Bas.1 Wechelus **Neapol.Neap.Ox.**: ἡμῖν Bas.2 **Fx Par.**
25d5 κάρτα βραχέος Bas.2 **Par.**^{2im} **Vs.**^{2ir}: καταβραχέος Ald.Bas.1 Wechelus **NET** and other MSS (καρταβαθέος is the reading of **A**^{it})

The error 24a5 ἀφωρισμένον] ἀφωρισμένων is shared with **Ψ**^{sl}, but this error may have been made independently. I noticed only one printer's error:

89b3 καθάρσεως] καθάρσαως

In the *Critias* too, it was the first Basle edition which served as the basis for the second one, as is clear from the fact that some characteristic errors of the first edition are taken over by Arlenius:

108e2 ἐνακισχίλια ἔτη] ἐννάκις ἔτι χίλια Bas.1 and 2
108e2–3 θ' ὑπὲρ] δ' ὑπὲρ Bas.1 and 2
109c9 οἰκείαν] οἰκίαν Bas.1 and 2

On the other hand, Arlenius corrected some places where the Valderiana, or both the Valderiana and the Aldina, are corrupt:

106a2 οὕτως recte Bas.2: ὄντως Ald.Bas.1
108a2 μεῖζον recte Bas.2 Ald.: μείζων Bas.1
110b6 τε habet Bas.2: om. Ald.Bas.1

As these corrections are simple, it is not necessary to assume that Arlenius used another source for them. I have noted one new error in Arlenius' text:

111a1 δὲ] τε

Conclusion: The second Basle edition is a reprint of the first one, after the text was corrected by Arlenius, in the *Timaeus* with the help of E and possibly also **Par.**; in the *Critias* there are no indications that Arlenius really consulted any MS for his new text. Investigation of other dialogues has resulted in similar conclusions (see Brockmann 1992, 195 and Martinelli Tempesta 1997, 200).

6 Cornarius' *Eclogae*

In 1561, a few years after the second Basle edition, a Latin translation appeared, also in Basle, of Plato's complete works from the hand of Janus Cornarius. After each tetralogy Cornarius added to his translation a series of emendations of the Greek text under the title of *Eclogae*. In 1771 these *Eclogae* were re-edited in Leipzig and provided with a preface by J.F. Fischer. When composing his *Eclogae* Cornarius used three editions of Plato, says Fischer (7^r): the Aldina and the two Basle editions, as well as one MS of which Cornarius himself says (I cite from Boter 1989, 245): "(…) et manu scriptum unum, quod ex Bibliotheca Hassistenia generosus Baro Henricus Vuildefelsius a Sebastiano Heroë Hassistenio mihi impetravit." According to Fischer (4^r), this MS is identical with **Lobc**. Wilson (393 n. 2) expresses the same opinion. Boter (1989, 246 f.), however, records that Schneider has not discovered any significant cases of agreement between **Lobc**. and Cornarius' emendations in the *Republic*. Boter's own investigations confirm this for the *Republic*. Further, Boter has also examined Cornarius' references to his Greek MS in other dialogues.[6] He proves that Hass. is not to be identified with **Lobc.**: a) Cornarius refers to Hass. in *Alc.2, Lg.* and *Ax.* among others, which three dialogues are absent in **Lobc.**; b) in *Cra.* 438a1 some MSS, among which **Lobc.**, have a long interpolation, which is said by Cornarius to be absent from his MS.

Next, Boter argues that Hass. can be brought into connection with **Y**: in *Plt.* 294d8 and in *Grg.* 521b2 Hass. agrees with **Y** in a variant. Moreover, whenever the reading of Hass. occurs in other collated MSS, it is also found in **Y**, in all dialogues which are in **Y**. However, a number of dialogues in Hass. are not in **Y**; in these dialogues there is no significant agreement with any extant MS. Boter's conclusion, therefore, is that Hass. is related to **Y** for all the dialogues contained

6 Boter 1988, 157–159.

in **Y**, and to one or more other MSS for the remaining dialogues. Thus, Hass. cannot be identified with any extant MS, and is probably lost.

In his annotations on the *Timaeus* Cornarius refers to his MS twice: between 42c1 μεταβαλοῖ and μὴ the Aldina and subsequent editions have an interpolation of several lines, probably a marginal annotation which was entered into the text. Corn. deletes these words because they do not occur, as he declares, in his 'manuscriptus graecus'. In 90b2 he remarks: "Vulgati codices (Corn. means Ald.Bas.1 + 2, G.J.) falso habent τετευχότι· manuscriptus τετευκότι." The latter reading is found in **gC²Par.** and some other MSS. Usually, however, when proposing a correction against the text of Ald.Bas.1 + 2, Cornarius omits to say whether it concerns a conjecture of his own or a reading found elsewhere. In some cases it is clear that Cornarius used a conjecture of his own, in trying to repair a corrupt text in the *Timaeus* editions:

43d7 λυταὶ οὐκ **A²**: αὗται οὐκ **Aᵃᶜ VFCg** Ald.Bas.1 and 2: ἀδιάλυτοι Corn.

57e5–6 τούτων ἀπόντων **AVFC**: τούτων ἀπάντων **g** Ald.Bas.1 and 2: ἄνευ τούτων ἀπάντων Corn.

Elsewhere, Cornarius has a reading which I have not found in one of the MSS. Probably they too are Cornarius' own conjectures, e.g.:

60e3 οὐ del. Corn.

61c6 λεγομένοις] γενομένοις Corn.

80b3 τὴν] τελεύτην Corn.

83a7 παλαίας] πολλῆς Corn.

In 65d1 Corn. proposes μανότερα for νοτερά. **a** here reads νοτερά, but in the margin **a** has γρ. μανώδη (written in the first hand, it seems to me). I have not discovered elsewhere any cases of agreement between Corn. and **a**, so I hesitate to assume that Corn. used **a** or a MS related to **a**.

A reading most probably derived from a Greek MS is:

20d7 ἀτόπου Corn. and most MSS: ἀποτόμου Ald.Bas.1 and 2

Some readings point to the **Y**-group:

36b6 κατανηλώκει Corn. **CYΘ** (καταναλώκει **F**: καταναλλώκει **V**): ἀπηνεώκει 'vulgo habetur' (thus Corn., who usually indicates the previous editions by this term) (ἀναλώκει **A**: ἀπανηλώκει **ΨC²**)

83a5 ἂν] αὖ **Y** Corn.

92c7 θεὸς] θεοῦ **Y²ⁱʳ** Corn.

Other readings, however, are not shared with **Y**:

57a5 ἕως δ᾽ ἂν Corn. and all MSS except **Y** and its copies: ἕως ἂν **Y** Ald.Bas.1+2. Perhaps this reading is a conjecture.

In one place Corn. agrees in a variant with β and its copies: 86e5 ᾗ] οἱ Corn.β[2ir] and its copies (**Y** Ald.Bas.1 and 2 here read the corrupt ᾗ).

As the latter case of agreement with β is rather remarkable, one is inclined to think that Cornarius' MS was not only connected with **Y**, but also with β, a copy of β, or the source of β's corrections. The evidence, however, is too scanty to allow any definite conclusion. In other places Cornarius refers to Galen, where the latter quotes from the *Timaeus*, e.g.:

55b3 τριγώνους habent **AVFC**: om. **g** Ald.Bas.1 and 2: suppl. Corn. ex Gal.
58c6 ἀπιὸν **F** Corn. Gal.: ἀπτὸν **AVCg** Ald.Bas.1 and 2

Elsewhere, it seems that the reading proposed by Cornarius is also drawn from Galen, although Cornarius does not mention his source, e.g.:

65d2 μέρη **AVFCΘY**[ac] Corn. Gal.: μέσα **Y**[2]**Ψ** Ald.Bas.1 and 2
65d4 φαίνεται Ald.Bas.1 and 2 (and all MSS): λέγεται Corn. Gal.
70b3 μένος **AFC**[ac] Corn. Gal. (μέλλος **V**): γένος **gC**[2] Ald.Bas.1 and 2
83b6 χλοῶδες **CΘ**[2] Corn. Gal.: χολῶδες **AVFg** Ald.Bas.1 and 2
85b5 ὀνόματα **AVFC**[ac] Corn. Gal.: νοσήματα **Cg** Ald.Bas.1 and 2
86e3 ἄκοντι **F** Corn. Gal.: κακόν τι **AVCg** Ald.Bas.1 and 2

In the *Critias* Cornarius does not mention his MS, but here too he brings forward some proposals for the correction of the text. In the first place, there are some readings which I have not found elsewhere, and which are probably Cornarius' own conjectures:

107b8 ἀνθρώπινα] οὐράνια Corn.
110b7 πόνον **F** Ald.Bas.1+2 (this was the reading as Corn. found it in his *Timaeus* copies): χρόνον Corn. (νόμον is the reading of **A**, which apparently was not known to Corn.)
112a7 πυκνῶς **F** Ald.Bas.1+2 (the reading found by Corn. in his *Timaeus* copies): πνυκὰς Corn. (πυκνὸς **A**)
112d1 ἃ μετὰ Ald.Bas.1+2 (the reading found by Corn. in his *Timaeus* copies): ὕδατα Corn. (νάματα **A**)
112d7 καὶ τὸ ἔτι] κατὰ τὸ ἔτη Corn.

117b1 αὖ τὰς] θερμὰς Corn.
120b4 διατρίψας, ἐπειδὴ] διέτριψεν, ἐπεὶ δὲ Corn.
In 114d7–8 Ald., Bas.1 and 2, together with **NE**, omit ἦν—ἀρχήν. It seems that Corn. restored this passage from his own Latin translation to the Greek text. In Latin Corn. reads: (*Comparata ipsis erant omnia, quae in civitate et in reliqua religione*) *ad usum requiruntur. Et multa quidem ob imperium,* (*ipsis extrinsecus accedebant*). Corn. proposes to supply in the Greek text (after 114d7 χώραν) τῶν πρὸς χρῆσιν ζητουμένων ἔστι· καὶ πολλὰ μὲν διὰ τὴν ἀρχήν. Apparently, the Greek text is restored by conjecture, but for his Latin translation Cornarius must have drawn on a Greek source independent of the three editions which Cornarius employed. Ficino here translates: *structa ordinataque illis erant in civitate totoque regno omnia, quorum usus expetitur. multa quidem ad eos extrinsecus propter imperium accedebant.* So Ficino's version too can be discarded here as Cornarius' source.

In two other places Cornarius writes the correct reading, where the previous editions were corrupt:

109d6 ὄρειον καὶ ἀγράμματον Corn. (with **A Vat.M**^{pc}): ῥάων καὶ γραμμάτων vulg.
113c1 λήξεις Corn. (with **A Vat.Σo**): μίξεις vulg.

I think it improbable that these correct readings were found by Cornarius through conjecture. It is more plausible that they were derived from a MS written in Greek.

Conclusion: In the *Critias*, just as in the *Timaeus*, Cornarius has not only conjectures, but also emendations of the text which result from his having consulted a MS written in Greek. Cornarius himself claims to have used one Greek MS, viz. the Hassensteinianus. Identification with one of the extant MSS is not possible. For the *Timaeus*, Boter's theory that this MS is to be connected with **Y** is attractive. Perhaps it was also related to **β**, or a MS near to it. In the *Critias* it is probable that Cornarius' MS belonged to the **A**-family or was corrected from **A**, just as **Vat.** was.

In the *Lysis*, Cornarius based his work just on the text of Aldus and the two Basle editions (Martinelli Tempesta 1997, 204).

7 Stephanus' Edition

In 1578 the complete works of Plato were edited in Geneva[7] by Henricus Stephanus. In his foreword Stephanus informs the reader that his text is based upon that of the preceding editions, viz. the Aldina and the Basiliensis (i.e. the first Basle edition) and Ficino's translation. Where these predecessors have readings which are unsatisfactory or manifestly wrong, Stephanus adds a variant in the margin or substitutes a correct reading for the false one—which he claims to have discovered in 'vetusti libri', i.e. in MSS. Boter (1989, 248f.), however, questions the truth of this statement. He adduces several examples of variants which Stephanus claims to have found in an old book, but which in fact can also be found in Cornarius' *Eclogae* (1561) or in the second Basle edition, neither of which is mentioned by Stephanus.[8]

It appears that Stephanus has also taken over many readings from Cornarius in the *Timaeus* and *Critias* without acknowledgement; examples are:

57e6 ἀπόντων] ἁπάντων Steph.^{it} with Ald. etc.: in the margin Steph. notes: 'invenitur alia lectio ἄνευ τούτων'. In fact, the latter reading is the one proposed by Corn.

61c6 λεγομένοις Steph.^{it} (the ordinary reading): in the margin Steph. adds: 'alia est lectio γενομένοις' (which is Corn.'s proposal)

65d4 φαίνεται Steph.^{it} and others: 'legitur etiam λέγεται' Steph.^{im} (with Corn.)

70b3 γένος Steph.^{it} and others: 'scribendum potius μένος' Steph.^{im} (with Corn.)

90b2 τετευτακότι] τετευχότι Ald.Bas.1 and 2: τετηκότι Steph.Corn.

Criti. 114d7–8 ἦν—ἀρχὴν om. Ald.Bas.1 and 2: Steph. reads τῶν πρὸς χρῆσιν ζητουμένων ἔστι. καὶ πολλὰ μὲν διὰ τὴν ἀρχὴν (proposed by Corn.): in the margin Steph. notes: 'Quae habes inter χώραν et αὐτοῖς, in praeced. editionibus desiderantur: ea tamen et Fic. agnoscit'.

I have noted a few cases in which Stephanus ascribes a reading to a 'vetus codex', whereas in fact it is taken over from Cornarius:

7 All Stephanus' editions are from Geneva, according to O. Reverdin, in *Pindare*, Entretiens Hardt 31, p. 32.

8 Suspicion of Stephanus' plagiarizing of Cornarius' *Eclogae* was already expressed by Fischer in the preface to his edition of the *Eclogae* which I discussed above. Boter (1989, 248) cites Fischer's accusation of Stephanus. That Stephanus concealed his use of the work of Arlenius (= Bas.2) and of Cornarius is also observed by the Bipontine editors (*praefatio* LXXXVIII).

57a5 οὔτε τι δράσαι δύναται (these words are added in Ald. etc. after ἔχοντος) 'non extant in vet. codice' Steph. In fact, Corn. had already deleted these words.
57a5 ἕως δ' ἂν ('in vet. cod.' Steph.) Corn.: ἕως ἂν Steph.[it] Ald. etc.
57a6 μάχηται ('in vet. cod.' Steph.) Corn.: μάχεσθαι Steph.[it] Ald. etc.
Criti. 117b1 αὖ τὰς] θερμὰς Steph.[it]: in the margin Steph. comments: 'sic quidam liber vet.' In fact, this is Corn.'s proposal.

In the same way Stephanus fails to mention the existence of the second Basle edition, although it is very well possible (cf. also Boter 1989, 248) that a number of correct readings and variants in Stephanus, in cases where the Aldina and the first Basle have an error or a variant, were taken over from the second Basle edition, for example in:

18d1 νομιοῦσι Ald.Bas.1: νομίσωσι Bas.2, Steph. with Y and its copies
19c7 τὰς Bas.2 Steph.: τοὺς Ald.Bas.1
21c4–5 κατεχρήσατο Bas.2 Steph.: κατεχθήσατο Ald.Bas.1
25d5 κάρτα βραχέος Bas.2 Steph. (with **Vs.**[ir] and **Par.**[2im]): καταβραχέος Ald.Bas.1
90a3 ψυχῆς Bas.2 Steph.: ψυχὴν Ald.Bas.1

I have found no examples of agreement between Bas.2 and Stephanus against the Aldina and Bas.1 in the *Critias*.

On the other hand, Stephanus acknowledges that he has used Ficino's translation as a source at several places:

62b4 τῇ δὴ (μάχῃ) Steph.[it]: Steph.[im] notat 'Fic. legisse videtur ἐν τῇ δὴ'
71c1 δοχὰς] λόχον Steph.[it]: Steph.[im] notat 'χόλον Plat. scripsisse puto (Fic. certe interpr. bilem)'
Criti. 109c2–3 εὔστροφον—αὐτῶν om. Steph. and others: Steph.[im] notat 'haec aliter scripta et plura etiam habuisse hic videtur Ficino in suo exemplari'.

In some cases Stephanus possibly adopted a reading from Ficino's translation, without however mentioning his name, e.g. in:

17b9 μᾶλλον Steph.[it] edd.: πάλιν Steph.[im] (with **g**, but possibly Steph. translated it back from Ficino's *iterum*).
35b2 μοίρας Steph.[it]: 'legendum videtur εἰς μοίρας' Steph.[im]: *in* (*ea, quae decuit*) *membra* Fic.
48e1 ἀρχόμεθα Steph.[it]: 'magis mihi placeret ἀρχώμεθα' Steph.[im]: *exordiamur* Fic.
60d7 αὐτῷ πάλιν Steph.[it] (with all MSS): 'fortasse λυτῷ' Steph.[im]: *perque aquam emergit* Fic.

In several places Stephanus acknowledges his debt to the indirect tradition, e.g. in:

39e10 οὐράνιον Steph.^{it}: 'est etiam alia lectio, οὐρανίων quae apud Pr. extat' Steph.^{im}
40b8 εἱλουμένην Steph.^{it}: 'ἰλλομένην apud Pr.' Steph.^{im}
41a3 ἐπεὶ δ' οὖν] ἐπεὶ οὖν Steph.^{it}: 'ἐπεὶ δὲ apud Pr.' Steph.^{im}
41a8 ἐμοῦ γε θέλοντος Steph.^{it}: 'ἐμοῦ γε μὴ θέλοντος apud Athenaeum et Athenagoram' Steph.^{im}. I have not succeeded in finding the quotation in Athenaeus, nor has Rawack.

The question remains whether Stephanus indeed also consulted Greek MSS for his text of the *Timaeus* and the *Critias*. In my sample passages of both dialogues (of the *Critias* I have compared only the pages 107a1 to 111a2) I have not noted any cases of agreement in a variant or error between Stephanus and one of the MSS against the preceding editions. On the other hand, Stephanus has a number of correct readings where the previous editions agree in error:

18c2 φύσεις Steph.: φύσει Ald. etc.
22a5 τῶν τῇδε Steph.: τῶνδε ἢ Ald.Bas.1: τῶν τῇδε ἢ Bas.2
22c4 ὑμῖν Steph.: ἡμῖν Ald. etc. (also in 22e1, 23a5 and b4)
23c3 δὴ Steph.: δὲ Ald. etc.
25d1 ὑμῖν Steph.: ἡμῖν Bas.2: ὑμῶν Ald.Bas.1
45e2 διαχεῖ τε] διαχεῖται Steph.^{it} Ald. etc.: 'scribendum puto διαχεῖ τε' Steph.^{im}
47c2 λογισμῶν] λογισμὸν Steph.^{it} Ald. etc.: 'legendum videtur -οῦ vel -ῶν' Steph.^{im}
68b3–4 μειγνυμένου] μιγνυμένῃ Steph.^{it} Ald. etc.: 'repono μιγνυμένου' Steph.^{im}
88a3 συντόνως Steph.: σύντομος Ald.Bas.1: συντόμως Bas.2
88c1 'legitur etiam ὑγιῆ' Steph.^{im}: ὑγιᾶ Steph.^{it} Ald. etc.
Criti. 108a6 γ' ἔτι Steph.: γέ τι Ald. etc.
108b4 θαυμαστῶς Steph.: θαυμαστὸς Ald. etc.
108e4 δεῖ Steph.: δὴ Ald. etc.
109c5 κληρουχήσαντες Steph.: κληρουχήσαντι Ald. etc.
110b3 ἐπονομάζοντας Steph.: ἐπονομάζοντες Ald. etc.

It seems that Stephanus has hit on the correct reading in 45e2, 47c2 and 68b3 through a conjecture of his own. Besides, I tend to ascribe not only these three, but all the above-mentioned emendations to conjecture, although Stephanus states in his preface that instead of adopting his own emendations in the text, he will write them in the margin or in his *Annotations*. In most of the above-mentioned cases the correction is obvious. Moreover, Ficino's translation may have helped Stephanus to find the correct text. It should be noted too that in

these cases any reference to an old book is completely absent. The conclusion must be, then, that regarding Stephanus' claim that he has consulted several 'vetusti libri', there is no real evidence that he indeed did so; at least, not in the parts of his text of the *Timaeus* and *Critias* I have studied, nor according to Boter's conclusion for the *Republic* (1989, 249 f.).

This conclusion is also drawn by Brockmann (1992, 195–197: for the *Symposium* Stephanus based his text solely on Aldus and Basle 1 and 2) and Martinelli Tempesta (1997, 211: Stephanus used only the texts of Aldus, Basle 1, Ficino and Cornarius).

8 *Editio Bipontina*

The *Editio Bipontina* dates from 1781–1787; volume IX (1786) contains the *Timaeus*, volume X (1787) the *Critias*. The editors acknowledge their debt to Stephanus' edition in the title which they gave to their work: 'Platonis Philosophi quae exstant, graece ad editionem Henrici Stephani accurate expressa cum Marsilii Ficini Interpretatione'. Volume XI (1787) contains the critical apparatus on the *Timaeus* and *Critias*, consisting of (a) variants derived from previous editions, from Ficino and Cornarius, (b) a number of readings from the indirect tradition, and (c) a collation of the *Tubingensis* (= **C**) for the *Timaeus*.

9 Ast's Edition

Ast based his edition mainly on the Aldina. He remarks in the preface to his edition (in volume I; I have consulted the third edition from 1819; his third edition of the *Timaeus* and *Critias* was published in 1822): "textum qui dicitur ita constituimus, ut libri principis, Aldini, prae ceteris rationem haberemus eumque, quantum per sensum linguaeve rationes liceret, sequeremur".

CHAPTER 6

Two Papyrus Fragments

This final chapter is a short one. I have found only one papyrus containing a few lines of the *Timaeus:* 19c6–d4 and 19e2–20a4. The fragment was published in 1935 in *PSI* XI 1201.[1] It was found in Oxyrhynchus and dates from the second century AD. It is a small part (15×23 cm) of a *volumen*, in calligraphic script, clearly a luxury edition. Two columns are partly preserved, of a third only a few isolated letters remain.

The text in the first column runs from *Ti.* 19c6 δι]δουσαν to d5 ο]ύ(τι). In 19c6–7 one reads only

δι]δουσαν
]αιτροφη
]τοισερ
]αικατα
]γο[.]σδι
[...]ηνευσει[.]προσε

but from then on to d5 the text is complete save for the first two or three letters of each line and a few other small gaps. The lower part of the column is lost. The second column, of 32 lines, is complete; there are only a few small gaps; its text runs from 19e2 ευμιμεισθαι to 20a4 κεχ]ειριστ[αι. Adscript iota is consistently written; elision occurs in 19c8 [τα]υτουν and d1 μηπο[τ]α[ν], but not in e3 μαλαεμπειρον, e6 οσααν and τεε[ν]. Occasionally one finds an accent: an ύ is the only letter left of 19d5, which suggests ο]ύ|[τιτο (as the PSI editor notes). In 19e4 one reads π[.̀]ητον (*ergo* πλὰνητον). The punctuation marks are a point at mid-letter height after e6 πολιτικων, and a high point after d3 θαυμαστον, e2 μιμεισθαι, e3 ηγημαι and e8 [λ]εγοιεν.

If one compares the fragment with the medieval MSS it appears that the text, as far as it is preserved, agrees with **A** (or better **A**^{ac}) in all readings but one: In 19d3 the papyrus adds (probably) καὶ before τὴν αὐτὴν (κα[.]τηναυτην) against **A** and all the other MSS. In 19e2 **ACΨ** have γένος αὖ, which may be inferred to be

1 Edited by Pack 1965², no. 1426; and more recently in *Corpus dei papiri filosofici Greci e Latini*, I.1*** (Florence 1999) 477–481.

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the reading of the papyrus, which has σοφιστωνγενοσ|[..]πολλων, as opposed to **F** and Proclus' αὖ γένος (γένος ἂν **YΘ** falso). In 20a4 the papyrus omits τῶν, and so do **A**^{ac}**FCg**, as opposed to **A**^{2} and Proclus. Remarkably enough, a corrector added περι above the line in 19d4 (before των[ν]υν): it had been omitted by the scribe. περὶ is also read by **A**, but its omission is shared by **FCg** and Proclus. This same corrector added above the line the missing ε in e3 εμπιρον. In e6 he wrote an α above the (correct) ending of πραττοντεσ, thus creating an error which is not in one of the medieval MSS.

Recently a papyrus witness of a small part of the *Critias* has been found and published by L. Prauscello and G. Ucciardello.[2] The fragments 88, 89, 90, 92, 94 and 95 of P. Oxy. 4411 (2nd century AD) make it possible to recover the lines 120d4–e2 (μηδενὸς—συγγενές) of the text of Plato's *Critias*. The text was written in a small column containing between 9 and 15 letters per line. But in most of the 21 lines that are preserved, only a few letters are still readable. There are no breathings, accents, punctuation signs or line-fillers, according to Prauscello and Ucciardello. They note, on the basis of their reconstruction of the lines, having compared them with the medieval MS tradition, a few minor textual divergences:

1) In 120d4 the width of the column suggests haplography of ον in the sequence κύριον ὄν. Of the medieval tradition, the **A**-group reads ὄν, the **F**-group ὂν. The only MS that omits ὂν is *Vat. Urb. gr.* 29 (**Urb.**, a 17th-century copy of the Basle edition of 1534). The parallel is too trivial to suppose any causal relation between the papyrus and **Urb.**
2) In 120d6 τοσαύτην seems to have been omitted.
3) In 120d7 ὁ seems to have been omitted.
4) In 120d7 the papyrus seems to have ἐπὶ τούσδε αὐτούς (with the omission of τόπους) instead of the reading ἐπὶ τούσδε αὖ τοὺς τόπους. The reconstruction αὐτούς for the papyrus reading αυτο[. (without accents, at the end of the line) is more plausible than αὖ τοὺς, which gives no sense without τόπους, as Prauscello and Ucciardello rightly remark.[3] Of the medieval manuscripts again only **Urb**. reads αὐτούς, but does not omit τόπους. The (possible) parallel[4] again is too trivial to suspect more than a mere coinci-

2 Prauscello-Ucciardello 2014, 47–58.

3 *O.c.*, 56f.

4 An alternative possibility suggested by M.D. Reeve is the reconstruction of <u>αυτο[</u>. into αὐτοῦ (the spatial adverb 'here'); see Prauscello-Ucciardello 2014, 57.

dence. In this part of the text, the **A**-group and **F**-group of the MS tradition have no variant readings (except the above mentioned coincidences) that are supported by the papyrus.

PART 3

The Indirect Tradition of the Timaeus *and* Critias

CHAPTER 7

The Greek, Latin, Armenian and Arabic Tradition

1 General Remarks

Throughout antiquity, the *Timaeus*[1] was one of the most studied Platonic dialogues.[2] The *Timaeus* "became an important battleground for any ancient Platonist teacher seeking to establish his credentials".[3] Not only in the Platonist schools, but thinkers in general, scientists interested in cosmology, astronomy, physiology and medicine, mathematicians, geographers and Christian theologians have been inspired by Plato's imaginative literary creation, have interpreted, referred to and commented on his theories and have quoted or paraphrased specific lines from the *Timaeus* and, although much less frequently, the *Critias*.

Beside the direct tradition consisting of the medieval MSS and ancient papyrus fragments, these references, comments, paraphrases and quotations form—together with the ancient, partial, Latin translations by Cicero and Calcidius, a translation in Armenian and fragments which were preserved in Arabic—the indirect tradition of Plato's text. Among these witnesses, the literal quotations and ancient translations are the most important.[4]

The indirect tradition provides us not only with a means of checking the correctness of the text, including different variants, as we find it in the medieval MSS; it also helps us to reconstruct the history of the text in antiquity. An attempt to describe the history of the text of Plato has been made by Carlini in his book on the *Phaedo*.[5] On this subject, see further my discussion on p. 38.

1 "la bible des platoniciens" (Bakhouche 2011, 14, who credits this expression to Dörrie).

2 See for example Tarrant 2000, 33 f. and Dillon 2003, 80 and 91 (n. 2).

3 Tarrant 2000, 33.

4 Perhaps it is not superfluous to repeat Dodds' warning (1959, 63–66) that the evidence from the indirect tradition must be used with due care. For the *Timaeus* and *Critias*, too, it holds true that for establishing the text "only verbatim quotations are of much value, and these are less frequent than paraphrases or allusions. Moreover, short quotations are as a rule unreliable, since they were often made from memory" (Dodds 1959, 63). Besides, the text of an author of the indirect tradition has been handed down to us in manuscripts that may have been corrupted. It is even worse when they have been corrected with the help of the direct tradition of Plato's text, in which case the indirect tradition has lost its value as an independent source of information.

5 Carlini 1972.

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1.1 *The Greek Tradition*

Must one take the *Timaeus* account of the creator-god literally? Did Plato want to tell us that there was a temporal beginning of the universe? Is the human soul immortal or does it have mortal parts? And was Plato serious about all kinds of physiological details? Greek authors after Plato who read his *Timaeus* asked these questions and made their comments on these subjects, quoting directly from the dialogue itself or indirectly via other authors, paraphrasing passages or referring to them.[6] Among them, Aristotle, Philo of Alexandria, Plutarch, Galen, Plotinus, Eusebius and Proclus are the most famous Greek authors. On the other hand, many ancient commentaries or treatises on the *Timaeus*, for instance by Speusippus and Xenocrates, Plato's successors as headmaster of the Academy, and by Xenocrates' pupil Crantor, are now lost. We are informed about their opinions on the *Timaeus* by later authors such as Plutarch, Proclus, Philoponus and Simplicius. Especially Plutarch's treatises *Quaestiones Platonicae* and *De animae procreatione in Timaeo* (to be found among his *Moralia*) and Proclus' *Commentary on the Timaeus* are a rich source for interpretations of the dialogue not only in Plato's own school, but also by Stoic and other philosophers.

Still extant is the treatise *On the Nature of the World and the Soul*, attributed to Timaeus of Locri. The author of this text, written in an archaicising Dorian dialect, pretends to be Socrates' interlocutor in Plato's dialogue, but the *communis opinio* of scholars nowadays is that "TL's treatise is an apocryphal work most likely composed between the first century B.C. and the first century A.D., but certainly no later than the beginning of the second century".[7] Its artificial language, and also the absence of direct quotations from the *Timaeus*, limits the importance of this treatise for the editor of Plato. The treatise, "while implicitly presenting itself as the 'Urtext' of a Platonic dialogue, is in fact an interpretative summary of that dialogue"[8] and betrays the author's interest in a Pythagorean interpretation of Plato. Other Pythagorean works that are indebted to Plato's *Timaeus* are the still extant *Introductio Arithmetica* by Nicomachus of Gerasa (ca. 100 AD) and a lost work *On the Good* by a certain Numenius (second century AD), who is often quoted by Proclus in his *Commentary* and whose influence can be found also in Calcidius' Latin *Commentary*.[9]

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6 In presenting a short survey of some (by no means all!) Greek works that have been concerned with the *Timaeus*, I mainly follow here Tarrant 2000, chapters 3 to 7.

7 Ulacco-Opsomer 2014, 155.

8 Ulacco-Opsomer *l.c.*

9 Tarrant 2000, 85.

A special interest in the mathematical parts of the *Timaeus* is exhibited by Theo Smyrnaeus in his *Expositio Rerum Mathematicarum*, which dates from the late first century AD. The biographer Diogenes Laertius, who lived in the third century AD, has provided us with information about the emperor Tiberius' astronomer Thrasyllus, who was responsible for the arrangement of Plato's works in nine tetralogies and who also wrote a work on Plato's mathematics. Reminiscences of lost Middle Platonist commentaries or treatises on the *Timaeus* by Taurus of Beirut, Atticus and his pupil Harpocration of Argos and a certain Severus (all from the second century AD) are to be found in Proclus' *Commentary*. What we still have from the second century is the *Didascalicus* or *Handbook of Platonism* by Alcinous, which discusses various aspects of Platonic doctrine, including physical and metaphysical topics from the *Timaeus*.

A commentary by the Neo-Platonist Porphyry, a pupil of Plotinus (third century AD), is lost; what we know about it comes mainly from Proclus, also a Neo-Platonist but from the fifth century, who frequently involves Porphyry's interpretations in his own discussions. Also Neo-Platonist and also important for the *Timaeus* reception in the third century are several preserved works of Iamblichus of Apamea in Syria. Of his *Commentary on the Timaeus*, however, only the passages cited in Proclus' work remain.

Quotations from and references to the *Timaeus* can also be found in the *Commentaries on Aristotle* by Proclus' contemporary Neo-Platonist philosophers Ammonius and Simplicius, and in the commentaries on Platonic dialogues (but not on the *Timaeus*) by Olympiodorus and Damascius in the sixth century.

For the orthography of single words the works of grammarians and lexicographers can be informative. In Pollux's *Onomasticon* (from the second century AD), in the *Lexicon* of a certain Timaeus (probably from the fourth century or even before), in the work of the grammarian Hesychius of Alexandria (fifth or sixth century) and in the Byzantine lexica of Photius (ninth century) and Suidas (tenth century), a number of rare words from the *Timaeus* and *Critias* are quoted or commented upon.

As will appear from below, Christian authors also form a significant part of the indirect tradition of the *Timaeus*. Among the Greek authors, the most important are the Alexandrians Clement (150–215), Origen (ca. 185–254) and Cyril (fifth century), Eusebius, bishop of Caesarea, who died ca. 340, Theodoretus from Antioch and bishop of Cyrrhus (fifth century) and the Christian philosopher John Philoponus (490–570).

Themistius, a politician of Constantinople and author of commentaries on Aristotle, was a contemporary of the learned emperor (from 361 to 363) and philosopher Julian the Apostate. Both were interested in Platonism, as appears from their writings, and occasionally they cite passages from the *Timaeus*. The

same holds, many ages later, for the eleventh century Byzantine scholar and politician Michael Psellos.

1.1.1 Direct Quotations

Literal quotations cover about 54 pages Stephanus, more than two-thirds of the whole *Timaeus*. Compared with other dialogues, this is a high score. Boter counted some 90 Stephanus pages of quotations from the *Republic*, equivalent to one-third of the complete text, while for the *Phaedo* the quotations amount to almost half of the dialogue and for the *Gorgias* about a quarter.[10]

The lemmata in Proclus' *Timaeus* commentary cover the text from 17a1 to 44d2 almost completely. Proclus abbreviated only a few sentences. From the rest of the *Timaeus*, after 44d2, Proclus has no quotations at all, but other authors fill the gap. Stobaeus in his *Florilegium* is responsible for about eighteen pages Stephanus, quoting fragments from throughout the *Timaeus*. Galen's contribution amounts to about twelve pages. Most of his quotations (lemmata in a fragment of his *Timaeus* commentary, quotations in *De Placitis* and in other works) concern physical and medical subjects, like the eyes (45b2–d3 and e3–46a2), the tongue as an organ of taste (65c6–66c7), heart and lungs, (70a7–d1 and d7–e5), intestines (72e3–73a3), nutrition, circulation of blood, digestion and respiration (76e7–80c8), bodily diseases (81e6–82c6, 83a5–d6, 85a1–86a8), mental diseases and therapies (86c3–87b8, 89e3–90c7 and 91b7–c7).

Simplicius, in his commentaries on Aristotle, has about ten pages of *Timaeus* quotations, deriving them from throughout the dialogue. Philoponus, especially in his book *On the Eternity of the World, against Proclus*, but also in his other books, mainly commentaries on Aristotle, provides about six and a half pages. He cites mostly from the parts on the creation of the world and soul (e.g. 27c1–28a6, 28b2–c5, 30c2–33b1, 33b7–d3, 34b10–35a5), the creation of time (37c6–38a4, 38b3–c6), mythological gods (40d3–41a3), the speech of the demiurge (41a3–d3) and the four elements (53d7–e8, 54b6–c8, 55c4–d6, 56d1–6). Eusebius' quotations in his *Praeparatio Evangelica* amount to about three pages Stephanus and Plutarch's quotations (*inter alia* in his treatise *De animae procreatione in Timaeo*) to about two pages and a half. These authors, too, were mainly interested in this first half of the *Timaeus*.

Cyril has a page and a half; other authors, such as Clement, Theodoretus, Philo and Iamblichus, contribute less than one page each.

10 Boter 1989, 235 with n. 1.

1.1.2 References, Imitations and Paraphrases

That the *Timaeus* was widely read—or known indirectly via other authors—can be inferred also from the many references to the text, paraphrases, imitations or the borrowing of rare words or specific images. Some passages were very popular, e.g. 22b4–8 (an old Egyptian priest talking with Solon), 27d6–29a2 (the question whether the cosmos has always existed), 29e1–3 (the goodness of the creator), 30a2–6 (the making of order from disorder), 35a1–5 (the creation of the cosmic soul), 37c6–e5 (the creation of time) and 41a7–d3 (the demiurge's speech). Examples of favourite images and expressions are: 28c3 ποιητὴς καὶ πατήρ (for the creator, who calls himself δημιουργὸς πατήρ τε in 41a7 and who mixes the world-soul in a κρατήρ (41d4)); in 31b1 the universe is called a παντελὲς ζῷον, in 33a7 the cosmos is described as εἷς ὅλος ὅλων ἐξ ἁπάντων τέλεος καὶ ἀγήρως καὶ ἄνοσος and in 34b10 as an εὐδαίμων θεός; about space we can think only by means of a sort of 'bastard reasoning', a λογισμὸς νόθος (52b2); because of our soul in us, we may be called a φυτὸν οὐράνιον (90a6). Rare words are quoted by lexicographers, e.g. 40b8 ἰλλόμενος, 53a1 ἀνικμώμενος, 78b5 ἐγκύρτιον, 81b6 δρύοχος, 90b2 τετευτακώς.

1.1.3 The Value of the Greek Indirect Tradition

In some cases, which I noted already in Part 1, p. 36, and Part 2, pp. 139 f., it seems that the whole manuscript tradition has been corrupted, while a better reading can be found in the indirect tradition, e.g.:

22d1 κατ' read by Proclus is preferable to καὶ κατ' of the MSS and Clement.

33a3 συστάτῳ: this reading by Proclus is preferable to the variants given by the MSS: ξυνιστὰς τῶ **A** Phlp.: ξυνιστᾶ.τῶ **F**: ξυνιστᾶν τῶ **g** (συστάτῳ is also found *post correctionem* in **Val.**; its corrector seems to have consulted Proclus' commentary, see p. 240).

40c5 προχωρήσεις Proclus (*antecessiones* Cicero: *progressus* Calcidius). This reading is to be preferred to προσχωρήσεις, which is read by all MSS.

In 43d7 **A** has been corrected to λυταὶ ($\mathbf{A^2}$, λ ir), which is also Proclus' reading in his commentary; Calcidius translated: *dissolvi*, αὗται is the reading of the MSS $\mathbf{FVC^2\Theta\Psi}$ (and Proclus in his lemma): αὔται **Y**: αὐταὶ **C**.

1.2 *The Latin Tradition*

From antiquity we have the Latin translations by Cicero and Calcidius of important parts of the *Timaeus*. Cicero translated *Ti.* 27a6–43b5 and 46a2–47b2; Calcidius translated *Ti.* 17a1–53c3 and also added a commentary in which he often repeats or abbreviates passages from his own translation.

Carlini (1972, 41 f.) is right in pointing out that it was Cicero's primary aim to offer a translation of high artistic quality. Carlini quotes Cicero's remark (*Opt.*

gen. 5.14) on his own versions of Aeschines and Demosthenes that he did not translate "ut interpres, sed ut orator". In order to achieve this, Cicero changed the word order, added or omitted words, and paraphrased certain passages quite freely. In general, therefore, one cannot expect to discover from Cicero's translation what the exact wording of the text was in his Greek copy of Plato.[11] Puelma (1980, 151) observes that Cicero translated the *Timaeus* fragment with the intention of incorporating it in a dialogue he planned to write *De Mundo* or *De Universo*. See also Hoenig (2013, 9): "From the outset, Cicero's Latin version is given a distinctively Roman setting: it is not Timaeus who is speaking, but Cicero's contemporary Nigidius Figulus, a polymath and influential supporter of Neo-Pythagoreanism." That Cicero gave his version "a character quite different from the Platonic original", dogmatising Plato's thought because "he did not want to, or could not, preserve the 'mythic' nature of the Platonic text", has been argued and supported with numerous examples by Lévy (2003, 98 f.). Cicero's free way of translating the *Timaeus* is not only motivated by stylistic or rhetorical arguments, but also reflects his own philosophical views on the subject (Lévy 2003, 101). However, below I give a few instances in the *Timaeus* where Cicero's translation can be used to confirm the text of one of the MSS against the others.

As for Calcidius' translation in the later fourth century,[12] it is also clear that Calcidius does not shrink from adding a few words or omitting a passage. Like Cicero, he frequently changes the order of words or paraphrases the sentence, but his translation is more prosaic and *ad verbum* than Cicero's; for instance, Calcidius transcribes Greek words or names of gods more often than Cicero

11 Compare also Giomini 1967, 31, 33 (n. 7), 37 (n. 11). On page 37 (n. 9) Giomini refers to the conclusion of R. Cuendet, "Cicéron et Saint Jérome traducteurs", REL 9 (1933), 380–400: "Il est exceptionnel que la traduction puisse contribuer à l'établissement du texte grec" (*o.c.* 399). Cicero also had a preference for Latin words or paraphrases instead of transcribing Greek philosophical terms. For instance, Cicero translates *Ti.* 38 40d6 δαίμονες by the typical Roman *Lares* (while Calcidius writes 'daemones') (Puelma 1980, 157 f.). Cicero demonstrates his love for *variatio* in many different versions of δημιουργός, viz. *artifex*, *aedificator*, *procreator*, *effector et molitor*, *genito et effector*, etc., Puelma 1980, 164; see also Lévy (2003, 100 f.), who argues that Cicero's predilection for *variatio* is not only a matter of style, but reveals also his own leanings. For many other examples of Cicero's habit of translating *non ad verbum, sed ad sensum*, see the article of Puelma.

12 See Hoenig 2013, 24; according to Waszink (1975, *praefatio* XV), the publication was shortly after 400 AD; Bakhouche (2011, 12), however, recently weighing again the available clues, concluded that Calcidius worked "dans le milieu platonicien de Milan" in the last twenty years of the fourth century.

did.[13] When one compares the two translations, there is no positive evidence that Calcidius made use of the *Timaeus* translation of his famous predecessor (Bakhouche 2011, 124).

Calcidius' commentary covers only a part of his translation. While he translates the *Timaeus* from the start at page 17 of the Stephanus edition, his commentary begins at page 31 and continues to page 48; it leaves out pages 49 to 51 and finishes with 52–53, which is also the end of his translation. In his comments he combines two forms of exegesis:[14] a) κατὰ λέξιν, when the lemma is followed by a simple reformulation and b) κατὰ ζητήματα, when the quotation serves as a pretext for writing a kind of scientific or philosophical mini-essay on the subject.[15] Remarkably enough, certain differences can be observed between the translation and the commentary in quotations from Plato's text, consisting in the use of synonyms[16] or a different word-order. It seems that Calcidius used different sources of the *Timaeus* text for his translation and commentary.[17]

References to the *Timaeus*, imitations or paraphrases can occasionally be found among mainly philosophical authors like Cicero, Seneca, Apuleius and Macrobius and Christian writers (Tertullian, Augustine, Boethius and others).

1.2.1 The Value of the Latin Tradition

Both Cicero and Calcidius are valuable witnesses of Plato's text, as they occasionally confirm readings and variants given by different primary MSS. For example:

A with Cicero:

40d1 οὐ **AV** Cic. (*rationis expertibus*): om. **FCg** Pr. Calc. (et punct. not. **A**^{2})

41a8 μή **AV** Cic. (*me invito*) Ph. Eus. Athenag.: om. **FCg** and many ancient authors (et punct. not. **A**^{2}).

Calcidius also preserves a correct reading against the MS tradition: 50e7 ἀώδη β^2 (see p. 256 for the source of this correction in the secondary MS β); here Cal-

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13 Puelma 1980, 157 and 161 f., with nn. 47, 58b and 62; for similar conclusions, see Bakhouche 2011, 105–124.

14 Bakhouche 2011, 19.

15 For a debate on the philosophical sources Calcidius used in his commentary, see most recently Bakhouche (2011, 34–41).

16 E.g. in 40c5 Chalc. translates *accessus* for the Greek προσχωρήσεις (**AF** *et alii*), but uses *progressus* (προχωρήσεις Proclus *et alii*) in his commentary; see also p. 36.

17 Bakhouche 2011, 30.

cidius translated: *nullius ... odoris proprii*, which must presuppose the correct reading ἀώδη: the MSS instead read εὐώδη.

1.3 *Plato in Armenia*

There is an Armenian translation of the complete *Timaeus*, edited by A. Suqrean (Venice 1877). Besides the *Timaeus*, an Armenian *Euthyphro*, *Apology*, *Minos* and 12 books of the *Laws* have also been preserved. Insufficient knowledge of the Old Armenian language has prevented me from studying this translation. I must confine myself to a review of the opinions of others who have investigated its origin and date.

F.C. Conybeare drew attention to these translations in a series of articles from the last years of the nineteenth century.[18] There is some evidence that the translator was Magister Gregorius (ca. 990–ca. 1058), who spent some time in Constantinople during the reign of Constantine Monachos.[19] In one of his letters Gregorius mentions a translation he made of the *Timaeus* and *Phaedo*. The Armenian *Phaedo* is lost, and as Conybeare (1889, 340) remarks, "even if the version of the *Timaeus* be admitted to be the work of Gregor Magistros, it would not follow that the versions of the other dialogues—which differ somewhat in style therefrom—were also made by him." Conybeare (*l.c.*) thought that the practice of translating from the Greek died with Gregorius, so that he was the latest Armenian writer who could have produced these translations. Tinti (2012, 224), however, gives several examples of translators who worked after Gregorius in the eleventh, and even thirteenth, century. The Plato versions are preserved in a MS from the sixteenth or seventeenth century (MS 1123), now in the Metakhitarist library of Saint Lazarus in Venice.

Some small sections of the *Timaeus* translation have also been found in older witnesses. A Syrian author named Išox, who worked in Cilicy in the thirteenth century, wrote a *Book on Nature* (preserved in several MSS, the most ancient of which dates back to the fifteenth century), in which he added a chapter *On Colours*. This chapter consists of an excerpt from the Armenian translation of the *Timaeus* and diverges only in minor details from the version in the later MS 1123 in Venice. Another short passage of the Armenian *Timaeus* was found in a thirteenth or fourteenth century MS in the Matenadaran library in Erevan. (I owe this information about these Armenian *Timaeus* fragments to Tinti's article (Tinti 2012, 220 f.).) According to Conybeare (1889, 341) "the translation is usually very exact, word for word, slavishly literal (...)".

18 Conybeare 1889, 1891, 1893, 1894, 1895.

19 Wilson 1983, 164; see also Leroy's article, cited below, and Tinti (2012, 224).

In a second article, after studying the translation of the *Laws*, Conybeare (1891, 410) concluded that the text from which the version was made was written cursively with the words divided.

Whereas Conybeare (1891, 413) held Gregorius only for the *probable* author of the translation of the *Laws*, Des Places (Introduction CCXIV) is certain of his authorship. A comparison of the text of the *Laws* in the then-newly found MS *Vaticanus gr. 1* (bearing the siglum **O**; it dates from the end of the ninth century and it is akin to **A**) with Conybeare's annotations on the Armenian version led to the conclusion that the version was probably founded on **O** or a kindred MS (Clark 1918, 398; cf. Des Places 1951, CCXVI). However, dependency of the Armenian version of the *Laws* on **O** has been excluded more recently by Scala in 2002 (referred to by Tinti, 2012, 265) and by Saffrey (2007, 9).

As for the attribution of the translation to Magister Gregorius in the eleventh century, M. Leroy,[20] after describing the many vicissitudes of Gregorius' political and intellectual life, considered it most improbable that an erudite man like him, who also demonstrates a profound knowledge of the Old Armenian literature, would not have known that there already existed a translation of the *Timaeus*, and would have undertaken the ungrateful and useless task of making a second one.

As for language, style and vocabulary of the translations, Leroy remarks that they cannot provide any indication, since the Armenian in which they were written was totally modelled on Greek syntax and style. Even the vocabulary was completely adapted.[21] However, it is just this argument—grammar, syntax and vocabulary (e.g. a certain use of the perfect and of the objective genitive)—which make it clear, according to S.S. Arevsatjan,[22] that the translation of the *Timaeus* must have been made much earlier, viz. at the beginning of the sixth century.

Arevsatjan produced a second argument for an early date: according to him, two *Timaeus* quotations in the sixth century Armenian version of David's (Dawitʻ's) *Definitions of Philosophy* depend on the Armenian *Timaeus* translation. However, the validity of his arguments has been contested by Tinti (2012, 228–255) in a recent and thorough re-examination of them. Tinti concludes that all attempts to find definite clues both for an early date and for a later

20 Leroy 1935.

21 For this habit of the Armenian translators from the sixth century onwards, see Bolognesi 1983, 11–38.

22 "Plato in Old Armenian translation", an article in Russian in: F.Kh. Kessidi, *Platon i ego epokha*, 1979. Bert Tolhuisen was so kind as to read this article for me. For an extensive discussion of Arevsatjan's arguments see Tinti, 2012, 227–248.

one, as well as for the authorship of Magister Gregorius, have been unconvincing. Tinti stresses that there is only a definite *terminus ante quem*: in a homily devoted to the parable of the Prodigal Son, a certain Nerses Lambronacʿi, an Armenian scholar living in the twelfth century and by family ties related to Magister Gregorius, quoted a *Timaeus* passage with a few divergences that are found also in the Armenian *Timaeus* translation. It proves that Nerses knew this translation. More references to the *Timaeus* in other works by Nerses point to the same conclusion. From this, it is clear that the Armenian version must date back to the end of the twelfth century at least (Tinti 2012, 268–274).

The relationship between the Armenian *Timaeus* translation and the tradition of the Greek text of the *Timaeus* has been investigated by M. Dragonetti. In an article in 1988 she presented the results of her comparison of the translation with the text of the *Timaeus* in the Greek manuscripts **AFPWY** and *Parisinus 1812* (my siglum **Par.**), using the critical apparatus in the *Timaeus* editions by Burnet and Rivaud, and readings found in the indirect tradition. Ignoring the arguments that had been produced by Arevsatjan (see above) for an earlier date, Dragonetti (1988, 52 f.) accepts Conybeare's theory for the *Timaeus* that the translation was made by Magister Gregorius in the eleventh century.

In many cases where MSS present different readings, it is impossible to decide which variant is supported by the Armenian translation. This holds, for instance, for the use of articles, conjunctions and particles which the translator omits or adds arbitrarily; the distinction of grammatical gender in Greek is absent in Armenian, adjectives are not declined and there is no difference of time or aspect in participle and infinitive. But apart from this, there remain many instances where the translation clearly sides with one of the variants in the Greek direct or indirect tradition. Dragonetti lists 36 cases of agreement with *Parisinus gr. 1807* (**A**) against all other direct or indirect witnesses, both in correct readings (fourteen readings accepted by modern editors) and in readings which are generally considered false (22 readings). Besides, in six cases the translation agrees with **A** together with some witnesses from the indirect tradition (five valid readings, one false). In 415 cases, the Armenian translation sides with **A** in company with a part of the MS tradition against other MSS (377 accepted readings against 38 rejected by modern editors). On the other hand, in 188 cases, the Armenian translation sides with the other MSS or with a part of the direct or indirect tradition against **A**; in these cases **A** stands alone against all other witnesses, or is accompanied by a larger or smaller part of the MS tradition (121 of these readings against **A** are not followed by modern editors, while 67 of them are accepted).

Remarkably enough, the translation agrees in a number of readings (as reported by Dragonetti 1988, 68–82) with different variants in **A**:

25d5 κάρτα βραχέος] κάρτα βαθέος **A** (sed ρταβ et θ in ras.): κατὰ βραχέος **A**^{im}**Y**: καταβραχέος **C**: καταβραχεος (sic) **F**: the Armenian translation is based on a Greek text which read κατὰ κάρτα βαθέος, a combination of A^{ir} and A^{im} (Dragonetti 1988, 80)

33a5 λύει **A**^{2imceteri}: λύπας **A**^{2} (πας ^{ir}): the Armenian translation presupposes a reading λύσεις καὶ λύπας (Dragonetti 1988, 61)

50c5 ἀεὶ μιμήματα **FCg**: ἀεὶ ὄντα μιμήματα **A**: γρ. ἄλλων ἀεὶ μιμητὰ **A**^{2im}: the Armenian translation presupposes a reading ἄλλων ὄντα ἀεὶ μιμήματα (Dragonetti 1988, 82), a combination of **A** and **A**^{2} against all other MSS.

60c1 δ' ὑπερεῖχε(ν) **CF**: δ' ὑπῆρχεν **g**: δυπερειχεν **A**: δὲ οὐ περιεῖχεν **A**^{2}: the Armenian translation presupposes a reading δὲ περιεῖχεν (Dragonetti 1988, 82), having the same preposition as **A**^{2} (against all other MSS), but omitting the negation.

63e10 ἀνωμαλότητι **A** ceteri: ἀν punctis notavit et ὁ supra ω scripsit **A**^{2}: the Armenian version presupposes the reading ἀνωμαλότητι, but in the margin the translator wrote an Armenian equivalent of ὁμαλότητι (Dragonetti 1988, 62f.); here the translation sides with **A** against all other MSS.

70c1 ἡγεμονεῖν ἐῶ(ι) **A** ceteri: ἡγεμόνι νέωι **A**^{2im}: the Armenian translation presupposes a reading ἡγεμόνι ἐῶι (Dragonetti 1988, 73)

70d3 μάλαγμα] ἅλμα μαλακὸν **A**^{pc}**FC**: ἅλμα μαλακὸν **A**^{ac}**g**: ἅμμα μαλακὸν **A**^{pc}**P**: the Armenian translation presupposes a reading ἅμα μαλακὸν (Dragonetti 1988, 76).

Another reading of **A**^{2} shared with the Armenian translation against all other MSS is:

58e7 γην **A** (sic) (γῆν ceteri): την **A**^{2sl}: the Armenian translator omitted the word, as he often does in the case of an article; so his model probably read τήν (Dragonetti 1988, 62).

Dragonetti's conclusion (1988, 84)—well justified, it seems to me—is that the Armenian version of the *Timaeus* is based on a Greek text which was closely related to **A**, but preserved variants which were older than **A**. This must have been an eclectic text which was connected both with inferior and with superior MSS and which often sided with older indirect sources.

1.4 *The Arabic Tradition*

Recently, a thorough investigation of the Arabic tradition of the *Timaeus* has been made by R. Arnzen.[23]

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23 Arnzen 2013.

Several medieval Arabic authors tell us that the *Timaeus* and other Platonic dialogues were translated in the ninth and tenth centuries, but Arnzen makes it clear that this is highly improbable. What may be true, however, is that synopses or paraphrases of parts of dialogues were translated. I summarise Arnzen's arguments. First, not one complete medieval translation in Arabic of any Platonic dialogue has yet been found. Secondly, when medieval Arabic philosophers discuss Platonic doctrines, they never quote literally, but make use of paraphrases or doctrinal synopses. Why should they do so, Arnzen asks, if full translations had been available? By contrast, in the case of Aristotle, Plotinus and other Greek philosophers, Arabic philosophers do quote extensively from Arabic versions of their works.

As for the *Timaeus*, Arnzen thinks that the references we find in the Arabic sources point to three different works. The first was a paraphrase or epitome of the Greek *Timaeus* in three chapters, made by a Middle Platonist or Neo-Platonic philosopher and translated into Arabic by the Syrian scholar Yahia ibn al-Bitriq (ca. 800 AD). The second was Galen's *Synopsis* (or *Compendium*) of the *Timaeus*, lost in Greek but translated (or summarised) in Arabic by Hunayn ibn Ishaq, a ninth century scholar who worked in Baghdad. The third was Galen's *Commentary* on the *Timaeus* in four chapters, the first of which was translated by Hunayn and the other three by his son Ishaq.

Of al-Bitriq's translation, no integral text has been passed down to us. What we do possess are only a number of paraphrastic fragments adduced by different authors who do not mention their source. So we cannot be quite sure that they derive from al-Bitriq's translation. Arnzen (2013, 212 f.) discusses some of these fragments that refer to passages in the *Timaeus* not covered by Galen's *Synopsis* or his *Commentary*. The earliest is a reference to *Ti.* 57ab in a work by a ninth century author al-Tabari.[24] In this same work al-Tabari also summarises *Ti.* 65c–66c[25] in terms that are completely different to those of Galen's *Synopsis*. The philosopher al-Kindi, also from the ninth century, expounds his doctrine on geometrical figures and Platonic solids in several treatises, relying heavily on *Ti.* 53c–57c.[26] Al-Kindi cannot have derived his knowledge of this passage from Galen because the latter's *Synopsis* has too concise a representation of it and Galen did not deal with it in his *Commentary*.

The Arabic version of Galen's *Synopsis* seems to be complete. The summary starts on the first page of the *Timaeus* (Stephanus page 17a) and finishes at its

24 See Arnzen 2013, 212 with n. 49. I am not familiar enough with the Arabic language to be able to check this and several other passages below to which Arnzen refers.

25 Arnzen 2013, 212 with n. 50.

26 Arnzen 2013, 213 with n. 55.

end (92c). Kraus and Walzer edited the Arabic version in their *Plato Arabus*, volume I (see also page 39 of this book).

Of Galen's *Commentary* on the *Timaeus*, only a few Greek and Arabic fragments are extant;[27] they concern the *Timaeus* pages 41a–46b, 59e–68d and 76d–91c. One of the fragments is preserved in both Greek and Arabic. According to Arnzen,[28] the fragment shows that the translation was literal and faithful.

Besides these three sources, an Arabic version by Ibn Abi Usaybiʾa (thirteenth century) has been preserved of a part of Proclus' commentary on the *Timaeus* (including the Platonic lemmata) that is lost in Greek, viz. *in Ti.* 89d–90c.[29] Another source for the Arabic reception of the *Timaeus* is a work called *Theologia Aristotelis*, which contains quotations and paraphrases of the *Timaeus* in Plotinus' *Enneads* in an Arabic version.[30] In his article on Plato's *Timaeus* in the Arabic tradition, Arnzen (2013, 232–257) gives a list of 45 Arabic fragments that present a literal or close to literal version of one or more lines of the *Timaeus*.[31] Arnzen[32] comments that he is certain that further study of

27 Edited by Schroeder-Kahle, Kraus-Walzer, Larrain, Lorusso; see bibliography s.v. Galen, *In Timaeum*. See for this *Commentary* also p. 38.

28 Arnzen 2013, 222 f.

29 In Festugière's French translation, however, the fragment begins at 89e3; see his edition of Proclus' commentary (Festugière 1968, V 241–246); see also Arnzen (2013, 229 n. 99) who expresses his intention to edit the Arabic text.

30 This *Theologia Aristotelis* has been edited by A. Badawi in his *Aflutin ʿind al-ʿArab*, Cairo 1955, 3–164 (see Arnzen 2013, 230, with n. 102).

31 Most of these are fragments of Galen's *Commentary* on the *Timaeus*, edited by Kraus-Walzer; they are included in my *Index Testimoniorum*. I have not included Arabic fragments from works of Galen or other authors that have also been preserved in Greek. Six fragments in Arnzen's list have been preserved only in an Arabic version. As I have not been able to check them myself, I have not listed them in my *Index*, but cite them here:

Ti. 27d6–28a1 τί τὸ ὂν—οὐδέποτε cit. al-Sahrastani, *Mawsuʿat al-Milal wa-l-nihal*, ed. M.N. li-l-Taqafa, Beirut 1981, 166b21–22 (27d6 ἀεί om.; 28a1 ἀεί habet, sed cum ὂν δὲ οὐδέποτε coniunxit); cit. idem 166b25–26 (om. 27d6 ἀεί et 28a1 ἀεί); cit. ʻAbd al-Latif al-Bagdadi, *Fuzul muntazaʿa min kalam al-hukama*, ed. M. Rashed, Priorité de l'εἶδος ou du γένος entre Andronicos et Alexandre: vestiges arabes et grecs inédits, in: *Arabic Sciences and Philosophy* 14 (2004) (9–63), p. 53

Ti. 33c6–7 ἀπῄει—ἦν cit. *Multaqatat Aflatun al-ilahi*, ed. A. Badawi, *Aflatun fi l-Islam*, Teheran 1974, p. 250

Ti. 41a7–b2 Θεοὶ—κακοῦ cit. al-Biruni, *Tahqiq ma li-l-Hind. Alberuni's India*, ed. E. Sachau, London 1887, 114 f. (om. ut vid. a7 ἅ/τά; om. a8 ἐμοῦ γε μὴ ἐθέλοντος; om. b1 καὶ ἔχον εὖ)

Ti. 42e6–8 οἱ—ζῴου cit. Gal., *in. Ti.*, apud al-Biruni, *Tahqiq ma li-l-Hind. Alberuni's India*, ed. E. Sachau, London 1887, 164, 16 f.

32 Page 232.

other Arabic sources will reveal many more fragments. For the constitution of the text of the *Timaeus* or *Critias*, they will be probably of limited value, but they might be useful when compared with different branches of the MS tradition.

CHAPTER 8

Index Testimoniorum

In this index I have followed Boter (1989, 290 f.) in distinguishing seven kinds of testimonia with the same reservation as Boter: often it is rather arbitrary to distinguish between a paraphrase and a reference, or between a direct borrowing and an imitation. Deciding where a reference or imitation exactly begins or ends is also often difficult and subjective.

The abbreviations I have used are the same as Boter's:

AFF. affer(un)t: a verbatim quotation, of which I give the first and the last word. Because this type of testimonium is the most interesting to the textual critic, I note down the abbreviation AFF. in capitals.
cit. cita(n)t: a paraphrase which preserves many words of the original
resp. respici(un)t: a reference without direct quotations from the original
imit. imita(n)tur: an imitation of one or more words
usurp. usurpa(n)t: a direct borrowing of one or more words
expl. explica(n)t: an explanation of one or more words; I use this abbreviation in the case of a scholion.
interpr. interpreta(n)tur: I use this abbreviation in cases where Proclus or Calcidius gives an interpretation of the passage.

References in the lexicographers and etymologica are not preceded by any abbreviation; in these cases I have noted down the word as it is found in Plato's text, not in the entry of the lexicon or etymologicum.

In quoting authors, I follow Boter in using the abbreviations as given in J.C. Facal-A. Gonzaléz, *Repertorium Litterarum Graecarum* (Madrid 1982), Lampe's *Patristic Greek Lexicon*, the *Oxford Latin Dictionary* and Blaise's *Dictionnaire Latin-Français des auteurs chrétiens*, or I use Boter's or my own abbreviation if an author is not mentioned in one of these works. For most authors, I have indicated the edition which I consulted with the initial of the editor's surname. For some authors, e.g. Philo of Alexandria and Plutarch, I trust that a reference to the relevant work and paragraph will suffice for the interested reader. A full list of authors occurring in the *index testimoniorum*, with abbreviations and editions, can be found in Chapter 9, pp. 524 ff.

For the methods followed in collecting the material, I refer to the Introduction, p. 2. Although I have made every effort to find texts and authors that

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could be of relevance for the indirect *Timaeus* and *Critias* traditions, it would be absurd to claim completeness. Besides, I am also aware of the fact that this collection inevitably suffers from a certain lack of balance: first of all because, for some authors, I was able to consult editions which were richly furnished with annotations and indexes whilst, for other authors, I had to do without these most helpful tools; secondly, in many cases I had to ask myself: 'Can I consider the phrase I read here a reminiscence of Plato's text in the *Timaeus* or *Critias*, or does it refer to another dialogue or to no Plato text at all?' I am sure that I have not always been consistent in my answers.

	17
a1–92c9	resp. Pr., *in Ti.* I 12,26–14,3 D.
a1–27d6	resp. Pr., *in Ti.* I 355,18–28 D.
a1–b4	resp. sch. Pl. *Ti. hypothes.* (277 G.)
a1–5	resp. sch. Pl. ad loc. (277 G.)
a1–4	εἷς—Σώκρατες AFF. Ath. IX 382a (II 333,1–4 K.)
a1–3	εἷς—ἑστιατόρων AFF. Pr., *in Ti.* I 14,4–6 D.; interpr. Pr., *in Ti.* I 14,7–18,28 D.; AFF. Psell., *Theol.* I 78,105–107 G.; resp. Quint., *Inst.* 9.4.77
a1–2	εἷς—ποῦ AFF. Nicet. Chon., *Or.* 11 (112,1 D.); cit. Psell., *Theol.* I 1,16–18 G.; resp. Pr., *in Prm.* 671,22 S.
a2–5	cit. sch. Pl. *Ti. hypothes.* (277 G.)
a2–3	usurp. Aristid., *Or.* 45,27 (360,13 K.); usurp. Bas., *Hex.* IX 1 (478 G.); usurp. Zach. Mit., *Opif.* 134,1229–1233 C.; resp. Aristid., *Or.* 28,13 (142,13 K.)
a2	cit. Pr., *in Ti.* I 9,10–11 D.; resp. Calc., *Comm.* 5 (59,3 W.)
a2	ἑστιατόρων Phot. I 216 N.; usurp. Ph., *Mos.* 33 (IV 207,15 C.-W.)
a4–5	ἀσθένειά—συνουσίας AFF. Pr., *in Ti.* I 18,29–30 D.; interpr. Pr., *in Ti.* I 18,31–23,16 D.
a6–7	οὐκοῦν—μέρος AFF. Pr., *in Ti.* I 23,17–18 D.; interpr. Pr., *in Ti.* I 23,19–24,24 D.
b1–4	πάνυ—ἀνταφεστιᾶν AFF. Pr., *in Ti.* I 24,25–28 D.; interpr. Pr., *in Ti.* I 24,29–26,20 D.
b1–2	resp. Pr., *in Ti.* I 74,3 D.
b2–3	resp. Ph., *Mos.* 33 (IV 207,15 C.-W.)
b4	ἀνταφεστιᾶν Phot. I 216 N.; usurp. Ph., *Mos.* 33 (IV 207,15 C.-W.); expl. sch. Pl. ad loc. (277 G.)
b5–6	ἆρ᾽ οὖν—εἰπεῖν AFF. Pr., *in Ti.* I 26,21–22 D.; interpr. Pr., *in Ti.* I 26,23–27,19 D.
b7–c4	resp. Pr., *in R.* I 10,18 K.
b7	τὰ μὲν—ὑπομνήσεις AFF. Pr., *in Ti.* I 27,20–21 D.; interpr. Pr., *in Ti.* I 27,22–28,13 D.
b8–9	μᾶλλον—ἡμῖν AFF. Pr., *in Ti.* I 28,14–16 D.; interpr. Pr., *in Ti.* I 28,17–29,27 D.
c1–19b1	χθές—οὐδαμῶς AFF. Stob. IV 2,9 (IV 117,10–120,2 H.)

c1–18e4 resp. Pr., *in Ti.* I 205,5 D.
c1–3 χθές—γενέσθαι AFF. Pr., *in Ti.* I 29,28–30 D.; interpr. Pr., *in Ti.* I 29,31–32,19 D.
c4–5 καὶ—νοῦν AFF. Pr., *in Ti.* I 32,20–21 D.; interpr. Pr., *in Ti.* I 32,22–29 D.
c6–8 ἆρ' οὖν—προπολεμησόντων AFF. Pr., *in Ti.* I 33,1–3 D.; interpr. Pr., *in Ti.* I 33,4–35,9 D.
c10–d2 καὶ κατὰ—εἴπομεν AFF. Pr., *in Ti.* I 35,10–12 D.; interpr. Pr., *in Ti.* I 35,14–36,31 D.
d1–3 resp. Synes., *Regn.* 13.3,10–11 (II 105 L.-A.)
d2–18a2 ὡς ἄρ'—γιγνομένους AFF. Pr., *in Ti.* I 37,1–6 D.; interpr. Pr., *in Ti.* I 37,7–39,16 D.
d2–3 resp. Pr., *in Ti.* I 31,24–25 D.

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a4–7 φύσιν—γίγνεσθαι AFF. Pr., *in Ti.* I 39,17–20 D.; interpr. Pr., *in Ti.* I 39,22–40, 13 D.
a4–6 resp. Synes., *Ep.* 131 (267,18–20 G.-R.)
a9–10 τί—τεθράφθαι AFF. Pr., *in Ti.* I 40,14–16 D.; interpr. Pr., *in Ti.* I 40,17–42,8 D.
a10 resp. Pr., *in Ti.* I 31,26–27 D.
b1–7 resp. Apul., *Pl.* 257 (140,5–12 M.)
b1–3 τοὺς—νομίζειν AFF. Pr., *in Ti.* I 42,9–11 D.; interpr. Pr., *in Ti.* I 42,12–43,20 D.
b1–3 μήτε—νομίζειν AFF. Prisc., *Inst.* XVII,126 (172,13 H.)
b3–7 ἀλλ' ὡς—σχολήν AFF. Pr., *in Ti.* I 43,21–26 D.; interpr. Pr., *in Ti.* I 43,27–45,28 D.
b3–4 resp. Synes., *Regn.* 24.2,6 (II 132 L.-A.)
c1–4 καὶ—πάσαις AFF. Pr., *in Ti.* I 45,28–32 D.; interpr. Pr., *in Ti.* I 46,1–48.6 D.
c6–d5 resp. Apul., *Pl.* 257–258 (140,16–141,1 M.); interpr. Pr., *in Ti.* I 48,11–50,3 D.
c6–8 resp. Pr., *in Ti.* I 195,12–14 D.
c6–7 τί—εὐμνημόνευτον AFF. Pr., *in Ti.* I 48,7–8 D.
c6–7 διὰ τὴν ἀήθειαν expl. sch. Pl. ad loc. (277 G.)
d6 καὶ—λέγαις AFF. Pr., *in Ti.* I 48,9 D.
d7–e3 resp. Apul., *Pl.* 257 (140,12–16 M.); interpr. Pr., *in Ti.* I 50,7–52,10 D.
d7–8 ὅπως—φύσεις AFF. Pr., *in Ti.* I 50,4–5 D.
d9–e1 λάθρᾳ—μηχανᾶσθαι AFF. Pr., *in Ti.* I 50,21 D.
e3 τύχην—συλλήξεως AFF. Pr., *in Ti.* I 50,5–6 D.
e3 τύχην ἡγουμένοις αἰτίαν expl. sch. Pl. ad loc. (278 G.)

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a1–2 καὶ—πόλιν AFF. Pr., *in Ti.* I 52,11–13 D.; interpr. Pr., *in Ti.* I 52,14–53,4 D.
a3–5 ἐπαυξανομένων—μεταλλάττειν AFF. Pr., *in Ti.* I 53,5–7 D.; interpr. Pr., *in Ti.* I 53,8–54,10 D.

a5	μεταλλάττειν Phot. I 2
a7–9	ἆρ'—ἀπολειπόμενον AFF. Pr., *in Ti.* I 54,11–13 D.; interpr. Pr., *in Ti.* I 54,15–55,26 D.
a7–8	resp. Pr., *in Ti.* I 149,12–13 D.
b3–e8	resp. Pr., *in Ti.* I 205,5 D.
b3–c2	resp. Ath. XI 507e (III 122,5–8 K.); resp. Pr., *in Ti.* I 191,32–33 et 193,13–14 D.
b3–4	ἀκούοιτ'—τυγχάνω AFF. Pr., *in Ti.* I 55,27–29 D.; interpr. Pr., *in Ti.* I 55,30–59,6 D.
b4–c8	resp. sch. Pl. ad loc. (278 G.)
b4–c2	resp. Calc., *Comm.* 5 (59,8–9 W.)
b4–c1	interpr. Pr., *in Ti.* I 59,10–61,8 D.
b4–6	προσέοικε—εἰργασμόνα AFF. Pr., *in Ti.* I 59,29–31 D.
b4–5	προσέοικε—πάθος AFF. Pr., *in Ti.* I 59,7 D.
b6–c1	καὶ—ἀθλοῦντα cit. Pr., *in Ti.* I 60,13–21 D
b6–7	εἴτε ὑπὸ—ἀληθινῶς AFF. Pr., *in Ti.* I 60,23–24 D.
b8–c1	καὶ—ἀθλοῦντα AFF. Pr., *in Ti.* I 59,8–9 D.
b8–c1	καὶ—προσήκειν AFF. Pr., *in Ti.* I 61,5–6 D.
c1–8	interpr. Pr., *in Ti.* I 61,12–29 D.
c1–2	ταὐτὸν—διήλθομεν AFF. Pr., *in Ti.* I 61,9–10 D.
c4	cit. Pr., *in Ti.* I 56,21–22 D.
c7–8	κατὰ—πόλεων AFF. Pr., *in Ti.* I 61,10–11 D.
c8–d2	ταῦτ'—ἐγκωμιάσαι AFF. Pr., *in Ti.* I 62,1–3 D.; interpr. Pr., *in Ti.* I 62,5–63,13 D.
d1–2	ἐμαυτοῦ—ἐγκωμιάσαι cit. sch. Pl. ad loc. (278 G.)
d2–e2	καὶ—μιμεῖσθαι AFF. Pr., *in Ti.* I 63,13–20 D.; interpr. Pr., *in Ti.* I 63,21–66,32 D.
d3–e2	resp. sch. Pl. ad loc. (278 G.)
d6–e2	cit. Pr., *in R.* I 45,6–10 K.
d6	οἷς ἂν ἐντραφῇ usurp. TL 222,21 M.
e1–2	resp. Pr., *in Prm.* 682,7–8 S.; resp. Pr., *in Ti.* I 199,19–20 D.
e2	interpr. Pr., *in Ti.* I 67,4–28 D.; resp. sch. Pl. ad loc. (278 G.)
e2–4	cit. Pr., *in Ti.* I 68,4–5 D.
e2–3	τὸ—ἥγημαι AFF. Pr., *in Ti.* I 67,1–2 D.
e4–5	cit. Pr., *in Ti.* I 67,13–14 D.
e6	cit. Pr., *in Ti.* I 68,7 D.
e7–8	cit. Pr., *in Ti.* I 67,3 D.
e8–20a1	καταλέλειπται—μετέχον AFF. Pr., *in Ti.* I 68,1–2 D.; interpr. Pr., *in Ti.* I 68,3–69,10 D.; resp. sch. Pl. ad loc. (279 G.)
e8	resp. Hipp., *Haer.* VI 21,1

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a1–c3	resp. Pr., *in Prm.* 686,17–18 S.
a1–b1	resp. sch. Pl. ad loc. (279 G.)
a1–7	resp. Pr., *in Ti.* I 74,12–13 D.
a1–5	Τίμαιός—ἐλήλυθεν AFF. Pr., *in Ti.* I 69,11–15 D.; interpr. Pr., *in Ti.* I 69,17–70,18 D.
a4–5	φιλοσοφίας—ἐλήλυθεν resp. Ph., *Opif.* 8; resp. Ph., QG 2.74
a4	usurp. Aen. Gaz., *Thphr.* 28,19 C.
a5	resp. Pr., *in Ti.* I 59,4 D.
a6–7	κριτίαν—λέγομεν AFF. Pr., *in Ti.* I 70,19–20 D.; interpr. Pr., *in Ti.* I 70,21–71,15 D.
a7–b1	τῆς δὲ—πιστευτέον AFF. Pr., *in Ti.* I 71,16–18 D.; interpr. Pr., *in Ti.* I 71,19–72,15 D.
a7	resp. Pr., *in Ti.* I 69,1–3 D.
b1–c3	interpr. Pr., *in Ti.* I 72,19–73,21 D.
b1–4	resp. Calc., *Comm.* 6 (59,16–18 W.)
b1–2	διὸ—διελθεῖν AFF. Pr., *in Ti.* I 72,16–17 D.
c1–3	πάρειμί—δέχεσθαι AFF. Pr., *in Ti.* I 204,21–23 D.; cit. Pr., *in Ti.* I 73,18–19 D.
c2–3	καὶ—δέχεσθαι AFF. Pr., *in Ti.* I 72,17–18 D.
c4–8	interpr. Pr., *in Ti.* I 73,25–74,25 D.
c4	καὶ—Σώκρατες AFF. Pr., *in Ti.* I 73,22 D.
c5	cit. Pr., *in Ti.* I 74,8 D.
c6–8	resp. Anon., *Prol. Plat.* 16,57–58
c7–8	ἐπειδὴ—ἀφικόμεθα AFF. Did., *Plat.* 406 M.
c7	ξενῶνα Poll. III 59
c8	καθ’—ἐσκοποῦμεν AFF. Pr., *in Ti.* I 73,23 D.
d1–6	ὅδε—μήν AFF. Pr., *in Ti.* I 74,26–75,3 D.; interpr. Pr., *in Ti.* I 75,4–26 D.
d7–27b6	resp. Pr., *in Ti.* I 71,7 D.
d7–e1	ἄκουε—ἔφη AFF. Pr., *in Ti.* I 75,27–29 D.; interpr. Pr., *in Ti.* I 75,30–81,19 D.
d7	ἄκουε δή, ἀτόπου expl. sch. Pl. ad loc. (279 G.)
d8	τῶν ἑπτά expl. sch. Pl. ad loc. (280 G.)
e1–6	ἦν—ἠφανισμένα AFF. Pr., *in Ti.* I 81,20–26 D.; interpr. Pr., *in Ti.* I 81,27–83,14 D.
e1	οἰκεῖος expl. sch. Pl. ad loc. (280 G.)
e2	Δρωπίδου τοῦ προπάππου expl. sch. Pl. ad loc. (280 G.)
e3	ἐν τῇ ποιήσει expl. sch. Pl. ad loc. (280 G.)
e4–5	μεγάλα—πόλεως cit. Pr., *in Ti.* I 80,19–20 D.
e6–21a3	πάντων—ἐγκωμιάζειν AFF. Pr., *in Ti.* I 83,15–18 D.; interpr. Pr., *in Ti.* I 83,19–85,30 D.

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a2–5	resp. Anon., *Prol. Plat.* 16,47–49
a2–3	resp. Anon., *Prol. Plat.* 16,43–47; resp. Anon., *Prol. Plat.* 16,57–58
a2	resp. Pr., *in Ti.* I 80,25 D.
a4–6	ἀλλὰ—διηγεῖτο AFF. Pr., *in Ti.* I 86,1–3 D.; interpr. Pr., *in Ti.* I 86,4–16 D.
a4	Κριτίας expl. sch. Pl. ad loc. (281 G.)
a6	resp. Pr., *in Ti.* I 86,21 D.
a7–26e1	resp. Pr., *in Ti.* I 205,5–7 D.
a7	ἐγὼ—ἀνδρός AFF. Pr., *in Ti.* I 86,17–18 D.; interpr. Pr., *in Ti.* I 86,19–87,15 D.
a8–b2	ἦν—Ἀπατουρίων AFF. *AB* I 417,17; AFF. *An. Bachm.* I 112,28; AFF. *EM* 194 M.
a8–b1	ἦν—δεκέτης AFF. Pr., *in Ti.* I 86,16–18 D.; interpr. Pr., *in Ti.* I 87,19–88,8 D.
b1–7	interpr. Pr., *in Ti.* I 88,11–90,12 D.
b1–2	ἡ—Ἀπατουρίων AFF. Pr., *in Ti.* I 88,9 D.
b2	Κουρεῶτις Did., *Plat.* 403 M.; Hsch. K 3843 L.; expl. sch. Pl. ad loc. (281 G.)
b2	Ἀπατουρίων Did., *Plat.* 403 M.; expl. sch. Pl. ad loc. (281 G.)
b3–4	cit. Pr., *in Ti.* I 89,17 D.
b4–5	cit. Pr., *in Ti.* I 89,23 D.
b5	cit. Pr., *in Ti.* 89,25 D.
b6–7	πολλοὶ—ᾔσαμεν AFF. Pr., *in Ti.* I 88,10 D.
b7–d3	interpr. Pr., *in Ti.* I 90,16–93,30 D
b7–8	εἶπεν—φέρων AFF. Pr., *in Ti.* I 90,13–14 D.
b7	φρατέρων expl. sch. Pl. ad loc. (281–282 G.); resp. Pr., *in Ti.* I 90,3 D.
b8–c2	resp. Simp., *in Cael.* 368,1 H.
c1–4	resp. Pr., *in Ti.* I 91,10–93,7 D.
c1–2	resp. Pr., *in R.* I 43,12 K.; resp. Pr., *in R.* I 65,3 K.
c2–22b8	resp. Hipp., *Haer.* VI 22,1
c2–3	ὁ—μέμνημαι AFF. Prisc., *Inst.* XVIII,255 (337,5 H.)
c2	usurp. Pr., *in R.* I 65,8–9 K.
c4–6	resp. Plu., *Vit.* 96d
c4	resp. Pr., *in Ti.* I 90,4 D.
c5–6	resp. Plu., *Vit.* 92e
c6	resp. Herm., *in Phdr.* 253,24 C.
c7	cit. Pr., *in Ti.* I 91,10–11 D.
d2–3	εὐδοκιμώτερος—αὐτοῦ AFF. Pr., *in Ti.* I 90,15 D.
d4–7	περὶ—λογός AFF. Pr., *in Ti.* I 93,31–94,3 D.; interpr. Pr., *in Ti.* I 94,4–15 D.
d7–8	λέγε—Σόλων AFF. Pr., *in Ti.* I 94,16–17 D.; interpr. Pr., *in Ti.* I 94,18–28 D.
d7–8	τί, πῶς, παρὰ τίνων expl. sch. Pl. ad loc. (282 G.)
e1–6	resp. Ap. Ty., *Ep.* 70 (124 H.)
e1–6	Αθηνᾶς νομὸς ἱερός resp. Aristid., *Or.* 37,14 (307,25 K.)
e1–3	ἔστι—νομός AFF. Pr., *in Ti.* I 94,29–95,2 D.; interpr. Pr., *in Ti.* I 95,3–97,9 D.

e1–2 resp. Philostr. *VA* VII 21 (276,4 K.)

e2 κατὰ κορυφὴν σχίζεται usurp. Str. XVII 1,4 (IV 414,12 R.)

e3 νομός expl. sch. Pl. ad loc. (282 G.)

e3–7 τούτου—φασιν AFF. Pr., *in Ti.* I 97,10–15 D.; interpr. Pr., *in Ti.* I 97,16–99,36 D.

e3–6 resp. Or., *Cels.* V 29,9–10 B.

e4 Σάις expl. sch. Pl. ad loc. (279 G.); resp. Theon, *Prog.* II 68 (12,12 P.-B.)

e5 resp. Arn., *Gent.* IV 16 (154,8 R.)

e5 Νηίθ Hsch. N 457 L.

e7–22a4 interpr. Pr., *in Ti.* I 99,30–100,16 D.

e7–8 οἵ—ἔντιμος AFF. Pr., *in Ti.* I 99,27–29 D.

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a1–23a5 resp. Herm., *in Phdr.* 254,16 C.

a3–4 περὶ—ἀνευρεῖν AFF. Pr., *in Ti.* I 99,28–29 D.

a4–b3 interpr. Pr., *in Ti.* I 100,20–101,24 D.

a4–7 καὶ—κατακλυσμὸν AFF. Clem., *Strom.* I 21,103,1; AFF. Eus., *PE* X 12,11; AFF. (vers. arm.) Eus., *Chron.* 85,9–13 K.; AFF. (vers. lat.) Eus., *Hieron. Chron.* 29b19–30b3 H.

a4–5 καὶ—λόγους AFF. Pr., *in Ti.* I 100,17–18 D.

a6–b1 Φορωνέως, Νιόβης, Δευκαλίωνος, Πύρρας expl. sch. Pl. ad loc. (282 G.)

a7–b1 resp. sch. Hes. *OD* 83,6–8 (ad 157–165) (64 M.)

a7 κατακλυσμόν expl. sch. Pl. ad loc. (283 G.); resp. Or., *Cels.* I 19,7 et 13 B.

b2–3 resp. Pr., *in Ti.* I 100,4–5 D.; resp. Zach. Mit., *Opif.* 125,930–931 C.

b3–8 resp. Hipp., *Haer.* VI 22,1

b3–4 τῶν τις παλαιῶν ἱερέων usurp. Pr., *in Ti.* I 101,18–19 D.; resp. Pr., *in Ti.* I 102,3 D.; resp. sch. Pl. ad loc. (283 G.); resp. Str. II 3,6 (I 248,17 R.)

b3 τοὺς χρόνους ἀριθμεῖν AFF. Pr., *in Ti.* I 100,18 D.

b4–8 usurp., Ph., *Legat.* 1; resp. Ph., *Abr.* 271; resp. Ph., *Contempl.* 67; resp. Ph., *Post.* 152

b4–5 ὦ—ἐστιν AFF. Clem., *Strom.* I 15,69,3; AFF. Cyr., *adv. Iul.* 524d (I 18 B.-E.); AFF. (vers. arm.) Eus., *Chron.* 2,25–28 K.; AFF. Eus., *PE* X 4,19; AFF. Iust. Phil., *Coh. Gr.* 12 (39,24–25 M.); AFF. Pr., *in Ti.* I 102,1–2 D.; interpr. Pr., *in Ti.* I 102,3–103,33 D.; cit. Cosm. Ind., *Top.* XII 7; cit. (latine) Filastr., *Haer.* 121,9; resp. Ph., *Fug.* 146; resp. Thdt., *Affect.* II 51 (118,14 C.)

b4–5 ὦ—ἐστε AFF. D. H., *Rh.* 4,400 (II 378,3 U.-R.); usurp. Meth., *Symp.* VIII 14 (110,16 B.); usurp. Mich. Acom., *Ep.* 57 (II 93,25–94,1 L.); resp. Aristid., *Or.* 22,13 (31,21–22 K.); resp. Pr., *in Ti.* I 95,23 et I 334,10 D.

b5 resp. Ap. Ty., *Ep.* 70 (124 H.)

b6–23b3 resp. Or., *Cels.* I 20,3–5 B.

b6–8 νέοι—οὐδέν AFF. Cyr., *adv. Iul.* 524d (I 18 B.-E.); AFF. Iust. Phil., *Coh. Gr.* 12

(39,26–27 M.); AFF. Pr., *in Ti.* I 104,1–3 D.; interpr. Pr., *in Ti.* I 104,4–17 D.; usurp. Ph., *Deus* 120; usurp. Ph., *Her.* 49; usurp. Ph., *QG* 2.74 (fragm. gr. ed. Petit 125,1978); usurp. Pr., *in Prm.* 683,24–27 S.

b6 imit. Chor., *Or.* II 75 (46,24 F.-R.); resp. Pr., *in Ti.* I 334,9 D.

b7–8 cit. Pr., *in Ti.* I 104,23 D.; usurp. Clem., *Strom.* I 15,69,3; usurp. Clem., *Strom.* I 29,180,1; usurp. Cosm. Ind., *Top.* XII 7; usurp. D. H., *Rh.* 4,400 (II 378,3–4 U.-R.); usurp. Eus., *PE* X 4,19 (I 571,5 M.); usurp. Ph., *Sacr.* 78–79; usurp. Thdt., *Affect.* II 51 (118,12–13 C.)

b8 cit. Cosm. Ind., *Top.* XII 7; cit. (vers. lat.) Eus., *Chron.* 2,25–28 K.; cit. (latine) Filastr., *Haer.* 121,9; usurp. Ph., *Leg.* 3.175; usurp. Ph., *Plant.* 168; resp. I., *Ap.* I (II) 7–11; resp. Pr., *in Ti.* I 83,13–14 D.

b8–c3 τὸ—βραχύτεραι AFF. Pr., *in Ti.* I 104,18–21 D.; interpr. Pr., *in Ti.* I 104,22–108,7 D.

c1–e4 resp. Ph., *Aet.* 146–147

c1–d3 fort.resp. Bas., *Hex.* III 8 (234 G.); resp. Eus., *Hieron. Chron.* 42b25–43b1 H.; resp. Pr., *in Ti.* I 122,1–2 et I 334,21–23 D.

c1–5 resp. Or., *Cels.* I 19,12–14 B.

c1–3 πολλαὶ—βραχύτεραι AFF. Clem., *Strom.* V 1,9,5; resp. Apul., *Ascl.* 26 (68,7–8 M.); cit. (latine) Calc., *Comm.* 128 (171,10–12 W.); resp. Minuc. Fel., *Oct.* 34,4 (32,13–16 K.); resp. Pr., *in Ti.* I 334,23 D.

c1–2 πολλαὶ—μέγισται resp. Ph., *Abr.* 1–2

c1 usurp. *An. Par. II* 189,12

c2 resp. Pr., *in Cra.* 176 (100,19 sqq. P.)

c3 resp. Ph., *Aet.* 149

c3–e4 resp. Macrob., *in Somn. Scip.* 2,10,14 (II 127,13 W.)

c3–d5 resp. Oros., *Hist.* I 9,3 Z.

c3–7 τὸ—λέγεται AFF. Pr., *in Ti.* I 108,8–13 D.; interpr. Pr., *in Ti.* I 108,14–114,21 D.; resp. sch. Pl. ad loc. (283 G.)

c7–d3 τὸ—φθορά AFF. Clem., *Strom.* V 1,9,6; AFF. Pr., *in Ti.* I 104,22–24 D.; interpr. Pr., *in Ti.* I 114,25–116,21 D.

c7 cit. Pr., *in Ti.* I 129,25 D.

d2–6 resp. Iul., *Or.* II (III) 12,38–41 (I,1,92 B.)

d2 resp. Ph., *Mos.* 2.53

d3–e2 *resp. Tert.,* Pall. II 3 (735,30–32 G.)

d3–d5 resp. Ph., *Aet.* 148 (VI 118,11 sqq. C.-W.)

d3–5 τότε—προσοικούντων AFF. Pr., *in Ti.* I 116,22–24 D.; interpr. Pr., *in Ti.* I 116,25–117,28 D.

d5–6 ἡμῖν—λυόμενος AFF. Pr., *in Ti.* I 117,29–30 D.; interpr. Pr., *in Ti.* I 118,1–13 D.; resp. Pr., *in Ti.* I 122,3–4 D.

d6 cit. Pr., *in Ti.* I 119,20–21 D.

d6	λυόμενος Phot. I 398 N.; expl. sch. Pl. ad loc. (283 G.); Sud. λ 841 (III 300,7 A.)
d6–e2	resp. Tert., *Apol.* 40,5 D.
d6–e1	ὅταν—φέρονται AFF. Clem., *Strom.* V 1,9,7; Pr., *in Ti.* I 118,14–17 D.; interpr. Pr., *in Ti.* I 118,19–119,6 D.
d6–8	ὅταν—ὄρεσιν AFF. Or., *Cels.* IV 20,16
d6–7	resp. Ph., *Aet.* 62; resp. Ph., *Det.* 170; resp. Ph., *Mos.* 2.53 et 64; resp. Ph., *Prov.* 2.109
d6–7	ὅταν—καθαίροντες cit. Or., *Cels.* IV 62,14; cit. Or., *Cels.* VI 58,23
d7–e1	resp. Pr., *in Ti.* I 126,6–7 D.
e1–4	resp. Arn., *Gent.* I 8 (9,16 R.)
e2–5	κατὰ—παλαιότατα AFF. Pr., *in Ti.* I 119,7–11 D.; interpr. Pr., *in Ti.* I 119,12–121,26 D.
e2–4	resp. sch. Pl. ad loc. (284 G.)
e2–3	resp. Pr., *in Ti.* I 100,27–29 D.
e4	ἐπανιέναι expl. sch. Pl. ad loc. (284 G.)
e4–5	resp. Pr., *in Ti.* I 122,28 D.
e5–23a1	τὸ—ἀνθρώπων AFF. Pr., *in Ti.* I 121,27–29 D.; interpr. Pr., *in Ti.* I 122,1–123,15 D.
e6–23a1	ὅπου—ἀνθρώπων cit. Pr., *in Ti.* I 288,11–12 D.
	23
a1–5	ὅσα—σεσωσμένα AFF. Pr., *in Ti.* I 123,16–20 D.; interpr. Pr., *in Ti.* I 123,21–124,29 D.
a3	καὶ—ἔχον expl. sch. Pl. ad loc. (284 G.)
a4–5	resp. Pr., *in Ti.* I 76,8–10 D.
a4	τὰ ἱερά resp. Pr., *in Ti.* I 125,8 D.
a5–7	τά—δέονται AFF. Pr., *in Ti.* I 124,30–32 D.; interpr. Pr., *in Ti.* I 125,1–14 D.
a7–8	καὶ—οὐράνιον AFF. Pr., *in Ti.* I 125,15–16 D.; interpr. Pr., *in Ti.* I 125,17–126,2 D.
a7	δι᾽εἰωθότων ἐτῶν expl. sch. Pl. ad loc. (284 G.)
a7	resp. Ph., *Aet.* 149
a8–b3	interpr. Pr., *in Ti.* I 126,6–31 D.
a8–b1	καὶ—ὑμῶν AFF. Pr., *in Ti.* I 126,3–4 D.
b3–c3	fort.resp. Bas., *Hex.* III 8 (234 G.)
b3–5	τὰ—μύθων AFF. Pr., *in Ti.* I 127,1–3 D.
b3	ὅσα—χρόνοις AFF. Pr., *in Ti.* I 126,4 D.
b5–8	resp. *sch. Arist.* 197a (*ad Periclem*) (163 F.); resp. *sch. Arist.* in *Pro quattuor* 12 (446,9–13 D.)
b5–6	οἳ—γεγονότων AFF. Pr., *in Ti.* I 127,19–20 D.; interpr. Pr., *in Ti.* I 127,21–27 D.
b6–c3	interpr. Pr., *in Ti.* I 127,31–128,15 D.
b6–8	ἔτι—ὑμῖν AFF. Pr., *in Ti.* I 127,28–29 D.
c1–2	resp. Ph., *QG* 2.43

c1	resp. Eus., *PE* VII 8,17; resp. Pr., *in Ti.* I 122,6 D.
c2–3	ἀλλ’—ἀφώνους AFF. Cyr., *adv. Iul.* 524d–525a (I 18 B.-E.); AFF. Iust. Phil., *Coh. Gr.* 12 (39,27–28 M.)
c3–d1	ἦν γὰρ—παρεδεξάμεθα AFF. Pr., *in Ti.* I 128,16–21 D.; interpr. Pr., *in Ti.* I 128,22–132,30 D.
c3	cit. Pr., *in Ti.* I 127,29–30 D.
c7–d1	resp. Plu., *Mor.* 1002d
d1–4	ἀκούσας—διελθεῖν AFF. Pr., *in Ti.* I 132,31–133,2 D.; interpr. Pr., *in Ti.* I 133,3–13 D.
d4–6	τὸν—χάριν AFF. Pr., *in Ti.* I 133,14–16 D.; interpr. Pr., *in Ti.* I 133,17–135,26 D.
d6–7	ἣ τήν—ἐπαίδευσε AFF. Pr., *in Ti.* I 135,27–28 D.; interpr. Pr., *in Ti.* I 135,29–142,10 D.
d7–e2	προτέραν—ὑστέραν AFF. Pr., *in Ti.* I 142,11–13 D.; interpr. Pr., *in Ti.* I 142,14–145,31 D.
e1	Γῆς τε καὶ Ἡφαίστου expl. sch. Pl. ad loc. (284 G.)
e2–4	τῆς δὲ—γέγραπται AFF. Pr., *in Ti.* I 146,1–3 D.; interpr. Pr., *in Ti.* I 146,4–148,16 D.
e4–24a2	περὶ—διέξιμεν AFF. Pr., *in Ti.* I 148,17–21 D.; interpr. Pr., *in Ti.* I 148,22–149,8 D.
e5–6	resp. Pr., *in Ti.* I 170,28–30 D.
e5	resp. Pr., *in Ti.* I 149,14 D.
	24
a3	παραδείγματα expl. sch. Pl. ad loc. (285 G.)
a2–4	τοὺς μὲν—ἀνευρήσεις AFF. Pr., *in Ti.* I 149,9–11 D.; interpr. Pr., *in Ti.* I 149,12–150,18 D.
a4–c2	resp. Pr., *in Ti.* I 170,30–31 D.
a4–b7	resp. sch. Pl. ad loc. (285 G.)
a4–5	πρῶτον—ἀγωρισμένον AFF. Pr., *in Ti.* I 150,19–20 D.; interpr. Pr., *in Ti.* I 150,21–155,2 D.
a4–5	τὸ—ἀφωρισμένον AFF. Phot. α 3418 (I 313 Th.)
a5–b1	μετὰ—γεωργῶν AFF. Pr., *in Ti.* I 155,3–6 D.; interpr. Pr., *in Ti.* I 155,7–25 D.
a5	resp. Pr., *in Ti.* I 152,27 D.
b1–3	resp. Aristid., *Or.* 26,73 (112,5–7 K.)
b1–3	καὶ δὴ καὶ—μέλειν AFF. Pr., *in Ti.* I 155,26–29 D.; interpr. Pr., *in Ti.* I 155,30–156,11 D.
b4–7	resp. Aristid., *Or.* 37,14 (307,22–24 K.)
b4–7	ἔτι—ἐνδειξαμένης AFF. Pr., *in Ti.* I 156,12–15 D.; interpr. Pr., *in Ti.* I 156,16–157,23 D.
b7–c3	interpr. Pr., *in Ti.* I 157,27–160,5 D.; resp. Pr., *in Ti.* I 154,19–20 D.

b7–8 τὸ δ' αὖ—κατ' ἀρχὰς AFF. Pr., *in Ti.* I 157,24–26 D.
b8–c1 περί—ἰατρικῆς AFF. Pr., *in Ti.* I 159,9 et 14 D.
c3 ὅσα—κτησάμενος AFF. Pr., *in Ti.* I 157,26 et 159,20–21 D.
c3 μαθήματα expl. sch. Pl. ad loc. (285 G.)
c4–d3 resp. Tert., *An.* 20,3 W.
c4–7 ταύτην—οἴσοι AFF. Gal., *Corp. Compl.* 65,5–9 M.
c4–5 ταύτην—κατῴκισεν AFF. Pr., *in Ti.* I 160,6–8 D.; interpr. Pr., *in Ti.* I 160,9–22 D.
c5–7 resp. Aristid., *Or.* 44,6 (348,11–12 K.)
c5–7 ἐκλεξαμένη—οἴσοι AFF. Pr., *in Ti.* I 160,23–25 D.; interpr. Pr., *in Ti.* I 160,26–165,5 D.; resp. Apul., *Soc.* 140 (18,23–19,2 M.)
c6 usurp. Gr. Nyss., *Parad.* 76,4–5 H.; resp. Ph., *Opif.* 17 (I,5,12–13 C.-W.)
c7–d3 ἅτε—κατῴκισεν AFF. Gal., *Corp. Compl.* 65,10–13 M.; AFF. Pr., *in Ti.* I 165,6–9 D.; interpr. Pr., *in Ti.* I 165,10–169,21 D.
c7–d1 AFF. Pr., *in Cra.* 185 (112,4–5 P.); usurp. Pr., *Th. Pl.* VI 52,4–5 et 24–28 S.-W.; resp. Pr., *in Ti.* I 85,11–12 et I 98,25 et I 128,26–27 et I 157,27 D.
c7 resp. *sch. Arist.* 197a (*ad Periclem*) (163 F.); resp. *sch. Arist.* in *Pro quattuor* 12 (446,9–13 D.)
d3–6 ᾠκεῖτε—ὄντας AFF. Pr., *in Ti.* I 169,22–25 D.; interpr. Pr., *in Ti.* I 169,26–167,24 D.
d5–6 resp. Pr., *in Prm.* 827,23–24 S.; resp. Pr., *Th. Pl.* I 72,7 S.-W.
d6–e1 πολλὰ—ἀρετῇ AFF. Pr., *in Ti.* I 170,25–27 D.; interpr. Pr., *in Ti.* I 170,28–171,23 D.
d6 resp. Eus., *PE* XV 9,7
e1–25d6 resp. Cosm. Ind., *Top.* XII 2; resp. Plin., *Nat.* II 205 (II 91,5 B.)
e1–3 λέγει—Ἀσίαν AFF. Pr., *in Ti.* I 171,24–26 D.; interpr. Pr., *in Ti.* I 171,27–177,2 D.
e2–4 resp. Pr., *in Ti.* I 187,11–12 D.
e2–3 resp. Pr., *Th. Pl.* V 77, 3–4 S.-W.
e3–4 resp. Pr., *in Ti.* I 178,18–19 D.
e3 Εὐρώπην expl. sch. Pl. ad loc. (286 G.)
e4 Ἀτλαντικοῦ πελάγους fort.resp. Bas., *Hex.* IV 4 (258 G.); expl. sch. Pl. ad loc. (286 G.)
e4–25a2 τότε γὰρ—πόντον AFF. Pr., *in Ti.* I 177,3–9 D.; interpr. Pr., *in Ti.* I 177,10–180,4 D.
e5–6 resp. Dam., *in Phd.* I 522,6 N.
e6–7 usurp. Ph., *Aet.* 141 (VI 116,10 C.-W.); resp. Dam., *in Phd.* I 507,5 W.; resp. Str. II 3,6 (I 248,16–18 R.); resp. Tert., *Apol.* 40,4 D.; resp. Tert., *Nat.* I 9,6 B.
e6 Ἡρακλέους στήλας, ἡ δὲ νῆσος expl. sch. Pl. ad loc. (286–287 G.)

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a2–5	interpr. Pr., *in Ti.* I 180,8–21 D.
a2–3	τάδε—εἴσπλουν AFF. Pr., *in Ti.* I 180,5–6 D.
a3–5	resp. Plu., *Mor.* 941ab
a3	στενόν resp. Pr., *in Ti.* I 197,23 D.
a5–b2	interpr. Pr., *in Ti.* I 180,25–183,30 D.
a5–6	ἐν δὲ—βασιλέων AFF. Pr., *in Ti.* I 180,22–23 D.
a5	cit. Pr., *in Ti.* I 180,7 D.
a6	βασιλέων expl. sch. Pl. ad loc. (287 G.)
b1–2	Αἴγυπτον, Τυρρηνίας expl. sch. Pl. ad loc. (287 G.)
b2–5	αὕτη—δουλοῦσθαι AFF. Pr., *in Ti.* I 184,1–4 D.; interpr. Pr., *in Ti.* I 184,5–23 D.
b2	cit. Pr., *in Ti.* I 180,23–24 D.
b5–7	resp. Pr., *in Ti.* I 183,17–18 D.
b5–6	τότε—ἐγένετο AFF. Pr., *in Ti.* I 184,24–26 D.; interpr. Pr., *in Ti.* I 184,27–185,12 D.
b7–c6	interpr. Pr., *in Ti.* I 185,15–187,12 D.
b7	πάντων—πόλεμον AFF. Pr., *in Ti.* I 185,13–14 D.
c6–d6	ὑστέρῳ—παρέσχετο AFF. Pr., *in Ti.* I 187,13–20 D.; interpr. Pr., *in Ti.* I 187,21–190,30 D.
c6	cit. Pr., *in Ti.* I 185,14 D.
c7–d3	cit. Ph., *Aet.* 141 (VI 116,11–12 C.-W.); cit. Thphr. (apud Philonem, *Aet.* 141), *Phys. Opin.* fr. 12,26 (490,7–8 D.)
c7	σεισμῶν expl. sch. Pl. ad loc. (288 G.)
d4	ἀδιερεύνητον Hsch. A 1133 L.; Phot. α 359 (I 42 Th.)
d4–5	πέλαγος πηλοῦ resp. Phot. II 205 N.
d5–6	resp. sch. Pl. ad loc. (288 G.)
d5	κάρτα expl. sch. Pl. ad loc. (288 G.)
d5	ἐμποδὼν *EM* 336,29 G.; *Lex. Sabb.* 58,11 P.-K.; Sud. ε 1032 (II 261,30 A.); resp. Apostol. VII 12 (397 L.)
d7–e5	interpr. Pr., *in Ti.* I 191,3–192,27 D.
d7–e2	τὰ μὲν—πολιτείας AFF. Pr., *in Ti.* I 190,31–191,2 D.
e4	resp. Pr., *in Ti.* I 192,17 D.
e5–26a3	interpr. Pr., *in Ti.* I 192,31–193,7 D.
e5–26a2	οὐ μὴν—ἐμεμνήμην AFF. Pr., *in Ti.* I 192,28–30 D.; resp. Pr., *in Ti.* I 193,25 D.

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a3–b2	interpr. Pr., *in Ti.* I 193,10–194,9 D.
a3–4	ὅθεν—ἐπιταχθέντα AFF. Pr., *in Ti.* I 193,8 D.
a3	cit. Pr., *in Ti.* I 192,29–30 D.
b2–c3	interpr. Pr., *in Ti.* I 194,13–195,30 D.

b2–4 resp. Tert., *An.* 24,11 W.

b2–4 ὡς—μνημεῖον AFF. Pr., *in Ti.* I 194,10–11 D.; AFF. Stob. II 31,110[k] (II 223,9–10 W.)

b2 cit. Pr., *in Ti.* I 193,9 D.

c2–3 ὥστε—γέγονεν AFF. Pr., *in Ti.* I 194,11–12 D.

c3–e1 interpr. Pr., *in Ti.* I 196,4–29 D.

c3–4 καὶ δὴ—ταῦτα AFF. Pr., *in Ti.* I 196,1–3 D.

c4–5 resp. Pr., *in Ti.* I 196,5 et 199,18–19 D.

c6 resp. Pr., *in Ti.* I 199,4–5 D.

d2–5 καὶ τοὺς—χρόνῳ AFF. Pr., *in Ti.* I 201,4–8 D.

d6 usurp. Meth., *Symp.* VIII 1 (80,18 B.)

e1 ἤ τινα—ζητητέον AFF. Pr., *in Ti.* I 196,2–3 D.

e2–6 interpr. Pr., *in Ti.* I 197,3–24 D.

e2 καὶ τίν' ἄν—μεταλάβοιμεν AFF. Pr., *in Ti.* I 197,1–2 D.

e4–5 resp. Clem., *QDS* 42,1; resp. Str. II 3,6 (I 248,15–18 R.)

e4 resp. Niceph. Bas. 81,11 G.; resp. Pr., *in Ti.* I 26,17 D.; resp. Pr. *Th. Pl.* V 133,11–13 S.-W.

e6–27a1 ἀλλ' ἀγαθῇ—ἀντακούειν AFF. Pr., *in Ti.* I 197,25–27 D.; interpr. Pr., *in Ti.* I 197,28–198,20 D.

e6 cit. Pr., *in Ti.* I 197,2 D.

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a2–b6 interpr. Pr., *in Ti.* I 198,25–203,10

a2–6 σκόπει—φύσιν AFF. Phlp., *Aet.* VI.7 (135,26–136,3 R.)

a2–3 resp. Pr., *in Ti.* I 204,23–24 D.

a2 σκόπει—διέθεμεν AFF. Pr., *in Ti.* 198,21–22 D.

a3–4 resp. Calc., *Comm.* 6 (60,1 W.); resp. Clem., *Strom.* I 25,166,1; resp. Olymp., *in Mete.* 19,26 H.

a5–6 πρῶτον—φύσιν cit. Alcin., *Intr.* 162, 25–28 W.; resp. Ph., *Praem.* 1

a8 resp. TL 206,11 M.

b5–6 τὰ—λόγους AFF. Pr., *in Ti.* I 198,22–24 D.

b7–9 τελέως—θεούς AFF. Pr., *in Ti.* I 203,11–14 D.; interpr. Pr., *in Ti.* I 203,15–204,29 D.

b7–8 usurp. Bas., *Hex.* III 10 (242 G.); resp. Ph., *Mos.* 2.33 (IV 207,15 C.-W.)

b8 usurp. Bas., *Hex.* VIII 8 (476 G.); resp. Bas., *Hex.* IX 1 (478 G.)

b8–9 resp. Pr., *in Ti.* I 214,22–23 D.

c1–43a6 resp. Pr., *Th. Pl.* I 25,8–12 S.-W.

c1–28b4 resp. Pr., *in Ti.* I 275,3–5 D.

c1–d1 ἀλλ'—εἰπεῖν AFF. Phlp., *Aet.* VI.7 (136,4–11 R.); AFF. Phlp., *Aet.* VI.18 (177,2–10 R.); resp. Pr., *in Ti.* III 160,25–30 D.

c1–3	ἀλλ’—καλοῦσιν AFF. Pr., *in Ti.* I 214,13–16 D.; interpr. Pr., *in Ti.* I 214,17–217,3 D.; imit. Iambl., *VP* 1,1; usurp. Pr., *in Ti.* I 217,9–11 D.; resp. Pr., *de Prov.* 38 (II 60,7 I.)
c1–2	usurp. Pr., *Th. Pl.* I 7,22–23 S.-W.
c2	σωφροσύνῃ resp. Pr., *in Ti.* I 209,4 D.
c2–3	ἐπὶ—καλοῦσιν cit. (latine) Boet., *Cons.* III 9,86 B.; cit. Herm., *in Phdr.* 48,13 C.; resp. Ph. *Aet.* 1; resp. Ptol., *Tetr.* α 2 (10,4 B.-B.)
c2	ὁρμῇ resp. Synes., *Ep.* 41 (51,292 G.-R.)
c4–d4	resp. Gal., *in Ti.* I 17,1–10 (123 L.)
c4–6	ἡμᾶς—παραλλάττομεν AFF. Pr., *in Ti.* I 217,4–6 D.; interpr. Pr., *in Ti.* I 217,7–219,31 D.
c4–6	περὶ—ἐπικαλουμένους cit. Pr., *in Ti.* I 275,9–11 D.
c4–5	ἡμᾶς—ἐστιν AFF. Phlp., *Aet.* VI (123,19–21 R.); AFF. Phlp., *Aet.* VI.9 (153,2–4 R.); AFF. Phlp. *Aet.* VI.21 (186,19–21 R.); AFF. Phlp., *Aet.* VI.21 (186,21–22 R.); AFF. Phlp. *Aet.* VI.22 (192,29–193,2 R.); AFF. Phlp., *Aet.* VI.27 (214,7–9 R.); AFF. Simp., *in Cael.* 297,18–20 H.; usurp. Pr., *in Ti.* I 220,28–29 D.
c5	ᾗ—ἐστιν cit. Phlp. *Aet.* VI.22 (193,10 R.); cit. Phlp., *Aet.* VI.22 (193,10–11 R.); cit. Phlp., *Aet.* VI.18 (176,23 R.); cit. Phlp., *Aet.* VI.21 (189,24 R.); cit. Phlp., *Aet.* VI.22 (192,4–5 R.); cit. Phlp., *Aet.* VI.22 (192,14–16 R.); cit. Pr., *in Ti.* I 236,4 D.; resp. Phlp., *Aet.* VI.11 (156,28–157,1 R.)
c6–d1	ἀνάγκη—εἰπεῖν AFF. Pr., *in Ti.* I 220,1–3 D.; interpr. Pr., *in Ti.* I 220,4–222,6 D.
c6	resp. Phlp., *Aet.* VI.14 (164,3 R.); resp. Phlp., *Aet.* VI.18 (176,26 R.); resp. Phlp., *Aet.* VI.23 (194,15 R.)
c7–d1	πάντα—εἰπεῖν AFF. Pr., *in Ti.* I 223,21–22 D.
d1–28a6	καὶ τὰ—σχεῖν AFF. Phlp., *Aet.* VI.7 (136,23–137,11 R.)
d1–4	καὶ τὰ—ἐνδειξαίμην AFF. Pr., *in Ti.* I 222,7–10 D.; interpr. Pr., *in Ti.* I 222.11–223,2 D.
d3	διανοοῦμαι cit. Pr., *in Ti.* I 223,23–24 D.
d5–56c7	(de principiis) resp. Phlp., *in Ph.* 23,31
d5–55c6	resp. Pr., *in Ti.* I 339,25–27 D.
d5–42e4	resp. Pr., *in Ti.* I 228,28–29 D.
d5–31b3	resp. Syr., *in Metaph.* 105,13–14 K.
d5–29d3	resp. Pr., *in Ti.* I 354,27–355,4 D.
d5–29b1	fort.resp. Phlp., *in Ph.* 23,31 V.; resp. Pr., *in Ti.* I 348,13–14 D.
d5–29a6	resp. Phlp., *Aet.* XIV (538,18–19 R.); resp. Pr., *in Ti.* I 439,7–8 D.
d5–28a4	ἔστιν—ὄν AFF. Cyr., *adv. Iul.* 536d–537a (I 30 B.-E.); AFF. Iust. Phil., *Coh. Gr.* 22 (54,19–23 M.); resp. Gr. Nyss., *in Cant.* 3,1 VI (173,7–11 L.)
d5–28a3	ἔστιν—δοξαστόν cit. Phlp., *Aet.* VI.19 (181,13–17 R.); cit. Phlp., *Aet.* VI.18 (178,1–5 R.)

d5–28a1 ἔστιν—οὐδέποτε aff. Iust. Phil., *Coh. Gr.* 22 (53,8–9 m.)

d5–28a1 πρῶτον—οὐδέποτε cit. Phlp., *Aet.* vi.18 (178,9–11 r.)

d5–6 resp. Plot. vi 2,1,17–18 et 2,1,25–28 h.-s.

d5 ἔστιν—τάδε aff. Pr., *in Ti.* i 223,3–4 d.; resp. Pr., *in Ti.* i 258,17 d.; interpr. Pr., *in Ti.* i 223,5–227,4 d.

d5 διαιρετέον usurp. Pr., *in Ti.* i 258,17 et 22 d.

d6–29a6 resp. d. l. iii 9–10 (124,25–125,6 l.)

d6–29a2 resp. Ascl., *in Metaph.* 44,32–33. h.

d6–28c3 resp. Apul., *Pl.* 193–194 (94,1–13 m.)

d6–28b7 resp. Dam., *in Cael.* 467a17–35 b.

d6–28b2 resp. Pr., *in Ti.* i 320,27–28 d.

d6–28a4 τί τὸ ὂν—οὐδέποτε ὄν aff. *An. Ox.* iv 242,19–23; aff. Dam., *in Cael.* 467a9–13 b.; aff. Eus., *pe* xi 9,4; aff. Eus., *pe* xi 10,10; aff. (vers. syr.) Eus., *Theoph.* ii 33 (94,13–17 g.); aff. Georg. Mon., *Chron.* i 84,12–16 b.; aff. Nicom., *Ar.* ii 2,1 (3,19–4,5 h.); aff. Phlp., *Aet.* xviii.4 (621,4–9 r.); aff. Simp., *in Cael.* 104,5–8 h.; aff. Simp., *in Ph.* 1154,17 d.; aff. Thdt., *Affect.* ii 33 (147,16–148,1 c.); aff. Zach. Mit., *Opif.* 117,670–673 c.; usurp. Syr., *in Hermog.* i 39,1–6 r.; usurp. Zach. Mit., *Opif.* 104,265–267 c.; resp. Plot. vi 5,2,9–16 h.-s.; resp. Plu., *Mor.* 1007d, 1024c

d6–28a3 τί τὸ ὂν—δοξαστόν aff. Herm., *in Phdr.* 151,22 c.; aff. Phlp., *in Ph.* 56,2–5 v.; resp. Pr., *in Ti.* i 236,21–28 d.

d6–28a2 τί τὸ ὂν—αἰσθήσεως aff. s.e., *m.* vii 142 (ii 35 m.); usurp. Pr., *in Ti.* i 342,3–4 d.; resp. Pr., *in Ti.* i 237,11 d.; resp. Psell., *Philos. Min.* ii 132,9–10 o'm.

d6–28a1 usurp. Simp., *in Cael.* 305,14 h.

d6–28a1 τί τὸ ὂν—οὐδέποτε aff. Ascl., *in Metaph.* 42,8–9 h.; aff. Ascl., *in Metaph.* 142,6–7 h.; aff. Ascl., *in Metaph.* 165,29–30 h.; aff. Ascl., *in Metaph.* 202,14–15 h.; aff. Ascl., *in Metaph.* 377,33–34 h.; aff. Athenag., *Leg.* 19,2 (40 s.); aff. (vers. syr.) Eus., *Theoph.* ii 46 (100,5–10 g.); aff. (vers. arab.) Gal., *Comp. Ti.* 1,24–26 (36 k.-w.); aff. Lyd., *Mens.* iv 52 (109,17–18 w.); aff. Olymp., *in Phd.* 13,1,5–6 (165 w.); aff. Phlp., *in de An.* 76,23–25 h.; aff. Pr., *in Ti.* i 227,4–5 et 241,10–11 et i 275,13–14 d.; aff. Simp., *in Cael.* 297,15–16 h.; aff. Simp., *in Cael.* 299,7–8 h.; aff. Simp., *in Ph.* 135,10–11 d.; aff. Simp., *in Ph.* 1154,17–18; aff. Syr., *in Metaph.* 4,12–14 k.; aff. Thom. Mag., *Subd. Off.* 508 d.; cit. Pr., *in Ti.* i 241,13–14 d.; interpr. Pr., *in Ti.* i 227,6–240,12 d.; usurp. Phlp., *Aet.* vi.16 (171,12–15 r.); usurp. Phlp., *Aet.* vi.20 (185,5–6 r.); usurp. Phlp., *Aet.* vi.20 (185,11–13 r.); usurp. Phlp., *Aet.* vi.26 (205,17 r.); usurp. Phlp., *Aet.* vi.26 (205,21 r.); usurp. Phlp., *Aet.* vi.27 (214,3–4 r.); usurp. Phlp., *Aet.* vi.7 (140,10–11 r.); resp. (vers. arab.) Gal., *Comp. Ti.* 2,2 (38 k.-w.); resp. Phlp., *in Ph.* 300,7–8 h.; resp. Phlp., *in Ph.* 341,9 h.; resp. Plot. ii 7,3,5 h.-s.; resp. Pr., *de Prov.* 9 (ii 34,5 i.); resp. Pr., *in Prm.* 503,20–21 (iii 298 c.-s.); resp. Pr., *in*

Ti. I 243,3–4 et I 256,27–28 D.; resp. S.E., *P.* III 54 (I 149 M.) et III 115 (I 165 M.); resp. TL 205,10–12 M.

d6–28a1 καὶ—οὐδέποτε AFF. Simp., *in Ph.* 137,1 H.

d6 τί τὸ ὂν—ἔχον AFF. Aristid., *Or.* III 221(I 2,367,2–3 L.-B.); AFF. (vers. syr.) Eus., *Theoph.* II 44 (98,6–7 G.); AFF. Iust. Phil., *Coh. Gr.* 24 (56,20 M.); AFF. Pr., *in Ti.* I 278,31 D.; AFF. Psell., *Theol.* I 56,7 G.; AFF. Simp., *in Ph.* 108,6 D.; cit. Phlp., *Aet.* VI.26 (207,11 R.); cit. Phlp. *Aet.* VI.26 (208,1 R.); usurp. Alcin., *Intr.* 161,22 W.; usurp. Pr., *in Ti.* I 239,19 et 240,24–25 et 241,21 et 241,25 et 253,29 D.; usurp. *sch. Arist.* 300c (*ad Themistoclem*) (225 F.); usurp. Zach. Mit., *Opif.* 114,585 C.; resp. Eus., *Or. Const.* III (156,10 H.); resp. Pr., *in Ti.* I 224,13 D.; resp. Pr., *Th. Pl.* I 120,4 S.-W.

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a1–31b3 resp. Pr., *in Prm.* 802,2–5 S.

a1 ὂν δὲ οὐδέποτε usurp. Iust. Phil., *Coh. Gr.* 25 (58,32 M.)

a1–29a resp. Olymp., *in Alc.* 32,22 W.

a1–c2 resp. Athenag., *Leg.* 19,2 S.

a1–4 τὸ μὲν—ὄν cit. Phlp., *Aet.* II.2 (28,18 R.); cit. Phlp., *Aet.* VI.29 (237,27–238,1 R.); resp. Alcin., *Intr.* 154,25–32 W.; resp. Cyr., *adv. Iul.* 601b (II 44 B.-E.); resp. Or., *Cels.* VII 45,14 B.; resp. Pr., *Th. Pl.* IV 19,25 S.-W.

a1–3 resp. Phlp., *in de An.* 2,18 H.; resp. Eustr., *in EN.* 293,15–18 H.

a1–3 τὸ μὲν—δοξαστόν AFF. Phlp., *in de An.* 76,28 H.; cit. (vers. syr.) Eus., *Theoph.* II 46 (100,12–14 G.); usurp. Eus., *Or. Const.* IX (164,10 H.); usurp. Pr., *in Alc.* 22,4–8 S.; usurp. Pr., *in Prm.* 1060,26–29 C.-S.; usurp. Pr., *in Ti.* II 84,9–10 D.; usurp. S. E., *M.* VII 141 (II 35 M.); imit. Phlp., *in Ph.* 22,9–12 H.; resp. Alcin., *Intr.* 156,5–14 W.; resp. Calc., *Comm.* 302 (304,7–9 W.); resp. S.E., *M.* VII 144 (II 36 M.) et VIII 6–7 (II 105 M.); resp. TL 206,7–10 M.

a1–2 τὸ μὲν—ὄν AFF. (vers. syr.) Eus., *Theoph.* II 44 (98,7–8 G.); cit. Simp., *in An.* 245,13 H.; usurp. Phlp., *Aet.* VI.25 (204,11 R.); usurp. Phlp., *Aet.* VI.26 (205,14–16 R.); usurp. Phlp., *Aet.* VI.29 (231,16–17 R.); usurp. Pr., *Th. Pl.* III 100,7–8 S.-W.; usurp. Pr., *in Prm.* 995,1–3 S.; resp. Dam., *Pr.* II 100,6–7 W.-C.; resp. Plu., *Mor.* 1001e; resp. Pr., *in Ti.* I 230,27–28 et I 245,9 et I 309,9–10 et I 321,27 et I 342,3–7 D.

a1 νοήσει μετὰ λόγου usurp. Pr., *in Prm.* 924,24–25 S.; usurp. Pr., *in R.* II 76,8 K.; usurp. Pr., *Th. Pl.* I 11,11 et 15,12 S.-W.; resp. Pr., *in Ti.* I 225,16–17 D.

a2–4 τὸ δ'—ὄν cit. (vers. syr.) Eus., *Theoph.* I 36 (53,30–54,1 G.); cit. Phlp., *Aet.* VI.16 (168,6–7 R.); cit. Phlp., *Aet.* IX.5 (333,7–9 R.); cit. Phlp., *Aet.* XVIII.7 (631,5–7 R.); cit. Phlp., *Aet.* XVIII.5 (626,4–5 R.); resp. Phlp., *Aet.* XVIII.5 (628,20 R.); resp. Pr., *in Prm.* 503,25–26 (III 298 C.-S.)

a2–3 τὸ δ'- δοξαστόν AFF. Porph., *Gaur.* 40,19 K.; cit. Gal., *in Hipp. Off.* XVIII,2 (651

K.); usurp. Pr., *in Ti.* I 233,15–16 et I 279,14 et I 283,14–15 et I 284,16–17 et II 4,6 et III 4,12–13 D.; usurp. Pr., *Th. Pl.* I 117,16–17 S.-W.; resp. Pr., *in Ti.* I 246,25 et I 249,26–27 et I 250,14–15 et I 292,22 et I 293,12–13 D.; resp. Tert., *An.* 17,2 W.

a2–3 δόξῃ γὰρ μετ' αἰσθήσεως γνωστόν resp. Prisc. Lyd. 19,11–12 B.

a2–3 δόξῃ μετ' αἰσθήσεως resp. Prisc. Lyd. 30,10–11 B.

a2 usurp. Eus., *Or. Const.* III (156,27 H.); usurp. Pr., *in Prm.* 672,23 S.; usurp. Pr., *Th. Pl.* I 117,16–17 S.-W.; resp. Phlp., *Aet.* II.3 (33,8 R.); resp. Simp., *in Ph.* 420,26 D.

a3–4 γιγνόμενον—ὄν AFF. Eus., *PE* XV 10,9; AFF. Pr. *in Prm.* 999,22–23 S.; AFF. Pr., *in Ti.* I 105,5–6 et I 228,10–11 D.; AFF. Simp., *in Cael.* 300,8–9 H.; cit. Phlp., *Aet.* VI.23 (194,1–2 R.); usurp. Plot. IV 7,85,48–49 H.-S.; usurp. S. E., *P.* II 28 (I 71 M.); usurp. Simp., *in Ph.* 1313,9–10 D.; resp. Ph., *Opif.* 12

a3 γιγνόμενον καὶ ἀπολλύμενον cit. Alcin., *Intr.* 16123–24 W.; cit. Pr., *in Ti.* II 4,5 D.; usurp. Phlp., *Aet.* VIII.1 (297,7 R.); usurp. Porph., *Sent.* 39 (47,5–6 L.); usurp. Pr., *in Prm.* 1012,2–3 S.; usurp. Pr., *Th. Pl.* III 41,2 S.-W.

a3–4 ὄντως—ὄν cit. Pr., *in Ti.* I 240,4–5 D.; usurp. Anon., *Fig.* 53 (144,29 S.); usurp. Hermog., *Id.* 223 (247,4 R.); usurp. Pr., *in Ti.* I 233,2 D.

a4–29b1 resp. TL 206,11–12 M.

a4–b4 resp. Pr., *in Ti.* I 237,12–15 D.

a4–b2 πᾶν—καλόν AFF. Stob. I 13,1[a] (I 137,14–138,4 W.)

a4–b1 resp. Gr. Nyss., *Hom. in Cant.* VI (174,6–7 L.)

a4–6 πᾶν—σχεῖν AFF. Eus., *PE* XI 29,2; AFF. Gal., *Caus. Cont.* 7,3 (65,2–4 L., vers. arab. et 138,12–13 K., vers. lat.); AFF. Phlp., *Aet.* VI.20 (185,15–18 R.); AFF. Phlp., *Aet.* VI.20 (185,21–22 R.); AFF. Phlp., *Aet.* VI.20 (185,26–186,1 R.); AFF. Pr., *in Prm.* 835,7–9 S.; AFF. Pr., *in Ti.* I 258,9–11 D.; resp. Ph., *Fug.* 12; resp. Ph., *QG* 5.87; resp. Phlp., *Aet.* IX (314,13–15 R.); resp. Pr., *in Ti.* I 229,6 et I 290,8–9 D.; interpr. Pr., *in Ti.* I 258,12–264,3 D.

a4–5 πᾶν—γίγνεσθαι AFF. (vers. arab.) Gal., *Comp. Ti.* 2,3–4 (38 K.-W.); AFF. Simp., *in Cael.* 299,24 H.; cit. Pr., *in Ti.* I 296,29–297,1 et I 298,8–9 et I 298,16–17 et I 311,11–12 D.; usurp. Pr., *in Prm.* 825,9–10 S.; resp. Phlp., *Aet.* II (24,8 R.); resp. Pr., *in Ti.* I 357,14 D.

a4 resp. Plot. III 1,1,1–2 H.-S.; resp. Pr., *in Ti.* I 228,14–15 et I 296,23–24 D.

a5–6 παντὶ—σχεῖν AFF. Dam., *in Cael.* 463b8 B.; AFF. Simp., *in Cael.* 93,1–2 H.; AFF. Simp., *in Cael.* 126,23–24 H.; AFF. Simp., *in Ph.* 1359,17–18 D.; AFF. Phlp., *Aet.* VI.20 (183,18–19 R.); AFF. Phlp., *Aet.* VI.20 (184,20–21 R.); AFF. Phlp., *Aet.* XII.1 (467,23–24 R.); cit. Phlp., *in de An.* 150,29–30 H.; cit. Phlp., *in GC.* 83,22–23 V.; resp. Cic., *DND* I 8,19 (8,25–27 A.)

a6–29a6 resp. Phlp., *Aet.* II (24,1–2 R.) et XVIII (609,18–22 R.)

a6–b2 ὅτου—καλόν AFF. Pr., *in R.* I 109,27–110,4 K.; AFF. Pr., *in Ti.* I 264,3–9 D.;

interpr. Pr., *in Ti.* I 264,10–272,6 D.; resp. Ph., *Opif.* 16 et 18; resp. Plu., *Mor.* 720bc, 1023c; resp. Pr., *in Ti.* I 229,8–9 et I 328,17–20 et I 329,1–12 D.; resp. TL 207,9–11 M.

a6–b1 resp. Gr. Nyss., *in Cant.* 3,1 VI (174,6–7 L.); resp. Pr., *in Ti.* I 258,21–22 D. et I 424,7–8 D.; fort.resp. Tz., *H.* VII 604–608 L.

a6–8 resp. Anon., *Prol. Plat.* 5,45–46; resp. Apul., *Pl.* 192 (93,20–21 M.)

a6–7 usurp. Porph., *Sent.* 39 (47,2 L.); resp. Meth., *Symp.* V 7 (62,3 B.); resp. Pr., *in Ti.* I 342,3–6 D.

a6 δημιουργός usurp. Ath. Al., *Inc.* 2,4,31 (266 K.); usurp. Pr., *in Ti.* I 311,12–13 D.; resp. Alcin., *Intr.* 168,13–14 W.; resp. Eus., *Or. Const.* III (156,28 H.); resp. Mich. Ital., *Ep.* XII (137,2 G.); resp. Ph., *Aet.* 15; resp. Psell., *Theol.* I 6,37–38 G.

a7–b1 resp. Pr., *in Prm.* 831,8–9 S.

a7 παράδειγμα resp. Alcin., *Intr.* 163,12 W.; resp. Pr., *in Ti.* I 311,6 D; resp. Psell., *Theol.* I 6,37 G.

a8 resp. Phlp., *Aet.* II (24,8 R.)

b2–32c4 resp. Phlp., *Aet.* VI.27 (222,4 R.)

b2–30a6 fort.resp. Bas., *Hex.* I 7 (116 G.); resp. Bas., *Hex.* I 2 (96 G.)

b2–c5 ὁ—λέγειν AFF. Eus., *PE* XI 29,3–4; AFF. Phlp., *Aet.* VI.7 (139,15–140,1 R.); AFF. Phlp., *Aet.* XIII.12 (509,10–12 R.)

b2–c4 resp. Tert., *Apol.* 11,5 D.; resp. Tert., *Nat.* II 3,4 B.

b2–c2 resp. Apul., *Pl.* 198 (97,8–14 M.)

b2–c1 ὁ—αἰσθήσεως AFF. Cyr., *adv. Iul.* 588d (II 31 B.-E.)

b2–7 resp. Dam., *in Cael.* 463b3, 466b23–24, 467a7–8, 489a5, 489a10–12, 491a22–28 B.; resp. Ioh. It., *Quaest.* 71 (121,27–28 I.)

b2–4 fort.resp. Bas., *Hex.* III 3 (196 G.)

b2–4 ὁ—ὠνομάσθω AFF. Phlp., *in GC.* 1,19–20 V.; AFF. Pr., *in Ti.* I 272,7–8 D.; interpr. Pr., *in Ti.* I 272,10–274,32 D.; AFF. Simp. *in Cael.* 281,16–18 H.; resp. Psell., *Omnif. Doctr.* 158; resp. Psell., *Theol.* I 26,36–37 G.; resp. Psell., *Theol.* I 61,39–40 G.

b2–4 ὁ—δέχοιτο AFF. Simp. *in Cael.* 1,7–8 H.

b2–3 cit. Olymp., *in Mete.* 120,16–17 S.; resp. Phlp., *in Mete.* 3,32 H.; resp. Psell., *Theol.* I 6,52–53 G.

b4–c2 σκεπτέον- ἐφάνη AFF. (vers. arm.) Ph., *Prov.* 1,21 (144 H.-L.)

b4–7 resp. Boet. *Cons.* V 6,9 B.

b4–6 σκεπτέον—γέγονεν AFF. Pr., *in Ti.* I 236,6–8 D.

b4–5 σκεπτέον—σκοπεῖν AFF. Pr., *in Ti.* I 275,1–2 D.; interpr. Pr., *in Ti.* I 275,3–276,7 D.; cit. Phlp., *Aet.* VI.18 (174,16–18 R.)

b6–c5 πότερον—λέγειν AFF. (latine) Clem., *Recogn.* VIII 20,2–4 (229,2–8 R.); AFF. Thdt., *Affect.* IV 37–38 (214,9–215,2 C.)

b6–c3 πότερον—γενέσθαι resp. Cic., *TD* 1,28,70

b6–c2 πότερον—ἐφάνη AFF. (vers. syr.) Eus., *Theoph.* II 45 (99,20–25 G.); AFF. Simp., *in Cael.* 298,26–30 H.; AFF. Simp., *in Ph.* 1154,21–24 D.; AFF. Zach. Mit., *Opif.* 117,676–678 C.

b6–8 πότερον—ἔχων AFF. Clem., *Strom.* V 14,92,2; AFF. Dam., *in Cael.* 467a15–17 B.; AFF. Eus., *PE* XIII 13,7; AFF. Phlp., *Aet.* VI.9 (153,4–7 R.); AFF. Simp., *in Cael.* 104,10–12 H.; usurp. Aen. Gaz., *Thphr.* 45,13–15 C.

b6–7 πότερον—ἀρξάμενος AFF. Phlp., *Aet.* VI.11 (156,21–23 R.); AFF. Phlp., *Aet.* VI.16 (168,18–19 R.); AFF. Phlp., *Aet.* VI.17 (172,15–17 R.); AFF. Phlp., *Aet.* VI.22 (192,6–8 R.); AFF. Phlp., *Aet.* VI.27 (214,17–18 R.); AFF. Pr., *in Ti.* I 276,8–9 D.; interpr. Pr., *in Ti.* I 276,10–282,22 D.; AFF. Simp., *in Cael.* 297,20–21 H.; AFF. Simp., *in Cael.* 299,27–28 H.; cit. (vers. arab.) Gal., *Comp. Ti.* 2,11–13 (39 K.-W.); cit. Pr., *in Ti.* I 275,6–8 D.; usurp. Phlp., *Aet.* VI.16 (168,19–171,20 R.); resp. Pr., *in Ti.* I 219,25–27 et I 360,7–9 D.

b6–7 γέγονεν—ἀρξάμενος AFF. Phlp., *Aet.* VI.8 (147,14–15 R.); AFF. Simpl., *in Cael.* 299,15 H.; resp. Pr., *in Ti.* I 275,18 et 276,2–3 D.

b6 πότερον—γέγονεν AFF. Pr., *in Ti.* I 275,30–276,1 D.

b6 πότερον—οὐδεμίαν AFF. Phlp., *Aet.* VI (123,6–7 R.); AFF. Phlp., *Aet.* VI.11 (157,2 R.); resp. Ph., *Abr.* 162; resp. Ph., *Aet.* 14 et 53 et 118; resp. Ph., *Conf.* 114; resp. Ph., *Leg.* 3.78; resp. Ph., *Opif.* 54; resp. Ph., *Prov.* 1.6; resp. Phlp., *Aet.* VI.16 (171,4 R.); resp. Pr., *in Ti.* I 291,6–14 D.; resp. Psell., *Philos. Min.* II 116,14–15 O'M.

b7 ἀπ'—ἀρξάμενος AFF. Phlp., *Aet.* XVIII.9 (638,10 R.); usurp. Zach. Mit., *Opif.* 94,2 et 98,910 C.; resp. Pr., *in R.* II 377,16 K.; resp. Pr., *in Ti.* I 226,29–227,1 et I 283,20–25 et I 289,11–12 D.

b7–29a6 resp. Pr., *in Ti.* I 264,28–265,3 D.

b7–c2 γέγονεν—ἐφάνη AFF. Phlp., *Aet.* VI.16 (169,16–18 R.); AFF. Pr., *in Ti.* I 282,23–26 D.; interpr. Pr., *in Ti.* I 282,27–296,12 D.; ὁρατος—ἐφάνη AFF. Phlp., *Aet.* VI.25 (200,18–20 R.); cit. Plu., *Mor.* 1016 de; resp. Ph., *Opif.* 12; resp. Pr., *in Ti.* I 270,12–14 D.

b7–8 γέγονεν—αἰσθητά resp. Pr., *in Ti.* I 270,12–13 et I 358,9–10 D.; resp. TL 213,21 M.

b7–8 γέγονεν—ἔχων AFF. Phlp., *Aet.* VI.20 (183,4–5 R.); AFF. Phlp., *Aet.* VI.20 (185,23–24 R.); AFF. Simpl., *in Ph.* 108,4–5 D.; cit. Lyd., *Mens.* III 2 (38,15–16 W.); usurp. Phlp., *Aet.* VI.10 (155,1–2 R.); usurp. Phlp., *Aet.* VII.18 (285,20–22 R.); usurp. Zach. Mit., *Opif.* 112,518–519 C.; resp. Calc., *Comm.* 23 (73,6 W.); resp. Pr., *in Ti.* I 256,22 D. et II 5,15–16 D.

b7–8 γέγονεν—ἐστιν AFF. Phlp., *Aet.* VI.8 (146,1–2 R.); AFF. Phlp., *Aet.* VI.22 (193,21–22 R.); usurp. Plu., *Mor.* 316e; resp. Plu., *Mor.* 1013c

b7 γέγονεν usurp. Pr., *in Ti.* I 360,9 et I 438,22 et III 105,11 D.; resp. Alcin., *Intr.* 169,32 W.; resp. Ph., *Fug.* 12; resp. Pr., *in Ti.* I 283,5 et 328,5 D.

b7	ὁρατὸς γὰρ ἁπτός usurp. Alcin., *Intr.* 168,9–10 W.; usurp. Pr., *in Ti.* I 229,6 et I 276,3 D.; resp. Them., *in Cael.* 140,16 L.
b8–c2	usurp. Pr., *in Ti.* II 4,7–8 D.; resp. Pr., *in Prm.* 723,13–14 S.; resp. Pr., *Th. Pl.* VI 62,16–18 S.-W.
b8	usurp. Phlp., *Aet.* VI.8 (147,22 R.)
c1–2	γιγνόμενα—ἐφάνη usurp. Phlp., *Aet.* VI.16 (170,1–2 R.); resp. Pr., *in Ti.* I 226,29–227,1 D.
c1	usurp. Pr., *in Prm.* 672,23 S.; resp. Pr., *in Ti.* I 292,14 et I 296,23 D.
c2–29a2	resp. Calc., *Comm.* 23 (73,9 W.)
c2–5	resp. Pr., *in Ti.* I 290,8–9 D.
c2–3	τῷ—γενέσθαι AFF. Phlp., *Aet.* VI 20 (183,17–18 R.); AFF. Phlp., *Aet.* VI 20 (184,18–20 R.); AFF. Phlp., *Aet.* VI 20 (184,24–26 R.); AFF. Pr., *in Ti.* I 296,13–14 D.; interpr. Pr., *in Ti.* I 296,15–299,9 D.; AFF. Simp., *in Cael.* 299,26 H.; cit. Gal. (vers. arab.), *Caus. Cont.* 7,2 (63,35 L.); cit. Pr., *de Mal. Subst.* 50 (III 94,10–11 I.); cit. Pr., *in Ti.* I 357,19–20 D.; resp. Phlp., *Aet.* XII (466,2–3 R.)
c3–29a6	resp. Pr., *Th. Pl.* I 117,25–26 S.-W.
c3–29a3	fort.resp. Herm., *Irris.* 16 O.; fort.resp. Iren. Lugd., *Haer.* II 14,3
c3–5	τὸν—λέγειν AFF. Athenag., *Leg.* 6,2 (12 S.); AFF. Clem., *Protr.* 6,68,1; AFF. Clem., *Strom.* V 12,78,1; AFF. Cyr., *adv. Iul.* 548d (I 42 B.-E.); AFF. (vers. arab.) Gal., *Comp. Ti.* 2,14–15 (39 K.-W.); AFF. (latine) Minuc. Fel., *Oct.* 19,14 (17,27–18,3 K.); AFF. Or., *Cels.* VII 42,4–5; AFF. Pr., *Th. Pl.* V 52,14–18 et 57,17–18 et 24 S.-W.; AFF. Pr., *in Ti.* I 299,10–12 D.; interpr. Pr., *in Ti.* I 299,13–319,21 D.; AFF. Stob. II 1,15 (II 6,7–8 W.); AFF. Thdt., *Affect.* II 42 (150,7–9 C.); AFF. Zach. Mit., *Opif.* 117,674–675 C.; cit. (latine) Minuc. Fel., *Oct.* 19,4 (17,27–28,3 K.); cit. Pr., *in Ti.* I 347,3–4 D.; cit. (latine) Tert., *Apol.* 46,9 D.; cit. Them., *in Cael.* 57,39–40 L.; usurp. Iust. Phil., *Apol.* A 10 (152,16–18 M.); usurp. Or., *Cels.* VII 43,1–3 B.; resp. Apul., *Soc.* 124 (11,1–8 M.); resp. Apul., *Ascl.* 20 (59,21 M.); resp. Calc., *Comm.* 274 (278,16 W.); resp. Cic., *DND* I 12,30 (13,15–16 A.); resp. Eus., *PE* VIII 8,53; resp. Eus., *Theoph.* II 30 (93,5 G.) et V 14 (226,12 G.); resp. Gr. Nyss., *in Cant.* 1,1 I (27,5 L.); resp. I., *Ap.* II (XXXI) 224; resp. Iul., *Or.* XI (IV) 2,131d6–7 (II,2,102 L.); resp. Iust. Phil., *Coh. Gr.* 38 (78,32–33 M.); resp. Ph., *Spec.* 1.32–36; resp. Pr., *in Ti.* I 226,29–227,1 D.; resp. Pr., *Th. Pl.* IV 37,16–19 et V 102,12–14 et V 104,16–18 S.-W.; resp. Psell., *Orat. Min.* 37,307–311 L.; resp. Synes., *Regn.* 9.1,4–5 (II 97 L.-A.)
c3–4	usurp. Eus., *PE* III 10,4; resp. Clem., *Protr.* 10,105,1; resp. Clem., *Strom.* V 13,86,2; resp. Clem., *Strom.* V 14,133,7; resp. Clem., *Strom.* V 14,136,3; resp. Eus., *PE* VIII 13,1; resp. Eus., *PE* VIII 13,3; resp. Tert., *An.* 4,1 W.; resp. Thphl. Ant., *Autol.* II 4 (26 G.)
c3–4	τὸν—παντός cit. Eus., *DE* III 6,24 et 25 (136,1 H.); usurp. Iust. Phil., *Apol.* 26

(70,23–24 M.); usurp. Pr., *in R.* I 164,13 K.; usurp. Zach. Mit., *Opif.* 98,108 C.; resp. Plu., *Mor.* 718a; resp. Plu., *Mor.* 1000ef; resp. Pr., *in Cra.* 100 (51,14 P.); resp. Psell., *Philos. Min.* II 120,24 O'M.; resp. Psell., *Philos. Min.* II 140,12–13 O'M.; resp. TL 213,19–20 M.

c3–4 τὸν—ἔργον AFF. Alex. Aphr., *in Metaph.* 59,29–30 H.; AFF. Ascl., *in Metaph.* 52,22 H.; AFF. Clem., *Strom.* V14,92,3; AFF. Eus., *PE* XIII 13,7; usurp. Psell., *Theol.* I 105,58 G.; resp. Meth., *Lep.* 18,3 (474,5 B.); resp. Meth., *Res.* III 18 (415,14 B.); resp. Plot. V 9,5,20 H.-S.; resp. Pr., *Th. Pl.* V 72,17–18; V 104,11–12; VI 27,20; VI 31,14; VI 32,17–18 S.-W.

c3 ποιητὴν καὶ πατέρα usurp. Apul., *Pl.* 190 (92,9 M.); usurp. Eus., *PE* XIV 26,1; usurp. Max. Tyr. 11.9 (p. 96 T.); usurp. Max. Tyr. 33.6 (p. 270 T.); usurp. Max. Tyr. 41.2 (p. 330 T.); usurp. Ph., *Abr.* 9 et 58; usurp. Ph., *Aet.* 15; usurp. Ph., *Conf.* 144 et 170; usurp. Ph., *Contempl.* 90; usurp. Ph., *Decal.* 51 et 105; usurp. Ph., *Fug.* 84 et 177; usurp. Ph., *Her.* 98 et 200 et 236; usurp. Ph., *Legat.* 115 et 293; usurp. Ph., *Mos.* 1.158 et 2.48 et 2.256; usurp. Ph., *Opif.* 7 et 10 et 21; usurp. Ph., *Post.* 175; usurp. Ph., *Praem.* 24 et 32; usurp. Ph., *Prov.* 2.62 et 2.72; usurp. Ph., *QE* 2.33; usurp. Ph., *QG* 1.58 et 2.34 et 4.130 et fr. 10 (223 P.); usurp. Ph., *Spec.* 1.34 et 2.6 et 2.256 et 3.178 et 3.189 et 3.199 et 4.180; usurp. Ph., *Virt.* 34 et 64 et 77; usurp. Pr., *in Prm.* 844,16 S.; usurp. Pr., *in Ti.* I 259,26–27 et I 304,5–8 et I 311,25–312,5 D.; usurp. Pr., *Th. Pl.* I 72,1 S.-W.; usurp. Pr., *Th. Pl.* I 89,15–16 S.-W.; usurp. Pr., *Th. Pl.* IV 38,16 S.-W.; usurp. Pr., *Th. Pl.* V 101,16 S.-W.; usurp. Stob. II 1,26 (II 9,3 W.)

c3 ποιητήν resp. Ath. Al., *Inc.* 2,4,31 (266 K.); resp. Cyr., *adv. Iul.* 573 (II 17 B.-E.)

c3 πατέρα resp. Alcin., *Intr.* 163,13–14 et 164,40 W.

c4–5 εὑρεῖν—λέγειν AFF. Pr., *Th. Pl.* V 75,21–22 S.-W.; AFF. Pr., *Th. Pl.* V 82,1–2 S.-W.; cit. Anon., *Fig.* 53 (144,30–145,1 S.); cit. Apul., *Pl.* 191 (92,14–15 M.); cit. Hermog., *Id.* 224 (247,5–7 R.); cit. Pr., *in Ti.* I 347,3–4 D.; cit. Pr., *Th. Pl.* IV 38,19–21 S.-W.; usurp. Alcin., *Intr.* 179,36–37 W.; usurp. Meth., *Creat.* 7,3 (499,10 B.); usurp. Meth., *Sang.* 1,2 (477,17 B.); usurp. Meth., *Symp.* VIII 3 (83,18–19 B.); usurp. Pr., *in Ti.* III 152,12 D.; resp. Eus., *PE* XV 13,5; resp. Gr. Nyss., *Hom. in Cant.* I (27,5 L.); resp. Hermog., *Id.* 192 (216,15–17 R.); resp. Hermog., *Id.* 193 (217,9 R.); resp. Pr., *in Prm.* 1171,5 C.-S.

c5–31b3 resp. Pr., *in Cra.* 106 (55,29–56,3 P.)

c5–29d3 resp. Dam., *Pr.* III 21,3–4 W.-C.

c5–29c3 resp. Ioh. It., *Quaest.* 68 (111,5 I.)

c5–29b1 cit. (vers. arab.) Gal., *Comp. Ti.* 2,16–20 (39 K.-W.); resp. Ph., *Opif.* 16; resp. TL 207,9–11 M.

c5–29a6 resp. Alcin., *Intr.* 167,8–13 W.; resp. Pr., *in Cra.* 52 (20,26 P.); resp. Pr., *in Ti.* I 237,13–14 et I 400,15–16 D. et I 419,23–26 D.

c5–29a4 resp. Pr., *in Ti.* I 263,29–30 D.

c5–29a3	resp. Phlp., *Aet.* II (24,2–3 R.)
c5–29a2	τόδε—γεγονός AFF. Pr., *in Ti.* I 319,22–25 D.; interpr. Pr., *in Ti.* I 319,26–328,11 D.
c5	resp. Dam., *Pr.* III 21,3–4 W.-C.
c6–29a6	resp. Plu., *Mor.* 720c, 1023c; resp. Pr., *in Ti.* I 226,29–227,1 D.
c6–29a4	πρὸς—γεγονός AFF. Pr., *in Ti.* I 229,19–25 D.
c6–29a3	resp. Phlp., *Aet.* II 1 (25,22–26 R.)
c6–29a1	resp. Plu., *Mor.* 881a
c6	πρὸς—παραδειγμάτων cit. Pr., *in Ti.* I 357,18 D.; resp. Pr., *Th. Pl.* III 52,23 S.-W.; resp. Pr., *in Ti.* I 357,13 D.
	29
a1–6	resp. D. L. III 72 (150,16–19 L.)
a1	πρὸς—ἔχον usurp. Phlp., *Aet.* XVIII 7 (604,14–605,7 R.); usurp. Phlp., *Aet.* XVIII 7 (631,5–12 R.); usurp. Phlp., *Aet.* XVIII 9 (638,5–6 R.); usurp. Pr., *in Ti.* III 8,19 D.; resp. Psell., *Philos. Min.* I 7,103–105 D.
a1–2	resp. Phlp., *Aet.* II (24,6–7 R.); resp. Pr., *in Ti.* I 416,18–20 D.
a2–b2	resp. Ph., *Aet.* 1
a2–6	resp. Meth., *Symp.* VI 1 (64,12–13 B.); resp. Pr., *in Ti.* I 325,26–27 et I 330,4–5 et I 400,15–16 et I 416,18–20 D.
a2–4	εἰ—γεγονός AFF. Pr., *in Ti.* I 328,12–14 D.; interpr. Pr., *in Ti.* I 328,16–330,6 D.; resp. Pr., *in Ti.* I 330,22–26 D.
a2–3	εἰ—ἔβλεπεν AFF. Eus., *PE* XI 31,1; AFF. Thdt., *Affect.* IV 42 (215,22–23 C.); resp. Pr., *in Prm.* 831,8–9 S.; resp. Zach. Mit., *Opif.* 98,102–108 C.
a3	πρὸς—ἔβλεπεν usurp. Pr., *Th. Pl.* IV 38,16 S.-W.; resp. Calc., *Comm.* 331 (325,21 W.); resp. Ph., *Deus* 108; resp. Plot. IV 8,1,43–44 H.-S.; resp. Pr., *in Ti.* I 311,6 et I 419,23–24 D.
a4–b1	resp. Pr., *Th. Pl.* VI 6,23 S.-W.
a4–7	παντὶ—δεδημιουργῆται AFF. Pr., *in Ti.* I 330,6–10 D.; interpr. Pr., *in Ti.* I 330,12–334,27 D.
a4–5	παντὶ—ἀίδιον cit. Pr., *in Ti.* I 360,10–11 D.
a4	resp. Pr., *in Ti.* I 331,9–10 D. et I 331,24 D.
a5–6	ὁ—αἰτίων AFF. Eus., *PE* XI 31,1; AFF. Plu., *Mor.* 1014 ab; AFF. Thdt., *Affect.* IV 42 (216,1–2 C.); cit. Ph., *Plant.* 131; cit. Pr., *Th. Pl.* I 89,8–11 S.-W.; usurp. Ph., *QG* 1.6; usurp. Plu., *Mor.* 720b; resp. *Mythogr.* III 6,13 (181,22–25 B.); resp. Ph., *Aet.* 15; resp. Ph., *Opif.* 82; resp. Ph., *Praem.* 1; resp. Pr., *de Prov.* 2 (II 28,28–29 I.); resp. Pr., *Th. Pl.* VI 88,9 S.-W.; resp. TL 207,8 M.
a5	resp. Ph., *Opif.* 14; resp. Phlp., *Aet.* VI.27 (224,22 R.); resp. Pr., *in Ti.* I 270,11 D. et I 327,6 D. et I 329,30 D. et I 336,27–28 D.
a6	ἄριστος τῶν αἰτίων cit. Pr., *in Ti.* III 250,6–7 D.; usurp. Phlp., *Aet.* XVIII (605,1–

3 R.); usurp. Pr., *in Ti.* I 409,16–17 D.; resp. Ph., *Plant.* 64; resp. Pr., *in Ti.* I 311,6 D. et I 319,1 D. et I 335,6 D.; resp. Pr., *Th. Pl.* V 57,7 S.-W.; resp. Pr., *Th. Pl.* V 72,25–26 S.-W.; resp. Pr., *Th. Pl.* V 104,11 S.-W.; resp. Pr., *Th. Pl.* V 106,3 et 25 S.-W.; resp. Pr., *Th. Pl.* V 107,8 S.-W.; resp. Pr., *Th. Pl.* V 108,12 S.-W.

a6–b4 resp. D. L. III 64 (147,13 L.)

a6–b2 οὕτω—εἶναι AFF. Eus., *PE* XI 23,1

b1–c3 resp. Pr., *in Ti.* I 348,14–16 D.

b1–4 resp. Apul., *Pl.* 192 (93,20–21 M.); resp. Clem., *Strom.* V 14,93,4

b1–3 resp. Psell., *Philos. Min.* II 116,12–14 O'M.

b1–2 resp. Gr. Nyss., *in Cant.* 1,8 II (68,1–11 L.); resp. Tert., *An.* 23,5 W.

b1–2 τούτων—εἶναι AFF. Pr., *in Ti.* I 334,28–29 D.; interpr. Pr., *in Ti.* I 334,30–337,7 D.; AFF. (vers. arm.) Ph., *Prov.* 1.21

b1–2 πᾶσα—εἶναι AFF. (latine) Tert., *An.* 18,12 W.

b2–c2 resp. Pr., *in Euc.* 34,4–7 F.

b2–3 μέγιστον—ἀρχήν AFF. Pr., *in Ti.* I 337,8–9 D.; interpr. Pr., *in Ti.* I 337,10–339,2 D.

b2 resp. Meth., *Symp.* V 7 (62,2 B.)

b3–d3 resp. Ph., *Aet.* 2; resp. Ph., *Decal.* 18; resp. Ph., *Her.* 224; resp. Ph., *Opif.* 72; resp. Ph., *Praem.* 29; resp. Ph., *Prov.* 2.72; resp. Ph., *QG* 1.54

b3–c3 resp. Pr., *in Alc.* 22,7–11 S.

b3–c2 usurp. Pr., *in Prm.* 994,20–25 S.; resp. Simp., *in An.* 109,1 H.

b3–c1 resp. Pr., *in Ti.* II 174,17–18 D.

b3–4 ὧδε—διοριστέον AFF. Pr., *in Ti.* I 339,3–4 D.; interpr. Pr., *in Ti.* I 339,5–340,13 D.; resp. Phlp., *Aet.* II (24,9–12 R.); resp. Pr., *in Prm.* 911,1–2 S.; resp. Pr., *in Ti.* I 265,27–28 D.

b4–5 ὡς—ὄντας AFF. Pr., *in Ti.* I 340,14–15 D.; interpr. Pr., *in Ti.* I 340,16–341,24 D.; cit. (latine) Boet., *Cons.* III 12,95 B.

b4–5 τοὺς—ἐξηγηταί AFF. Pr., *Th. Pl.* I 32,11–12 S.-W.; usurp. Pr., *in Alc.* 119,27 S.; usurp. Pr., *in Ti.* I 8,10 D.; usurp. Pr., *Th.Pl.* VI 5,17–18 S.-W.; resp. Pr. *Th. Pl.* I 23,8 S.-W.; resp. Pr., *Th. Pl.* I 46,3 S.-W.

b4 παραδείγματος resp. Alcin., *Intr.* 163,12 W.; resp. Pr., *Th. Pl.* III 52,23 S.-W.

b5–c3 resp. Pr., *in Ti.* I 344,28–345,3 D.

b5–c2 resp. Plot. VI 5,2,16–19 H.-S.

b5–c1 τοῦ—ἐλλείπειν AFF. Pr., *in Ti.* I 341,25–342,2 D.; interpr. Pr., *in Ti.* I 342,3–343,15 D.

b5–7 resp. Plu., *Mor.* 1016c, 1024cd, 1116b

b6 μονίμου καὶ βεβαίου usurp. Alcin., *Intr.* 154,29–30 W.; resp. Pr., *in Ti.* I 351,3 D.

b7 μονίμους καὶ ἀμεταπτώτους usurp. (vers. lat.) Pr., *in Prm.* 502,25 (III 294 C.-S.)

b7–8 ἀνελέγκτοις λόγοις usurp. Pr., *Th.Pl.* VI 24,18–19 S.-W.

c1–3 resp. Pr., *in Prm.* 744,19–20 S.

c1–2 τοὺς—εἰκότας AFF. Pr., *in Ti.* I 343,16–17 D.; interpr. Pr., *in Ti.* I 343,18–344,25 D.

c2–8 resp. Simp., *in Cael.* 396,16–17 H.

c2–3 ἀνὰ—ἀλήθεια AFF. Pr., *in Ti.* I 344,26–27 D.; interpr. Pr., *in Ti.* I 344,28–348,7 D.

c3–7 resp. Pr., *in Prm.* 502,24–25 (III 294 C.-S.)

c3 usurp. Or., *Cels.* VII 45,14 B.

c3 ὅτιπερ—ἀλήθεια AFF. (latine) Anon., *Contra Phil.* III 163 (1682–1684 A.); AFF. (latine) Aug., *Cons.* I 35 (59,16 W.); AFF. (latine) Aug., *Trin.* IV 18,13–14 et 41–42; usurp. (latine) Aug., *Trin.* IV 18,16 et 52; usurp. Pr., *in R.* I 284,3–4 K.; resp. Aug., *Trin.* XIII 19,32–34 et 36–38; resp. Pr., *in Ti.* I 339,1–2 D.

c4 πολλὰ πολλῶν usurp. *Corp. Herm.* XI 1 (I 147,4 N.-F.)

c4–d3 ἐὰν—ζητεῖν AFF. Gal., *PHP* IX 9,5 (598,14–19 L.); AFF. Stob. II 1,19 (II 7,6–13 W.)

c7–d3 ἀλλ'—ζητεῖν AFF. Pr., *in Ti.* I 351,15–19 D.; interpr. Pr., *in Ti.* I 351,20–353,29 D.; resp. Ptol., *Tetr.* α 2 (10,4 B.-B.)

c4–7 ἐὰν—θαυμάσῃς AFF. Pr., *in Ti.* I 348,8–12 D.; interpr. Pr., *in Ti.* I 348,3–351,14 D.

c8–d1 cit. Psell., *Omnif. Doctr.* 187; cit. Psell., *Theol.* I 25,85–86 G.

c8 usurp. Ph. *Aet.* 2 (VI 73,1 C.-W.)

d1 resp. Pr., *in Ti.* I 351,4 D.

d4–6 ἄριστα—πέραινε AFF. Pr., *in Ti.* I 354,1–3 D.; interpr. Pr., *in Ti.* I 354,5–355,15 D.

d5 προοίμιον resp. Syr., *in Metaph.* 81,6 K.

d7–32c4 resp. Phlp., *Aet.* XIV.4 (578,23 R.)

d7–31b3 resp. Ioh. It., *Quaest.* 5 (7,1–9 I.); resp. Plu., *Mor.* 720a

d7–30c1 resp. Phlp., *Aet.* XI (403,20–21 R.); resp. Psell., *Philos. Min.* I 44,68 sq. D.

d7–30b3 resp. Aug., *Civ.* XI 21,49–51 D.-A.

d7–30a7 λέγωμεν—κάλλιστον AFF. Plu., *Mor.* 573 b–d; resp. Ph., *Opif.* 21–23; resp. TL 206,11–16 M.

d7–30a2 λέγωμεν—ἀποδέχοιτ' ἄν AFF. S. E., *M.* IX 105 (II 238–239 M.)

d7–e3 λέγωμεν—ἑαυτῷ AFF. Eus., *PE* XI 21,2; AFF. Thdt., *Affect.* IV 33 (212,19–23 C.); cit. (latine) Sen., *Ep.* 65,10; resp. D. L. III 72 (150,14–16 L.); resp. Ph., *Abr.* 268; resp. Ph., *Conf.* 180

d7–e2 λέγωμεν—φθόνος AFF. Simp., *in Ph.* 26,16–18 D.; AFF. Zach. Mit., *Opif.* 109,426–428 C.; resp. Ph., *Cher.* 27 et 127; resp. Ph., *Congr.* 171; resp. Ph., *Deus* 108; resp. Ph., *Leg.* 3.73 et 78; resp. Ph., *Migr.* 183; resp. Ph., *Somn.* 1.162–163; resp. Zach. Mit., *Opif.* 102,223–224; 119,746–747 et 751 C.

d7–e1 λέγωμεν—ἦν AFF. Simp., *in Ph.* 464,3–6 D.; AFF. Simp., *in Ph.* 1360,31–33 D.; resp. Ph., *Mut.* 46; resp. Pr., *in R.* II 9,2 K.

d7–e1 λέγωμεν—συνέστησεν AFF. Pr., *in Ti.* I 355,16–17 D.; interpr. Pr., *in Ti.* I 355,18–359,19 D.; cit. Chrys., *Virg.* VIII 2,21; usurp. Pr., *Th. Pl.* V 83,12–13 S.-W.; resp. Calc., *Comm.* 23 et 31 (74,18 et 80,14–18 W.)

d7 γένεσιν resp. Pr., *in Ti.* I 292,18 et I 368,15–18 D.

e1–47e2 resp. Pr., *in Ti.* I 228,28–29 D.

e1–30c1 fort.resp. *sch. Arist.* in *Pro quattuor* 62 (478,10–15 D.)

e1–30a2 resp. Pr., *Th. Pl.* V 108,4–7 et 22–23 S.-W.

e1–4 resp. Iambl., *Myst.* I 5 (17,6 P.); resp. Iambl., *Myst.* III 17 (139,17 P.); resp. (vers. arab.) Pr., *Aet.* I (156–157, n. 23 L.-M.)

e1–3 ἀγαθὸς—ἑαυτῷ AFF. Phlp., *Opif.* 273,7–10 R.; AFF. Pr., *in Prm.* 732,23–26 S.; AFF. Pr., *in Ti.* I 370,20–24 D.; cit. Eus., *PE* XV 5,2; usurp. Pr., *Th. Pl.* VI 15,8–10 S.-W.; resp. Meth., *Arbitr.* XXII 7 (204,15 B.); resp. Ph., *Mos.* 2.61; resp. Ph., *Opif.* 172; resp. Ph., *QG* 2.13; resp. Ph., *Spec.* 4.86–88; resp. Phlp., *Aet.* XVII (591,1–2 R.); resp. Plu., *Mor.* 550d; resp. Plu., *Mor.* 1015b; Pr., *de Mal. Subst.* 23 (III 58,21–25 I.); resp. Pr., *Th. Pl.* III 13,27–14,2 S.-W.; resp. TL 207,6 M.

e1–2 ἀγαθὸς—φθόνος AFF. Phlp., *Aet.* I 4 (13,12–13 R.); AFF. Phlp., *Aet.* VI 27 (224,25–225,2 R.); AFF. Phlp., *Aet.* XV 3 (558,24–25 R.); AFF. Phlp., *Aet.* V 3 (109,2–3 R.); AFF. Pr., *in Ti.* I 135,18–19 et I 359,20–21 D.; interpr. Pr., *in Ti.* I 359,22–365,3 D.; AFF. Stob. III 38,33 (III 715,10–11 H.); cit. Cyr., *adv. Iul.* 593b (II 37 B.-E.); cit. Eus., *PE* XV 6,13; cit. Plu., *Mor.* 1102 d; usurp. *An. Boiss.* I 2,1; usurp. Ascl., *in Metaph.* 21,21 H.; usurp. Ath. Al., *Incarn.* 3,2 (270 K.); usurp. (vers. arab.) Gal., *Comp. Ti.* 2,24–26 (40 K.-W.); usurp. Gal., *de Usu Part.* XII 6,21 (II 196,24–25 H.); usurp. Hermog., *Id.* 219 (243,6–7 R.); usurp. Olymp., *in Grg.* 11,2 (66,3–4 W.); usurp. Olymp., *in Phd.* 5,2,5–6 (91 W.); usurp. Phlp., *Aet.* V 3 (109,3–28 R.); usurp. Phlp., *Aet.* V 4 (116,6–7); resp. Cyr., *dial. Trin.* 893d (II 200,33–34 D.); resp. Ph., *Plant.* 91; resp. Ph., *QG* 1.55; resp. Plot. II 9,17,16–17 H.-S.; resp. Plot. V 4,1,35 H.-S.; resp. Pr., *in Ti.* I 365,6 D.

e1–2 ἀγαθῷ—φθόνος AFF. Aen. Gaz., *Thphr.* 44,24–25 et 49,7 C.; AFF. Anon. Chr., *Herm.* I 1,12 (3,19–20 K.-V.); AFF. Pr., *in Ti.* I 324,5–7 D.; cit. Pr., *in Ti.* II 7,21–22 D.; usurp. Ath. Al., *Gent.* 41,14 (114 T.); usurp. Ath. Al., *Inc.* 3,2 (270 K.); resp. Aug., *Quaest.* 50,4; resp. Clem., *Strom.* V 4,24,2; resp. Clem., *Strom.* VII 2,7,2; resp. *Corp. Herm.* IV 3 (I 50,4 N.-F.); resp. Or., *Cels.* VIII 21,6–7 B.; resp. Zach. Mit., *Opif.* 98,112–113 C.

e1 usurp. Ph., *Opif.* 21 (I 6,15–16 C.-W.); usurp. Pr., *in Ti.* I 227,1 D.; usurp. Pr., *Th. Pl.* IV 38,16 S.-W.; resp. Gr. Nyss., *Pulch.* 471,4 S.; resp. Ph., *Mos.* 61 (IV 214,14 C.-W.); resp. Ph. *Aet.* 1 (VI 72,2 C.-W.); resp. Pr., *in Ti.* I 305,8 D.; resp. Pr., *Th. Pl.* III 14,6 S.-W.; resp. Pr., *Th. Pl.* V 60,7 S.-W.; resp. Pr., *Th. Pl.* V 104,28–29 S.-W.; resp. Simp., *in Cael.* 106,2 H.; resp. Simp., *in Cael.* 358,31–32 H.; resp. Syr., *in Metaph.* 82,10 K.

e1 ἀγαθὸς ἦν usurp. Alcin., *Intr.* 167,15 W.; usurp. Anon., *Fig.* 53 (144,30 S.); usurp. Eus., *PE* XI 22,9; usurp. Hermog., *Id.* 223 (247,4 R.); usurp. Pr., *in Ti.* I 279,3 D. et I 371,1 D. et I 398,5–6 D. et I 410,26–27 D. et I 438,22 et III 16,14–15 et III 105,11 D.; resp. Apul., *Pl.* 190 (92,9–10 M.); resp. Plot. III 7,6,50 H.-S.

e2–30a6 resp. Plu., *Mor.* 1014b

e2–3 τούτου—ἑαυτῷ AFF. Pr., *in Ti.* I 365,4–5 D.; interpr. Pr., *in Ti.* I 366,6–368,11 D.; resp. Pr., *in Prm.* 738,28–30 S.; resp. Psell., *Philos. Min.* II 122,12–14 O'M.

e3 usurp. Phlp., *Aet.* XVI 1 (567,14–15 R.); usurp. Pr., *in Prm.* 830,17–18 S.; resp. Alcin., *Intr.* 164,41–165,1 W.; resp. Plu., *Mor.* 881a; resp. Pr., *Inst.* 34,3–11 D.; resp. Pr., *in Prm.* 733,13 et 963,30–31 S.; usurp. Pr., *in Ti.* I 374,28 et I 398,22 et II 89,31–90,1 D.; resp. Pr., *in Ti.* I 268,12 et I 322,8–18 et I 331,6–7 D.; resp. Pr. *Th. Pl.* V 60,18 S.-W.; resp. Pr., *Th. Pl.* V 61,7 S.-W.

e4–30a4 usurp. Plu., *Mor.* 1016cd

e4–30a2 ταύτην—ἄν AFF. Pr., *in Ti.* I 368,12–14 D.; interpr. Pr., *in Ti.* I 368,15–370,10 D.

e4–30a2 ταύτην—φρονίμων cit. Phlp., *Aet.* VI.11 (172,9–10 R.)

e4 ἀρχὴν κυριωτάτην resp. Pr., *in Ti.* I 281, 28–29 et I 285,29–286,2 et I 356,14 D.

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a1–c1 cit. (vers. arab.) Gal., *Comp. Ti.* 2,26–32 (40 K.-W.)

a1 usurp. Pr., *in Alc.* 207,15–16 S.

a2–c1 βουληθεὶς—πρόνοιαν AFF. Stob. I 21,1 (I 181,23–182,11 W.); resp. Pr., *in Ti.* I 370,25–371,8 D.

a2–7 resp. Plu., *Mor.* 615f–616a; resp. Plu., *Mor.* 1102d

a2–6 βουληθεὶς—ἄμεινον AFF. Phlp., *Aet.* XIV 1 (541,17–22 R.); AFF. Phlp., *Aet.* XVI 6 (586,23–28 R.); AFF. Phlp., *Opif.* 78,21–26 R.; AFF. Simp.; *in Ph.* 704,14–18 D.; AFF. Them., *Or.* 2,33ab (I 43,15–44,3 D.-N.); resp. Alcin., *Intr.* 168,13–15 W.; resp. D. L. III 69 (149,13–16 L.); resp. Dam., *in Prm.* III 72,16 W.-C.-S. (171,10 R.); resp. Ph., *Spec.* 4.187; resp. Phlp., *Aet.* XII (466,21–22 R.); resp. Pr., *in Ti.* I 366,18–20 D.; resp. Pr., *Th. Pl.* VI 42,4–7 S.-W.; resp. Thphr., *Metaph.* 6b26–27

a2–5 βουληθεὶς—ἀταξίας AFF. Stob. I 10,16^{b} (I 128,24–28 W.)

a2–5 βουληθεὶς—ἀτάκτως AFF. Hermog., *Id.* 219 (243,8–11 R.); cit. Phlp., *Aet.* XVI (560,3–6 R.)

a2–3 βουληθεὶς—δύναμιν AFF. Pr., *in Alc.* 3,3–5 S.; AFF. Pr., *in Ti.* I 370,11–12 D.; interpr. Pr., *in Ti.* I 370,13–381,21 D.; cit. Lyd., *Mens.* IV 35 (93,8 W.); cit. Phlp., *Aet.* XVI 6 (588,20–22 R.); cit. Phlp., *Aet.* X 3 (390,24–26 R.); cit. Phlp., *Aet.* XVI 1 (566,17–19 R.); cit. Pr., *de Mal. Subst.* 10 (III 41,2–3 I.); cit. Pr., *de Mal. Subst.* 43 (III 87,31–32 I.); cit. Pr., *de Mal. Subst.* 58 (III 104,15 I.); cit. Pr., *in Ti.* II 62,13–14 D.; usurp. Pr., *de Mal. Subst.* 3 (III 31,15–17 I.); usurp. Pr., *in*

Prm. 831,1 s.; usurp. Pr., *in Ti.* I 389,20 et III 303,7–8 D.; resp. Phlp., *Aet.* XVI (562,1–2 R.); resp. Pr., *Th. Pl.* V 61,18–19 S.-W.; resp. Psell., *Omnif. Doctr.* 97; resp. Psell., *Theol.* I 19,43–45 G.

a2 usurp. Plu., *Mor.* 1102 d (VI 2,161,13–15 P.-W.); resp. Apul., *Pl.* 190 (92,9–10 M.); usurp. Pr., *in Ti.* I 375,5 D. et I 398,22 D.

a3–6 οὕτω—ἄμεινον AFF. Eus., *PE* XV 6,4; AFF. Pr., *in Ti.* I 381,22–25 D.; interpr. Pr., *in Ti.* I 381,26–396,26 D.

a3–5 οὕτω—ἀταξίας AFF. Phlp., *Aet.* XIV 3 (547,2–5 R.); AFF. Simp., *in Cael.* 304,1–3 H.; AFF. Simp., *in Ph.* 1122,1–3 D.; cit. Lyd., *Mens.* IV 159 (175,20–23 W.); cit. Pr., *in Ti.* III 230,19–21 D.; cit. Them., *in Cael.* 161,13–15 et 20–21 L.; resp. Plu., *Mor.* 1007c, 1014c; resp. Pr., *in Ti.* I 270,11–13 D.

a3–5 οὕτω—ἀτάκτως AFF. Simp. *in Cael.* 311,32–33 H.; cit. Phlp., *Aet.* VI 14 (164,16–17 R.); cit. Pr., *de Mal. Subst.* 34 (III 73,27 I.); cit. Pr., *in Ti.* I 284,3–11 et et I 300,7–8 et I 326,8–9 et I 400,12 D.; cit. Sch. Hes. *Th.* 663 (94,13–16 G.)

a3 resp. Calc., *Comm.* 298 (301,2–3 W.); resp. Pr., *Th. Pl.* V 63,7 S.-W.

a4–b3 resp. Bas., *Hex.* II 3 (148–150 G.)

a4–7 cit. Alcin., *Intr.* 167,16–19 W.

a4–6 παραλαβὼν—ἄμεινον resp. Ph., *Aet.* 40 et 75 et 106; resp. Ph., *Fug.* 8–10; resp. Ph., *Her.* 160; resp. Ph., *Legat.* 94 et 147; resp. Ph., *Mos.* 2.100; resp. Ph., *Opif.* 8–9 et 21–22 et 28; resp. Ph., *Plant.* 3 et 5; resp. Ph., *Prov.* 1.7–8 et 1.22; resp. Ph., *QG* 1.55 et 1.64 et 2.13; resp. Ph., *Somn.* 1.76 et 241 et 2.45; resp. Ph., *Spec.* 1.48 et 328–329 et 4.210

a4–5 παραλαβὼν—ἀτάκτως cit. Phlp., *Aet.* XVI (516,3–4 R.) et XVII 6 (602,25–603,1 R.); cit. Pr., *de Mal. Subst.* 34 (III 73–21 I.); cit. Psell., *Chron.* VII 62 (II 121 R.); cit. Simp., *in Cael.* 588,1 et 3 H. (bis); cit. (vers. lat.) Them., *in Cael.* 161,13–15 et 20–21 L.; usurp. Alex. Aphr., *in Metaph.* 690,31–32 H.; usurp. Dam., *in Cael.* 489b44–45 B.; usurp. Dam., *in Prm.* IV 82,18–83,3 W.-C.-S.-L. (291,14–17 R.); usurp. Dam., *in Prm.* IV 107,10 W.-C.-S.-L. (306,2 R.); usurp. Eus., *Or. Const.* I (154,14 H.); usurp. Niceph. Bas. 81,32–82,2 G.; usurp. Phlp., *Aet.* X 7 (400,6–7 R.) et XIV (539,4 R.) et XVI 1 (564,24–25 R.); usurp. Plu., *Mor.* 1016 c (VI 1,153,7–8 H.-D.); usurp. Pr., *in Alc.* 57,13 S.; usurp. Pr., *in Alc.* 125,19 S.; usurp. Pr., *in Alc.* 134,10 S.; usurp. Pr., *de Mal. Subst.* 29 (III 67,13–14 I.) et 35 (III 74,4–5 I.); usurp. Pr., *in Euc.* 26,19 F.; usurp. Pr., *in Prm.* 620,26 et 844,21 et 1017,15–16 S.; usurp. Pr., *in Prm.* 1054,20–21 C.-S.; usurp. Pr., *in Ti.* I 256,19–20 et I 401,27–28 D.; usurp. Pr. *Th. Pl.* VI 22,8–9; 60,27–28; 61,8–9 S.-W.; usurp. Zach. Mit., *Opif.* 122,845–847 C. et 123,872 C.; resp. Alcin., *Intr.* 169,5–7 W.; resp. Arist., *Cael.* Α 10.280a8 et Γ 2.300b17 B.; resp. Arist., *Metaph.* Λ 6.1071b32 B.; resp. Calc., *Comm.* 297 (299,16–17 W.); resp. Eus., *PE* XIV 16,2; resp. Meth., *Creat.* 6,1 (497,13 B.); resp. Or., *Cels.* VI 42,55–56 B.; resp. Plu., *Mor.* 881a; resp.

Plu., *Mor.* 1015e; resp. Plu., *Mor.* 1029e; resp. Pr., *in Ti.* I 172,14 et I 286,26–27 et II 56,30 et III 97,22–23 D.; resp. Psell., *Philos. Min.* I 48,135–138 D.; resp. Simp., *in Cael.* 312,6 H.; resp. Simp., *in Cael.* 586,2 H.; resp. Simp., *in Cael.* 587,26–28 H.; resp. Simp., *in Cael.* 591,15 H.; resp. Them., *in Metaph.* 16,35–36 L.; resp. Them., *in Ph.* 143,3 S.

a4 usurp. Pr., *in Ti.* I 398,23 D.; usurp. Synes., *Calv.* 10.4,10 (I 66 L.-A.); resp. Iambl., *An.* 28 (56,16 F.-D.); resp. Pr., *in Prm.* 1011,22 S.; resp. Pr., *in Ti.* I 326,15 D.; resp. Pr. *Th. Pl.* V 61,25 S.-W.

a5–6 εἰς—ἄμεινον resp. Calc., *Comm.* 31 (81,6–7 W.)

a5 εἰς-ἀταξίας cit. (latine) Calc., *Comm.* 298 (300,12–13 W.); cit. Eus., *PE* XV 5,2; cit. Phlp., *Aet.* XIV 7 (539,25–27 R.); usurp. Aen. Gaz., *Thphr.* 25,11 C.; usurp. Bas., *Hex.* II 2 (144 G.); usurp. Pr., *in Alc.* 125,15 S.; resp. Iambl., *Myst.* VIII 3 (265,6 P.); resp. Ph., *Prov.* 1.22; resp. Phlp., *Aet.* XIV (540,15–16 R.) et XVI (562,25–26 R.) et XVIII (606,14 R.); resp. Plu., *Mor.* 550d

a6–7 θέμις—*κάλλιστον* AFF. Pr., *in Alc.* 3,2 S.; AFF. Pr., *in Ti.* I 396,27–28 et I 410,27–28 et II 7,23–24 D.; interpr. Pr., *in Ti.* I 396,29–398,12 D.; AFF. Pr., *Th. Pl.* V 90,18–19 S.-W.; cit. Pr., *in Alc.* 125,8–9 S.; cit. Pr., *in R.* I 107,29–30 K.; cit. Pr., *in R.* II 208,19–20 K; cit. Pr., *Th. Pl.* III 13,24–25 S.-W.; usurp. Pr., *Th. Pl.* II 19,16–17 S.-W.; usurp. Pr., *Th. Pl.* III 65,17 S.-W.; usurp. Pr., *Th. Pl.* VI 88,6 S.-W.; resp. D. L. III 72 (150,16–19 L.); resp. Pr., *Th. Pl.* V 54,24 S.-W.; resp. Pr., *Th. Pl.* V 136,22–23 S.-W.; resp. TL 207,6 M.

a6 usurp. Plu., *Mor.* 1102d; usurp. Pr., *Th. Pl.* II 19,16–17 S.-W.; resp. Pr., *in Ti.* I 329,31 D.

a7 resp. Pr., *Th. Pl.* I 89,8–11 S.-W.

b1–d3 resp. Iul., *Or.* XI (IV) 15,139b4–6 (II,2,112 L.)

b1–c1 resp. Aen. Gaz., *Thphr.* 7,1–11 C.; resp. Aug., *Civ.* XIII 17,1–9 D.-A.; resp. Cyr., *adv. Iul.* 553c (I 47 B.-E.) et 573bc (II 17 B.-E.); resp. Pr., *Th. Pl.* VI 31,19–20 S.-W.

b1–6 fort.resp. Ioh. It., *Quaest.* 91 (137,35–37 I.); resp. Pr., *in Prm.* 1041,21–23 C.-S.; resp. Pr., *Th. Pl.* V 113,15–17 S.-W.

b1–5 resp. Pr., *in Ti.* I 315,18 et III 97,23–24 D.

b1–3 λογισάμενος—ἔργον AFF. Pr., *Th. Pl.* V 62,5–7 S.-W.; AFF. Pr., *in Ti.* I 398,13–15 D.; interpr. Pr., *in Ti.* I 398,16–402,12 D.; resp. Alcin., *Intr.* 170,1–4 W.; resp. Pr., *in Alc.* 66,3–6 S.; resp. Pr., *in Ti.* I 406,19–20 et II 78,17–18 et II 140,13–14 D.; resp. TL 207,1–2 M.

b1 resp. Olymp., *in Phd.* 4,14,5 W.; resp. Pr., *Th. Pl.* V 50,6 S.-W.; resp. Pr., *Th. Pl.* V 63,5 S.-W.; resp. Pr., *Th. Pl.* V 107,3–4 et 9 S.-W.

b3–8 resp. Plot. IV 8,1,44–46 H.-S.

b3–5 cit. Plu., *Mor.* 1002f

b3–4 resp. Dam., *in Prm.* II 228,11 R.

b3 νοῦν—τῷ AFF. Pr., *Th. Pl.* V 85,13–14 S.-W.; AFF. Pr., *in Ti.* I 402,13–14 D.; interpr.

Pr., *in Ti.* I 402,15–406,10 D.; cit. Simp., *in Cael.* 200,9 H.; resp. Pr., *in Alc.* 247,4 S.; resp. Syr., *in Metaph.* 4,10 K.

b4–c4 resp. D. L. III 71 (150,6–7 L.)

b4–c1 διά—πρόνοιαν AFF. S. E., *M.* IX 106 (II 239 M.); resp. Phlp., *Aet.* VII (243,6–7 R.); resp. Plu., *Mor.* 1014c

b4–8 cit. Syr., *in Metaph.* 24,20–21 K.

b4–6 νοῦν—ἀπειργασμένος AFF. Simp., *in Ph.* 1360,34–36 D.; resp. Pr., *in Prm.* 925,16–17 S.

b4–5 διά—συνετεκταίνετο AFF. Pr., *in Ti.* I 406,11–13 D.; interpr. Pr., *in Ti.* I 406,14–409,4 D.; resp. Clem., *Strom.* V 13,88,2; resp. *Corp. Herm.* XI 4 (I 148,20–23 N.-F.); resp. Dam., *in Prm.* III 164,5–6 W.-C.-S. (224,18–19 R.); resp. Dam., *in Prm.* III 170,1–3 W.-C.-S. (228,11–12 R.); resp. Lyd., *Mens.* IV 38 (96,11 W.); resp. Nemes., *Nat. Hom.* 3,129 (39,12 M.); resp. Plot. II 1,2,22–24 H.-S.; resp. Pr., *in Alc.* 205,6–7 S.; resp. Psell., *Orat. Min.* 37,139–141 L.

b4–5 νοῦν—συνετεκταίνετο AFF. Simp., *in Ph.* 622,27–28 D.; AFF. Pr., *Th. Pl.* V 51,28–29 S.-W.; cit. Pr., *in Ti.* II 103,7–8 et II 251,23–24 D.; usurp. Dam., *in Prm.* II 224,18–19 R.; usurp. Pr., *in Ti.* I 398,25–26 et I 414,21–22 D.

b4–5 νοῦν—σώματι AFF. Pr., *in Ti.* I 314,20 D.; cit. Pr., *in Ti.* II 107,3–4 D.; usurp. Pr., *in Ti.* II 313,28–29 D.; resp. Ph., *Abr.* 272; resp. Ph., *QG* 2.11; resp. Pr., *in Ti.* I 315,18 et I 332,25 D.

b4 resp. Pr., *in Ti.* I 311,19 et I 318,17 D.

b5–6 ὅπως—ἀπειργασμένος AFF. Pr., *in Ti.* I 409,5–6 D.; interpr. Pr., *in Ti.* I 409,7–410,7 D.; usurp. Pr., *de Decem Dub.* 1 (I 54,4–7 I.)

b5 κάλλιστον resp. Alcin., *Intr.* 167,8 W.; resp. Pr., *in Alc.* 327,17–18 S.

b6–c1 οὕτως—πρόνοιαν AFF. Cyr., *adv. Iul.* 589a (II 31 B.-E.); AFF. Eus., *PE* XI 29,5; AFF. Pr., *in Ti.* I 410,8–10 D.; interpr. Pr., *in Ti.* I 410,11–416,5 D.; resp. Anon., *Prol. Plat.* 9,22–23; resp. Boet. *Cons.* V 6,9 B.; resp. Plot. VI 8,17,1–4 H.-S.

b6–8 resp. Alcin., *Intr.* 169,42–44 W.

b7–8 usurp. Phlp., *in de An.* 125,20 H.; usurp. Pr., *in Ti.* II 158,8–9 D.; usurp. Pr., *Th. Pl.* I 65,22–23 S.-W.; resp. Aug., *Retract.* I 11,4 (35,53 M.); resp. Or., *Cels.* VI 47,3–4 B.; resp. Or., *Pr.* II 1,3 (108,14–15 G.-K.); resp. Ph., *Aet.* 94–95; resp. Ph., *Her.* 154–155; resp. Ph., *QG* 6.188; resp. Pr., *Inst.* 144,19–20 D.; resp. Psell., *Orat. Min.* 37,367–368 L.; resp. Pr., *in Ti.* II 82,21 D.; resp. Synes., *Insomn.* 2.2,1–3 (I 271 L.-A.)

b7 κατὰ λόγον τὸν εἰκότα usurp. Alcin., *Intr.* 167,30–31 W.

b8–d3 resp. Pr., *in Ti.* I 11,8 D.

b8–c1 usurp. Pr., *de Decem Dub.* 1(I 54,4–7 I.); resp. D. L. III 79 (152,24 L.)

b8 usurp. Pr., *in Ti.* I 436,15 et II 1,3 et II 1,9 et II 7,25 et II 105,9–10 et II 140,13 et II 206,28 et II 251,1 et III 97,21 D.; usurp. Pr., *Th. Pl.* I 14 (I 65,22–23 S.-W.); resp. Aug., *Serm.* CCXLI,7; resp. Dam., *in Prm.* I 91,11 W.-C.-S. (II 57 R.); resp. Ioh.

	It., *Quaest.* 42 (52,26 I.); resp. Plot. IV 3,1,23–24 H.-S.; resp. Pr., *in Ti.* I 4,4–5 et II 251,20 D.; resp. Pr., *Th. Pl.* V 73,4 S.-W.; resp. Pr., *Th. Pl.* V 80,16–17 S.-W.; usurp. Simp., *in An.* 322,8 H.; resp. TL 207,1 M.
b9	resp. Plot. II 2,1,16 H.-S.
c2–31b3	resp. Aug., *Civ.* XII 27,23–30 D.-A.; resp. Phlp., *Aet.* V (103,20 R.) et VIII (294,5–6 R.); resp. Plot. IV 8,3,14–15 H.-S.; resp. Pr., *Th. Pl.* I 117,25–26 S.-W.; resp. Pr., *Th. Pl.* V 100,8–10 S.-W.
c2–31a1	τούτου—συνέστησε AFF. Phlp., *Aet.* XIII 12 (510,23–511,10 R.); resp. Iul., *Or.* VIII (V) 170d8–9 (II,1,119 R.); fort.resp. Phlp., *Aet.* XIII (479,2–3 R.); resp. Pr., *in Ti.* I 436,14–15 et I 439,7–8 D.
c2–d1	resp. Pr., *de Mal. Subst.* 5 (III 34,13–16 I.); resp. Pr., *in Ti.* I 301,3–20 D.
c2–3	τούτου—συνέστησεν AFF. Pr., *in Ti.* I 416,6–8 D.; resp. Pr., *in R.* I 164,20 K.; interpr.Pr., *in Ti.* I 416,9–421,3 D.
c3–31b1	resp. Pr., *in Ti.* I 402,2–12 et 411,13–15 D.
c3–4	τίνι—καταξιώσωμεν AFF. Pr., *in Ti.* I 323,28–30 D.
c3	usurp. Pr., *in Ti.* I 227,1 D.
c4–31b3	resp. D. L. III 74 (151,11–14 L.)
c4–31a4	resp. Pr., *in Prm.* 861,7–9 S.
c4–5	τῶν—καλόν AFF. Pr., *in Ti.* I 421,4–6 D.; resp. Pr., *in Ti.* I 431,16–17 D.; interpr. Pr., *in Ti.* I 421,7–425,7 D.
c4	τῶν—μηδενί usurp. Pr., *in Ti.* III 5,14–15 D.; resp. Pr., *in Ti.* III 5,24–25 D.; resp. Pr., *Th. Pl.* V 45,22 S.-W.
c5–d1	resp. Pr., *in Ti.* I 230,12–14 D.
c5–7	οὗ—τιθῶμεν AFF. Pr., *in Ti.* I 324,1–2 et I 425,8–10 D.; interpr. Pr., *in Ti.* I 425,11–427,2 D.
c5–6	οὗ—μόρια cit. Pr., *in Ti.* I 230,15–16 D.
c5	ἀτελεῖ—καλόν AFF. Pr., *in Ti.* II 7,26 D.; resp. Psell., *Omnif. Doctr.* 96
c6–7	resp. Pr., *in Ti.* I 321,11–12 et I 409,15–16 D.
c6	ἔστιν—μόρια AFF. Pr., *Th. Pl.* III 65,11 S.-W.; cit. Pr., *Th. Pl.* III 67,6–7 S.-W.; cit. Pr., *Th. Pl.* III 95,20 S.-W.; cit. Pr., *Th. Pl.* III 96,2–3 S.-W.
c7–31a8	resp. Ph., *Opif.* 16–18
c7–31a1	resp. Dam., *in Prm.* I 13,18 W.-C.-S. (12,9 R.); resp. TL 207,12–14 M.
c7–d3	resp. Pr., *in Ti.* I 323,3–5 D.
c7–d1	τὰ—ὁρατά AFF. Pr., *in Ti.* I 427,3–5 D.; interpr. Pr., *in Ti.* I 427,6–431,9 D.; usurp. Pr., *in Prm.* 823,16–18 S.; resp. Clem., *Strom.* V 14,94,2; resp. Ph., *Aet.* 15
c7–d1	τὰ—ἡμᾶς AFF. Eus., *PE* XI 23,1; usurp. Pr., *in Ti.* I 433,16–18 D.; resp. Pr., *Th. Pl.* V 102,17–20 S.-W.
c7–8	τὰ—ἔχει AFF. Pr., *in Ti.* I 433,6–9 D.; resp. Dam., *in Prm.* I 91,11 W.-C.-S. (57 R.); resp. Plot. III 9,1,14–15 H.-S.; resp. Plot. VI 6,7,16–17 H.-S.; resp. Syr., *in Metaph.* 89,5 K.

c7 resp. Apul., *Soc.* 121 (9,13 M.) et 123 (10,12–13 M.); resp. Pr., *Th. Pl.* III 53,24 S.-W.; resp. Pr., *Th. Pl.* III 95,12 S.-W.

c8–d1 resp. TL 206,19–207,1 M.

c8 resp. Plot. VI 8,18,3 H.-S.; resp. Pr., *de Prov.* 2 (II 28,21–22 I.)

d1–31b3 resp. Plu., *Mor.* 879ab

d1–31a1 τῷ—συνέστησεν AFF. Pr., *in Ti.* I 431,10–13 D.; interpr. Pr., *in Ti.* I 431,14–436,3 D.; resp. D. L. III 72 (150,9–13 L.); resp. Plot. III 2,3,21–36 H.-S.; resp. Plu., *Mor.* 1014c; resp. Pr., *in Prm.* 1113,7–8 C.-S.; resp. Pr., *in Ti.* I 13,3 D.; resp. Synes., *Calv.* 8.4,3–4 (I 63 L.-A.)

d1–3 resp. D. L. III 72 (150,16–19 L.); resp. Pr., *in Ti.* I 439,12 D.; resp. TL 207,3–4 M.

d1–2 τῷ—τελέῳ AFF. Pr., *in Ti.* III 11,6–7 D.; usurp. Dam., *in Prm.* I 91,15 W.-C.-S. (57 R.); usurp. Pr., *in Ti.* I 231,27 et III 10,10 et III 10,23–24 D.; usurp. Pr., *Th. Pl.* I 89,13 S.-W.; resp. Alcin., *Intr.* 164,28 W.; resp. Pr. *in Alc.* 51,15–16 S.; resp. Pr., *Th. Pl.* III 48,21–22 S.-W.; resp. Pr., *Th. Pl.* III 52,26 S.-W.; resp. Pr., *Th. Pl.* III 62,11–12 S.-W.; resp. Pr., *Th. Pl.* III 64,15–16 S.-W.; resp. Pr., *Th. Pl.* III 79,5–6 S.-W.; resp. Pr., *Th. Pl.* V 23,8–9 S.-W.

d2 usurp. Pr., *in Ti.* I 453,12 et III 100,33 et III 101,6 D.; usurp. Pr., *Th. Pl.* IV 10,11–14 S.-W.; usurp. Pr., *Th. Pl.* IV 76,1 S.-W.; usurp. Pr., *Th. Pl.* IV 96,2 S.-W.; resp. Alcin., *Intr.* 164,33 W.; resp. Pr., *in Ti.* I 324,23 D.; resp. Pr., *Th. Pl.* III 62,2 S.-W.; resp. Pr., *Th. Pl.* III 95,12 S.-W.; resp. Pr., *Th. Pl.* V 57,5 S.-W.; resp. Pr., *Th. Pl.* V 106,2 S.-W.; resp. Pr., *Th. Pl.* V 107,1–2 S.-W.

d3–31a1 usurp. Pr., *in Ti.* I 436,8–9 et II 3,15–16 D.; resp. Aug., *Civ.* XIII 16,48–50 D.-A.; resp. Plot. II 3,7,19 et IV 4,32,4–5 H.-S.; resp. Pr., *in Prm.* 830,18–19 S.

d3 resp. Dam., *in Phd.* I 516,1–2 N.; resp. Plot. IV 4,33,31 H.-S.

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a1–b3 resp. (vers. arab.) Gal., *Comp. Ti.* 3,1 (41 K.-W.)

a2–c4 resp. Plu., *Mor.* 422f

a2–b3 πότερον—ἔσται AFF. Stob. I 22,3^{d} (I 200,1–11 W.); resp. Pr., *Th. Pl.* III 62,8 S.-W.; resp. Pr., *Th. Pl.* V 46,22–23 S.-W.

a2–5 πότερον—εἴη AFF. Eus., *PE* XI 13,2; AFF. Cyr., *adv. Iul.* 908cd

a2–4 πότερον—ἔσται AFF. Clem., *Strom.* V 12,79,4; AFF. Simp., *in Ph.* 363,6–8 D.; AFF. Thdt., *Affect.* IV 49 (218,13–16 C.)

a2–3 πότερον—ὀρθότερον AFF. Pr., *in Ti.* I 436,4–5 D.; interpr. Pr., *in Ti.* I 436,6–438,17 D.; resp. Plu., *Mor.* 430b

a3–b3 resp. Ph., *Opif.* 171–172; resp. Pr., *in Prm.* 844,22–23 S.

a3–4 ἕνα—ἔσται AFF. Pr., *in Ti.* I 438,18–19 et I 447,13–16 D.; interpr. Pr., *in Ti.* I 438,20–447,32 D.; resp. Dam., *in Prm.* I 91,15 W.-C.-S. (57 R.); resp. D. L. III 71 (150,8–9 L.); resp. Pr., *in Ti.* II 3,16–17 D.

a3 usurp. Pr., *in Ti.* III 105,11 D.; resp. Plu., *Mor.* 389f

a4–b3 resp. Plu., *Mor.* 423c; resp. Pr., *in Ti.* I 439,9 D.

a4–6 τὸ γὰρ—ζῷον AFF. Pr., *Th. Pl.* III 61,14–17 S.-W.

a4–5 cit. Pr., *in Cra.* 110 (60,29 sqq. P.); resp. Ph., *Aet.* 15; resp. Pr., *Th. Pl.* III 52,24–25 S.-W.; resp. Pr., *Th. Pl.* III 62,3–4 S.-W.

a4–5 τὸ γὰρ—εἴη AFF. Pr., *in Ti.* I 448,1–2 D.; interpr. Pr., *in Ti.* I 448,3–451,22 D.

a4–5 περιέχον—ζῷα AFF. Dam., *in Prm.* I 13,19 W.-C.-S. (12,9 R.); resp. Pr., *in Cra.* 110 (60,28–29 P.)

a4 παράδειγμα resp. Alcin., *Intr.* 163,12 W.; resp. Plot. VI 6,7,16–17 H.-S.; resp. Plot. VI 6,8,18–19 H.-S.

a5 usurp. Pr., *in Prm.* 708,20 S.; resp. Pr., *Th. Pl.* III 53,24 S.-W.; resp. Pr., *Th. Pl.* III 95,12 S.-W.

a6–8 πάλιν—ὀρθότερον AFF. Pr., *in Ti.* I 451,23–452,2 D.; interpr. Pr., *in Ti.* I 452,3–27 D.; resp. Plot. VI 6,18,41 H.-S.; resp. Pr., *Th. Pl.* V 45,25–28 S.-W.

a8–b3 ἵνα—ἔσται AFF. Phlp., *Aet.* XV 1 (552,6–9 R.); AFF. Simp., *in Cael.* 286,30–32 H.; resp. Alcin., *Intr.* 167,42–43 W.; resp. Pr., *in Ti.* I 304,16 D.; resp. Pr., *Th. Pl.* III 95,13 S.-W.; resp. Pr., *Th. Pl.* III 96,4 S.-W.

a8–b2 ἵνα—κόσμους AFF. Pr., *in Ti.* I 452,28–453,2 D.; interpr. Pr., *in Ti.* I 453,3–457,11 D.

b1–32c8 διά—ὑπολιπών AFF. Phlp., *Aet.* XIII 13 (512,26–514,12 R.)

b1–3 usurp. Phlp., *Aet.* XV (549,9–12 R.); resp. Pr., *in Ti.* I 438,2–3 et III 10,17–18 D.

b1 τῷ παντελεῖ ζῴῳ usurp. Alcin., *Intr.* 164,33 W.; usurp. Dam., *in Prm.* II 99,7 W.-C.-S. (126 R.); usurp. Pr., *de Mal. Subst.* 5 (III 34,16–18 I.); usurp. Pr., *in Prm.* 909,28–910,2 S.; usurp. Pr., *in Ti.* II 1,2 D.; usurp. Pr., *Th. Pl.* IV 75,11 S.-W.; usurp. Pr., *Th. Pl.* IV 100,9 S.-W.; resp. Pr., *Th. Pl.* VI 17,18 S.-W.; resp. Dam., *in Phd.* I 516,7 W.; resp. Dam., *in Phd.* II 117,5 W.; resp. Dam., *in Prm.* I 91,11 W.-C.-S. (57 R.); resp. Ioh. It., *Quaest.* 42 (52,28 I.); resp. Phlp., *Aet.* XV (550,24 R.); resp. Plot. VI 2,21,57–22,3 H.-S.; resp. Plot. VI 6,7,16–17; 6,15,8–9; 6,17,39; 7,8,31; 7,12,3; 7,36,12 H.-S.; resp. Plu., *Mor.* 423a; resp. Pr., *in Ti.* I 271,12 et 17 et III 97,7–12 D.; resp. Pr., *Th. Pl.* III 52,26 S.-W.; resp. Pr., *Th. Pl.* III 61,24 S.-W.; resp. Pr., *Th. Pl.* III 62,2 S.-W.; resp. Pr., *Th. Pl.* III 65,9 S.-W.; resp. Pr., *Th. Pl.* III 95,12 S.-W.; resp. Pr., *Th. Pl.* V 45,23 S.-W.; resp. Pr., *Th. Pl.* V 55,18 S.-W.; resp. Pr., *Th. Pl.* V 73,6 S.-W.; resp. Pr., *Th. Pl.* V 99,22 S.-W.; resp. Pr., *Th. Pl.* V 101,17 S.-W.; resp. Pr., *Th. Pl.* V 105,16–17 S.-W.; resp. Pr., *Th. Pl.* V 107,4–5 S.-W.

b2–4 resp. D. L. III 71 (150,5 L.)

b2–3 ἀλλ'—ἔσται AFF. Pr., *in Ti.* I 457,12–13 D.; interpr. Pr., *in Ti.* I 457,14–458,11 D.

b3 cit. Phlp., *Aet.* I 7 (18,2–3 R.); usurp. Pr., *in Prm.* 708,22 S.; usurp. Pr., *in Ti.* II 1,3 D.; usurp. Pr., *Th. Pl.* IV 97,21 S.-W.; resp. Dam., *in Prm.* I 91,11 W.-C.-S. (57 R.); resp. Plot. III 3,6,28 H.-S.; resp. Plu., *Mor.* 943b; resp. Pr., *Inst.* 26,2 D.; resp. Pr., *in Ti.* I 260,30–31 et I 306,25 et 30 et I 311,1 et I 443,30 et III 97,6–12 et

III 101,1 D.; resp. Pr., *Th. Pl.* III 53,1 S.-W.; resp. Pr., *Th. Pl.* III 61,11–10 et 20 S.-W.; resp. Pr., *Th. Pl.* IV 96,6 S.-W.; resp. Pr. *Th. Pl.* V 45,24 S.-W.; resp. Pr., *Th. Pl.* V 73,7–8 S.-W.; resp. Pr., *Th. Pl.* V 86,24–25 S.-W.; resp. Pr., *Pl. Th.* VI 11,20 et 35,2 S.-W.; resp. TL 207,1 M.; resp. Zach. Mit., *Opif.* 109,434 C.

b4–33b1 resp. D. L. III 73 (150,20–24 L.)

b4–34b9 resp. Pr., *Pl. Th.* VI 31,14–17 S.-W.

b4–34a5 usurp. Alcin., *Intr.* 167,28–168,7 W.

b4–32c7 resp. Phlp., *Aet.* XI 14 (460,24–461,1 R.)

b4–32c4 resp. Bas., *Hex.* I 11 (130 G.); resp. Aug., *Civ.* XII 19,18 D.-A.; resp. Olymp., *in Mete.* 16,27 H.; usurp. Pr., *in Prm.* 868,27–30 S.; resp. Pr., *in Ti.* II 127,11–16 D.; resp. TL 217,3–6 M.

b4–32c1 resp. Ath. Al., *Inc.* 41,5,18–19 (412 K.)

b4–32b8 cit. (latine) Macrob., *in Somn. Scip.* 1,6,28–31 (II 23,21–24,3 W.); resp. Pr., *in Alc.* 205,9 S.; resp. Psell., *Theol.* I 25,34–35 G.; resp. Psell., *Theol.* I 59,104–111 G.; resp. Psell., *Theol.* I 61,41–45 G.

b4–c4 Σωματοειδὲς—ἀποτελεῖν AFF. Nemes. 5,165–166 (52,23 M.); resp. Iambl., *An.* 5 (28,19–20 F.-D.); resp. Pr., *in Ti.* II 220,28–32 D.

b4–c3 καὶ—ποιῇ AFF. (latine) Macrob., *in Somn. Scip.* I 6,28–31 (II 23,21–24,3 W.)

b4–c2 resp. Ph., *Opif.* 36

b4–8 Σωματοειδὲς—ἐποίει AFF. (vers. arab.) Gal., *Comp. Ti.* 3,2–4 (41 K.-W.); AFF. Gal., *PHP* VII 6,29 (468,7–10 L.); AFF. Pr., *in Ti.* II 3,29–4,3 D.; interpr. Pr., *in Ti.* II 4,4–13,14 D.; usurp. Simp., *in An.* 322,8 H.; resp. Ioh. It., *Quaest.* 42 (52,15–16 I.); resp. Plot. II 1,6,2–4 *et* 1,7,2–3 H.-S.; resp. Plu., *Mor.* 943f; resp. Pr., *in Ti.* I 383,13–14 et II 2,23–25 D.

b4–7 usurp. Plu., *Mor.* 316e

b4–5 cit. Phlp., *Aet.* XIII 15 (520,6–7 R.); usurp. Aen. Gaz., *Thphr.* 46,20–21 C.; resp. Pr., *in Ti.* I 270,12–14 et II 5,17–18 D.

b4 Σωματοειδὲς—ἁπτόν resp. TL 207,15 M.

b4 ὁρατὸν ἁπτόν τε usurp. Alcin., *Intr.* 168,9–10 W.; resp. Plu., *Mor.* 1013c

b5–34a7 resp. Pr., *in Ti.* II 103,8–14 D.

b5–32c4 resp. Dam., *Pr.* II 182,15–16 W.-C.

b5–7 resp. Plu., *Mor.* 367a

b5–7 χωρισθὸν—γῆς AFF. Hipp., *Haer.* VI 28,2

b5–6 resp. Calc., *Comm.* 303 (304,18–305,4 W.); resp. Plu., *Mor.* 390b; resp. Phlp., *in Mete.* 41,28 H.; resp. Phlp., *in Mete.* 46,12 H.; resp. Simp., *in Cael.* 722,12 H.

b5 resp. Phlp., *Opif.* 78,26–27 R.; resp. Plot. II 1,6,38 H.-S.; resp. Plot. II 1,7,7 H.-S.; resp. Simp., *in Cael.* 66,33 H.; resp. Simp., *in Cael.* 443,31 H.

b6–c4 resp. Pr., *in Ti.* II 220,30–32 D.

b6–c3 usurp. Alcin., *Intr.* 167,31–35 W.

b6–8 resp. Aug., *Civ.* VIII 11,28 D.-A.; resp. Pr., *in Ti.* II 196,32–197,1 D.

b6–7	resp. Psell., *Theol.* I 12,99–100 G.
b6	resp. Phlp., *Opif.* 119,2–3 R.; resp. Plot. II 1,7,32 H.-S.
b7–8	τὸ—ἐποίει usurp. Hipp., *Haer.* VI 28,2; resp. TL 207,2 M.
b7	τὸ—σῶμα resp. TL 207,18 M.
b8–32c4	resp. Pr., *Pl. Th.* VI 31,21–22 S.-W.; resp. TL 207,20–22 M.
b8–32b8	resp. Pr., *in Ti.* III 133,18–20 et III 141,33–142,4 D.
b8–c3	δύο—ποιῇ AFF. Pr., *in Ti.* II 13,15–18 D.; interpr. Pr., *in Ti.* II 13,19–18,19 D.
b8–c1	resp. Pr., *in Ti.* II 139,4–6 D.
c1–32c4	resp. Plu., *Mor.* 1001b
c1–4	resp. Pr., *in Cra.* 99 (50,22 sqq. P.); resp. Pr., *in Cra.* 178 (105,8 P.); resp. Pr., *in Ti.* II 5,19–20 et III 217,10–12 D.; resp. Pr., *Th. Pl.* V 89,17 S.-W.
c1–3	resp. Ph., *Spec.* 4.168; resp. Pr., *in Prm.* 1202,19–25 C.-S.; resp. Pr., *in R.* I 142,29 K.; resp. Pr., *in R.* I 289,1 K.
c1	resp. Pr., *in Ti.* II 7,14 D.
c2–32a1	resp. Pr., *Th. Pl.* V 73,11–14 S.-W.
c2–4	resp. Pr., *in Cra.* 99 (51,2 P.); resp. Pr., *in Ti.* III 211,26–27 D.; resp. TL 217,13–14 M.
c2–3	δεσμῶν—ποιῇ AFF. Pr., *in Alc.* 322,16–17 S.; usurp. Pr., *in Ti.* II 297,27–28 D.; resp. Pr., *in Alc.* 327,15–17 S.; resp. Pr., *in Ti.* II 198,31–199,1 D.; fort.resp. Pr., *in Ti.* II 241,20–21 D.
c2	resp. Pr., *in Ti.* II 65,13 D.; resp. Pr., *Th. Pl.* V 98,11–13 S.-W.
c2	συνδούμενα Phot. II 186 N.
c3–4	τοῦτο—ἀποτελεῖν AFF. Pr., *in Ti.* II 18,20 et III 134,26–27 D.; interpr. Pr., *in Ti.* II 18,22–20,9 D.; cit. Pr., *in Ti.* II 150,15–16 D.
c3	resp. Alcin., *Intr.* 167,7 et 39 W.; resp. Bas., *Hex.* II 7 (174 G.)
c4–32c4	resp. Macrob., *in Somn. Scip.* 1,6,29 sqq. (II 22,13 sqq. W.); resp. Pr., *Th. Pl.* V 98,22–25 S.-W.
c4–32a7	ὁπόταν—ἔσται AFF. Pr., *in Ti.* II 20,10–18 D.; interpr. Pr., *in Ti.* II 20,19–28,7 D.; cit. (latine) Calc., *Comm.* 8 (61,15–24 W.); interpr. Calc., *Comm.* 9–12
c4–32a6	ὁπόταν—συμβήσεται AFF. Iambl., *in Nic.* 105,2–10 P.-K.; resp. TL 207,23–208,2 M.
c4–32a2	ὁπόταν—αὐτό cit. (latine) Calc., *Comm.* 21 (71,28–72,2 W.)
	32
a1–7	resp. TL 217,12 M.
a2	καὶ πάλιν αὖθις resp. TL 208,2 M.
a7–b8	cit. (vers. arab.) Gal., *Comp. Ti.* 3,4–7 (41 K.-W.); usurp. Alcin., *Intr.* 168,9–13 W.; interpr. Calc., *Comm.* 14–19; resp. TL 217,6–12 M.
a7–b7	εἰ—συνέδησεν cit. (latine) Calc., *Comm.* 13 (65,3–13 W.); usurp. Plu., *Mor.* 1016f

a7–b5 εἰ—ἀπεργασάμενος cit. (latine) Macrob., *in Somn. Scip.* I 6,28–31 (II 23,21–24,3 W.)
a7–b4 usurp. Alcin., *Intr.* 167,35–38 W.
a7–b3 εἰ—συναρμόττουσιν AFF. Pr., *in Ti.* II 28,8–13 D.; interpr. Pr., *in Ti.* II 28,14–42,2 D.; resp. Nicom., *Ar.* II 24,6 (129,17 sqq. H.)
a7–8 usurp. Simp., *in Cael.* 656,22 H.
a8 τὸ τοῦ παντὸς σῶμα usurp. Pr., *in Ti.* II 53,12–13 D.
b1–c1 resp. Pr., *in Ti.* II 18,14–16 D.
b1–4 resp. Psell., *Orat. Min.* 14,131–135 L.
b2–3 resp. Plot. II 1,6,14–15 H.-S.
b3–c8 resp. Ph., *QE* 2.68
b3–c4 resp. Bas., *Hex.* II 2 (148 G.); resp. Pr., *in Ti.* II 241,21–22 D.
b3–c1 resp. Plu., *Mor.* 1025a
b3–8 οὕτω—ἁπτόν AFF. Pr., *in Ti.* II 42,3–8 D.; interpr. Pr., *in Ti.* II 42,9–52,14 D.; resp. Apul., *Pl.* 197 (92,9–12 M.); resp. Aug., *Civ.* VIII 15,41–45 D.-A.; resp. Pr., *in Ti.* II 2,23–25 et II 7,14–18 D.
b3–7 resp. Plu., *Mor.* 1025a
b3–4 cit. Gal., *de Usu Part.* VIII 9,659 (I 478,12 H.); resp. Aug., *Civ.* VIII 11,33–34 D.-A.; resp. Aug., *Civ.* XXII 11,4–6 D.-A.; resp. (vers. arab.) Gal., *in Ti.* fr. I, App. 2, 190 L.; resp. Iul., *Or.* XI (IV) 22,143c6–8 (II,2,118 L.); resp. TL 207,15–16 M.
b3 resp. Ioh. It., *Quaest.* 42 (52,16 I.); resp. Pr., *in R.* I 229,12 K.
b4 ἀέρα—θείς AFF. Hipp., *Haer.* VI 22,2
b5–c4 ὅτιπερ—γενέσθαι AFF. Eus., *PE* XIII 18,4
b5–c1 ὅτιπερ—ἐγεννήθη AFF. (vers. syr.) Eus., *Theoph.* II 45 (99,10–14 G.)
b5–7 ὅτιπερ—γῆν cit. Iambl., *Theol. Ar.* 67,7–9 F.-K.; resp. Alcin., *Intr.* 167,20–21 W.
b6–7 usurp. Alcin., *Intr.* 167,40–41 W.
b7–c6 resp. Zach. Mit., *Opif.* 118,712–714 C.
b7–c4 καὶ—γενέσθαι AFF. Eus., *PE* XI 32,2
b7–8 συνέδησεν—ἁπτόν resp. Serv., *ad A.* IV 482
b7–8 συνεστήσατο—ἁπτόν AFF. Thdt., *Affect.* IV 42 (216,2–3 C.); resp. Plu., *Mor.* 1013c
b7 resp. Phlp., *Aet.* XIII.7 (493,28 R.); resp. Pr., *Th. Pl.* V 122,25–26 S.-W.; resp. Zach. Mit., *Opif.* 119,746–747 C.
b8–33b1 resp. Aug., *Civ.* XIII 17,10–16 D.-A.
b8–33b1 ἐκ—ἐτεκτήνατο AFF. Phlp., *Aet.* VI 29 (231,25–232,15 R.); AFF. Phlp., *Aet.* XIII 16 (527,18–528,10 R.)
b8–c8 ἐκ—ὑπολιπών AFF. Phlp., *Aet.* VIII 2 (306,16–24 R.)
b8–c4 ἐκ—γενέσθαι AFF. Stob. I 20,9[a] (I 180,20–24 W.); AFF. Plu., *Mor.* 1016f–1017a;

resp. Boet. *Cons.* V 6,9 B.; resp. Ph., *Her.* 152; resp. Ph., *QE* 2.118; resp. Pr., *in Ti.* II 43,11–16 D.

b8–c4 καὶ—γενέσθαι AFF. Pr., *in Ti.* II 52,15–19 D.; interpr. Pr., *in Ti.* II 52,20–56,11 D.

b8–c3 resp. Psell., *Omnif. Doctr.* 121

b8–c2 resp. Ioh. It., *Quaest.* 42 (52,17 et 52,26 I.)

b8–c1 καὶ διὰ—ἐγεννήθη AFF. Phlp., *Aet.* XIII 15 (522,10–12 R.); resp. Cyr., *adv. Iul.* 573ab (II 16 B.-E.); resp. Ioh. It., *Quaest.* 42 (51,19 I.); resp. Zach. Mit., *Opif.* 140,1437 C.

c1–4 resp. Arist., *Cael.* A 10.280a30 B.; resp. Arist., *Cael.* A 12.238a4 B.; resp. D. L. III 72 (150,13–14 L.)

c1–2 usurp. Pr., *in Ti.* II 98,22–23 D.; resp. Pr., *in Euc.* 22,19–20 F.

c2–8 resp. Plot. II 1,7,8–9 H.-S.

c2–4 usurp. Pr., *in Alc.* 26,4–6 S.

c2 resp. Alcin., *Intr.* 167,7 et 39 W.; resp. Plot. III 3,6,28 H.-S.; resp. Pr., *in Alc.* 327,16–17 S.

c2 ἀναλογίας Poll. II 118

c3–4 cit. Phlp., *Aet.* VI (119,15–16 R.) et VI 5 (131,27–132,1 R.); usurp. Pr., *in Ti.* II 16,30–17,1 et III 214,11–17 D.; resp. Meth., *Res.* I 36,6 (277,12 B.); resp. Pr., *Pl. Th.* VI 15,21 S.-W.; resp. TL 207,4–5 M.

c3 usurp. Pr., *in Prm.* 909,28–910,2 S.; resp. Calc., *Comm.* 23 (73,7 W.); resp. Pr., *Th. Pl.* I 93,4 S.-W.

c5–34a7 resp. Eus., *PE* XV 33,4

c5–33b4 resp. Phlp., *Aet.* XIII (478,20–23 R.)

c5–33b1 τῶν—ἐτεκτήνατο AFF. Ph., *Aet.* 25–26; resp. Alcin., *Intr.* 167,15–16 W.; resp. Ph., *Aet.* 74; resp. Pr., *in Ti.* I 413,1–2 D.; resp. Pr., *Th. Pl.* IV 75,17 S.-W.

c5–33a6 resp. Phlp., *Aet.* XIII (478,13–15 R.); resp. TL 207,16–19 M.

c5–33a2 τῶν—γένοιτ' ἄν AFF. Stob. I 18,4^{c} (I 160,21–161,2 W.); AFF. Stob. I 22,1^{f} (I 197,16–23 W.); τῶν—ἄνοσον AFF. Simp., *in Cael.* 287,7–12 H.; resp. Bas., *Hex.* III 3 (196 G.); resp. Eus., *PE* VII 21,1–2; resp. Ioh. It., *Quaest.* 68 (111,27–112,6 I.); resp. Ph., *Det.* 154; resp. Ph., *Plant.* 5–6; resp. Ph., *Prov.* 2.50; resp. Pr., *in Ti.* I 318,19 et I 429,17–18 D.

c5–d1 τῶν—πρῶτον μὲν cit. Alcin., *Intr.* 167,24–27 W.; resp. Pr., *in Ti.* II 5,20–21 D.

c5–8 τῶν—ὑπολειπών AFF. Pr., *in Ti.* II 56,12–16 D.; interpr. Pr., *in Ti.* II 56,17–58,11 D.; resp. Apul., *Pl.* 196 (96,3–9 M.); resp. Phlp., *Aet.* XIII 18 (533,12–14 R.); resp. Simp., *in Cael.* 287,2 H.; resp. TL 206,18–207,1 M.

c5–7 fort.resp. Iren. Lugd., *Haer.* II 14,4

c5–6 ἡ τοῦ κόσμου σύστασις usurp. Alcin., *Intr.* 154,3–4 W.; usurp. Bas., *Hex.* VI 1 (326 G.); resp. Phlp., *Aet.* VI.25 (201,27 R.) et X (380,20–21 R.); resp. Plu., *Mor.* 1013e; resp. Pr., *in Ti.* I 139,3 D.; resp. TL 217,23 M.

c6–8 ἐκ—ὑπολιπών AFF. Pr., *in Ti.* II 50,14–16 D.; AFF. Simp., *in Ph.* 453,20–22 D.;

cit. (latine) Calc., *Comm.* 24 (75,1–4 W.); resp. Calc., *Comm.* 23 et 234 (73,9 et 247,23 W.)

c7–d1 cit. (vers. arab.) Gal., *Comp. Ti.* 3,7–9 (41 K.-W.)

c7–8 resp. Alcin., *Intr.* 167,41–42 W.; resp. Phlp., *Aet.* VIII.2 (304,18 R.); resp. Ph. *Plant.* 6; resp. Ph. *Post.* 7; resp. TL 207,12–13 M.

c7 resp. Pr., *in Ti.* I 227,1 D.

c8–33a6 τάδε—ποιεῖ AFF. Pr., *in Ti.* II 58,12–19 D.; interpr. Pr., *in Ti.* II 58,20–67,16 D.

c8 resp. Pr., *in Ti.* I 349,1–2 D.

d1–33b4 resp. Apul., *Pl.* 198 (96,12–97,3 M.)

d1–33a1 ὅλον—εἴη cit. Pr., *in Ti.* I 358,25–27 D.; resp. Ph., *Opif.* 171–172; resp. Ph., *Spec.* 2.59; resp. Plu., *Mor.* 1014c; resp. Ptol., *Hyp.* II 3 (II 112,21 H.)

d1 τέλεον ἐκ τελέων usurp. Pr., *in Prm.* 909,28–910,2 S.; usurp. Pr., *in Ti.* I 423,2 D.; usurp. Pr., *Th. Pl.* I 90,14–15 S.-W.; usurp Pr., *Th. Pl.* IV 75,14 S.-W.; usurp. Pr., *Th. Pl.* V 57,4 S.-W.; usurp. Pr., *Th. Pl.* V 73,14 S.-W.; resp. *Corp. Herm.* VI 2 (I 73,6 N.-F.); resp. Dam., *Pr.* I 57,9 W.-C.; resp. Pr., *in Ti.* III 135,16 D.; resp. TL 207,1 M.

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a1–b1 resp. TL 207,11 M.

a2–d3 resp. Meth., *Symp.* VI 1 (64,12–20 B.)

a2–b1 resp. D. L. III 72 (150,13–14 L.)

a2–3 ἵν'—ᾖ cit. (vers. arab.) Gal., *Comp. Ti.* 3,7–9 (41 K.-W.); usurp. Pr., *Th. Pl.* V 73,15 S.-W.

a2 ἀγήρων καὶ ἄνοσον cit. Alcin., *Intr.* 167,44 W.; cit. Phlp., *Aet.* VI (124,26 R.); cit. Phlp., *Aet.* X 5 (397,17 R.); cit. Phlp., *Aet.* VI 29 (230,24 R.)

a2 ἀγήρων Ael. Dion. α 19; Phot. α 167 (I 25 Th.); Poll. II 14; resp. Ph., *Spec.* 2.5

a3–b4 resp. Gal., *in Ti.* I 10,2 (89 L.); resp. Ph., *Aet.* 21

a3–6 ὡς—ποιεῖ AFF. (vers. arab.) Gal., *Comp. Ti.* 3,9–13 (41–42 K.-W.)

a3 resp. Plot. VI 7,1,9 H.-S.

a6–b7 fort.resp. Bas., *Hex.* IX 1 (480 G.); resp. Pr., *in Ti.* II 127,17–20 D.

a6–b1 διά—ἐτεκτήνατο AFF. Pr., *in Ti.* II 67,17–19 D.; interpr. Pr., *in Ti.* II 67,20–68,5 D.; AFF. Simp., *in Cael.* 287,13–14 H., AFF. Simp., *in Cael.* 287,29 H.

a7–b7 resp. Ph., *Gig.* 7 (II 43,10 C.-W.)

a7–b1 τέλεον—ἐτεκτήνατο AFF. Simp., *in Cael.* 287,29–30 H.

a7 usurp. Ascl., *in Metaph.* 167,26 H.

a7 ἕνα ὅλον usurp. Pr., *in Ti.* II 147,9 D.

a7 ὅλον ὅλων ἐξ usurp. Dam., *in Prm.* I 83,4–5 W.-C.-S. (52,20 R.); usurp. Phlp., *Aet.* VII (243,6–7 R.) et VIII (294,5–6 R.); usurp. Pr., *in Ti.* I 318,9 et I 423,2 et II 62,4 et II 98,24 et II 196,12 et II 281,25 D.; usurp. Pr., *Th. Pl.* III 88,3–4 S.-W.; usurp. Pr., *Th. Pl.* IV 75,14 S.-W.; usurp. Pr., *Th. Pl.* IV 96,7–8 S.-W.; resp. Dam.,

	Pr. II 204,22–23 W.-C.; resp. Ph., *Det.* 154; resp. Pr., *in Prm.* 844,22 S.; resp. Pr., *in Ti.* II 68,14–16 D.
a7	ὅλων—τέλεον usurp. Pr., *in Ti.* III 224,25 D.
a7	ἀγήρων **vide 33a2**
b1	ἐτεκτήνατο usurp. resp. Pr., *in Ti.* I 327,30 D.
b1–34a7	usurp. (vers. arab.) Gal., *Comp. Ti.* 3,13–17 (42 K.-W.)
b1–34a1	resp. D. L. III 72 (150,9–13 L.)
b1–c4	resp. Pr., *Pl. Th.* VI 15,22–23 S.-W.
b1–7	σχῆμα—ἀνομοίου AFF. Pr., *in Ti.* II 68,6–13 D.; interpr. Pr., *in Ti.* II 68,14–79,14 D.; AFF. Simp., *in Cael.* 408,31–409,1 H.; AFF. Stob. I 15,4 (I 145,9–16 W.); resp. Cleom. I 5,139–144 T.; resp. Ioh. It., *Quaest.* 42 (52,25 I.); resp. Ioh. It., *Quaest.* 68 (112,7–19 I.); resp. TL 208,5–10 M.
b1–6	resp. TL 207,1–3 M.
b1–5	resp. Synes., *Calv.* 8.2,3–6 (I 63 L.-A.)
b1–4	resp. Pr., *Th. Pl.* V 73,16–18 S.-W.
b2–40c3	resp. Pr., *in Ti.* I 317,23–28 D.
b2–d4	resp. Calc., *Comm.* 234 (247,22–23 W.)
b2–c1	resp. Pr., *in Ti.* I 403,11 D.
b2–7	resp. Pr., *in Prm.* 1131,10–13 C.-S.; resp. Simp., *in Cael.* 411,16 H.
b2–4	resp. Plot. II 1,1,12–16 H.-S.; resp. Them., *in Cael.* 99,23 L.
b2–3	resp. Plot. V 9,9,4 H.-S.
b3–6	resp. Ph., *Prov.* 2.56; resp. Ph., *QE* 2.76 et 81
b3–4	usurp. Simp., *in Cael.* 414,15 H.
b4–6	resp. Pr., *in Ti.* II 5,22 D.
b4–5	σφαιροειδές—ἐτορνεύσατο AFF. Simp., *in Cael.* 418,9–10 H.; resp. Ph., *Her.* 229; resp. Ph., *QE* 2.73; resp. Psell., *Omnif. Doctr.* 88 et 133
b4	σφαιροειδές usurp. Alcin., *Intr.* 167,36 et 47 W.; resp. Phlp., *in de An.* 56,6 H.; resp. Plu., *Mor.* 1004C; resp. Pr., *in Ti.* II 98,24 D.; resp. Pr., *Th. Pl.* IV 110,19 S.-W.; resp. Synes., *Calv.* 8.1,3–7 (I 62–63 L.-A.) et 8.3,5–6 (I 63 L.-A.)
b5–7	resp. Cic., *DND* I 10,24 (10,18–19 A.)
b5–6	resp. Pr., *in Ti.* III 46,30–31 D.
b5	κυκλοτερές resp. Pr., *in Ti.* II 79,18 D.
b6	resp. Synes., *Calv.* 8.2,6–7 (I 63 L.-A.)
b7	cit. Pr., *in Prm.* 739,4–5 S.; usurp. Pr., *in Ti.* II 90,14 D.; resp. Pr., *Inst.* 34,3–11 D.; resp. Pr., *in Ti.* I 349,1–2 et II 98,24 et II 155,7–8 D.
b7–34a1	resp. TL 208,10–12 M.
b7–d3	λεῖον—ἄλλων AFF. Phlp., *Aet.* VI 29 (236,1–13 R.)
b7–c4	λεῖον—ἀναπνοῆς AFF. Stob. I 18,4^{c} (I 161,2–6 W.)
b7–c1	resp. Alcin., *Intr.* 175,16–17 W.
b7–8	λεῖον—χάριν AFF. Pr., *in Ti.* II 79,15–16 D.; interpr. Pr., *in Ti.* II 79,17–81,11 D.

c1	ἀπηκριβοῦτο resp. TL 207,10 M.
c1–34a1	resp. Aen. Gaz., *Thphr.* 51,14 C.
c1–d1	resp. Phlp., *Aet.* VIII (294,4–5 R.)
c1–4	ὀμμάτων—ἀναπνοῆς AFF. Pr., *in Ti.* II 81,12–15 D.; interpr. Pr., *in Ti.* II 81,16–85,31 D.; resp. Alcin., *Intr.* 167,46 W.; resp. Pr., *in Ti.* II 6,27–28 D.
c1–3	resp. Plot. III 4,4,8–16 H.-S.
c1–2	resp. Plot. IV 4,24,33–34 H.-S.
c2	resp. Alcin., *Intr.* 167,15–16 et 41–42 W.
c3–d4	πνεῦμα—ἄλλων AFF. Pr., *in Ti.* II 86,1–9 D.; interpr. Pr., *in Ti.* II 86,10–90,17 D.
c3–4	resp. Alcin., *Intr.* 168,3–4 W.
c6–34a1	resp. TL 207,16–17 M.
c6–d3	ἀπῄει—ἄλλων AFF. Ph. *Aet.* 38; resp. Plot. III 2,3,21–36 H.-S.; resp. Pr., *Th. Pl.* V 73,18–22 S.-W.
c6–d1	ἀπῄει—γέγονεν AFF. Stob. I 21,2 (I 182,13–16 W.)
c6–7	resp. Plot. IV 8,2,18–19 H.-S.
c7–d1	αὐτὸ—γέγονεν AFF. Gal., *in Hipp. Nat.* 50,8–9 M.
c7–8	αὐτὸ—παρέχον AFF. Phlp., *Aet.* VI 29 (231,8–10 R.); cit. Pr., *in Ti.* II 93,26–27 D.; usurp. Plu., *Mor.* 1052 d; resp. Aen. Gaz., *Thphr.* 51,14–15 C.; resp. Ioh. It., *Quaest.* 70 (118,10–12 I.); resp. Plu., *Mor.* 887a; resp. Zach. Mit., *Opif.* 117–118,694–695 C.
c8–d1	usurp. Pr., *in Ti.* I 45,5–7 et II 79,26–27 D.; resp. Plot. VI 5,10,38 H.-S.; resp. Pr., *in Ti.* II 5,23 D.
d1–3	resp. Apul., *Pl.* 198 (97,1–3 M.)
d1–2	resp. TL 206,12 M.
d1	resp. Athenag., *Leg.* 16,3 S.
d2–3	resp. Ph., *Aet.* 74
d2	αὔταρκες usurp. Alcin., *Intr.* 167,45 W.; resp. Phlp., *Aet.* VI.29 (230,23 R.); resp. Plot. III 5,5,8 H.-S.; resp. Plu., *Mor.* 423b; resp. Pr., *Th. Pl.* I 90,14 S.-W
d3–34a5	χειρῶν—ἐκείνων AFF. Simp., *in Cael.* 79,26–80,1 H.
d3–34a1	χειρῶν—ὑπηρεσίας AFF. Pr., *in Ti.* II 90,18–21 D.; interpr. Pr., *in Ti.* II 90,22–92,9 D.
d4	resp. Plot. IV 4,24,36 H.-S.
d4	μάτην resp. Eus., *PE* XV 12,4
d5–34a5	usurp. Alcin., *Intr.* 168,4–7 W.
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a1–35a1	resp. Arist., *Cael.* Λ 6.1071b37 B.
a1–b9	resp. Phlp., *Aet.* VII (243,14–15 R.)
a1–b3	resp. Pr., *Pl. Th.* VI 31,20–21 S.-W.; resp. TL 208,5–10 M.
a1–7	resp. Pr., *in R.* I 126,27 K.; resp. Pr., *Th. Pl.* V 73,22–24 S.-W.

a1–5	resp. Apul., *Pl.* 198 (97,3–8 M.); resp. Dam., *Pr.* I 57,15–17 W.-C.; resp. Gal., *in Ti.* I 10,1–4 (87 L.); resp. Ph., *Ebr.* 111; resp. Ph., *Leg.* 1.4 et 12; resp. Ph., *Opif.* 122
a1–4	κίνησιν—στρεφόμενον AFF. Simp., *in Cael.* 379,7–10 H.; resp. Ph., *Gig.* 8; resp. Pr., *in Ti.* II 98,25 D.
a1–3	κίνησιν—οὖσαν AFF. Pr., *in Ti.* II 92,10–12 D.; interpr. Pr., *in Ti.* II 92,13–95,11 D.; cit. Phlp., *Aet.* XIII 2 (484,18–21 R.); cit. Phlp., *Aet.* XIII (477,14–17 R.); resp. Ascl., *in Metaph.* 151,8–9 H.; usurp. Pr., *in Ti.* III 123,5–7 D.; resp. Pr., *in Ti.* II 5,24–25 et II 127,21–22 D.
a1–2	resp. Phlp., *in de An.* 579,19 H.
a2	resp. Pr., *in Ti.* III 46,30–31 D.; resp. Simp., *in Cael.* 382,18 H.
a3–7	διὸ—ἐγέννησεν AFF. Pr., *in Ti.* II 95,12–17 D.; interpr. Pr., *in Ti.* II 95,18–98,13 D.
a3–5	resp. Alcin., *Intr.* 170,13–15 W.; resp. Dam., *Pr.* I 58,23–24 et III 75,4–5 W.-C.
a3–4	resp. Plot. VI 4,2,41 H.-S.; Plu., *Mor.* 1004c
a4–5	τὰς—ἐκείνων usurp. Pr., *in Ti.* III 122,28 D.; resp. Aug., *Quaest.* 29,10–13
a4	resp. (vers. arab.) Gal., *in Ti.* fr. VI, App. 2, 193 L.; resp. Phlp., *Aet.* X (380,21–22 R.); resp. Plot. II 2,1,1 H.-S.
a6–7	ἀσκελὲς καὶ ἄπουν Poll. II 193
a6	ἀσκελές usurp. Pr., *in Ti.* I 143,14 D.
a8–40d5	resp. Arist., *de An.* A 3.406b26 B.
a8–36d7	resp. Phlp., *Aet.* XIII (478,20–23 R.)
a8–35a1	resp. Plot. VI 7,1,1 H.-S.
a8–b9	resp. Arist., *Cael.* B 1.284a27–35 B.; resp. Ph., *Aet.* 10 et 78 et 108; resp. Plot. V 1,8,5–6 H.-S.; resp. Thphl. Ant., *Autol.* III 7 (106 G.)
a8–b4	resp. Plu., *Mor.* 1001b
a8–b3	οὗτος—ἐποίησε AFF. Pr., *in Ti.* II 98,14–17 D.; interpr. Pr., *in Ti.* II 98,18–102,3 D.
a8–b1	cit. Phlp., *Aet.* IV 14 (96,2–3 R.); resp. Aug., *Civ.* XIII 17,5 D.-A.; resp. Plu., *Mor.* 1007d; resp. Pr., *in Ti.* II 111,28 D.
a8	οὗτος—θεοῦ cit. Phlp., *Aet.* XVIII (604,19 R.); cit. Pr., *in Ti.* I 230,2–3 D.; resp. Plot. VI 7,1,20 et 30 H.-S.
b1	usurp. Pr., *Th. Pl.* IV 63,22–23 S.-W.; resp. Alcin., *Intr.* 175,16 W.; resp. Cic., *DND* I 12,30 (13,22–24 A.); resp. Pr., *in Ti.* I 276,29 D.
b2–4	resp. Synes., *Calv.* 8.2,3–6 (I 63 L.-A.)
b2	usurp. Pr., *Th. Pl.* IV 74,14 S.-W.; usurp. Pr., *Th. Pl.* IV 90,14–15 S.-W.; resp. Dam., *Pr.* I 57,9 W.-C.
b3–36d7	resp. Phlp., *in de An.* 125,20 sqq. H.
b3–36b7	resp. Sophon., *in An.* 24,20 H.
b3–35a1	resp. Apul., *Pl.* 199 (97,16–20 M.)

b3–9 resp. Nemes., *Nat. Hom.* 2,112–113 (33,20–34,1 M.); resp. Pr., *in Prm.* 1041,21–23 C.-S.; resp. Pr., *in Ti.* III 164,17–18 D.

b3–8 ψυχὴν—αὑτῷ resp. Pr., *Pl. Th.* V 118,13–20 S.-W.

b3–6 ψυχὴν—κατέστησεν AFF. Eus., *PE* XIII 18,5

b3–4 ψυχὴν—περιεκάλυψεν AFF. Plu., *Mor.* 1002C; AFF. Pr., *in Ti.* II 102,4–6 D.; interpr. Pr., *in Ti.* II 102,7–108,32 D.; AFF. Them., *in An.* 35,34–36 H.; usurp. Alcin., *Intr.* 170,4–6 W.; usurp. Anon. Chr., *Herm.* II 2,17 (36,5–7 K.-V.); resp. Ph., *Conf.* 136; resp. Ph., *Fug.* 112; resp. Ph., *Her.* 188; resp. Ph., *Migr.* 181; resp. Ph., *Plant.* 9; resp. Ph., *QE* fr. 1a (281 P.); resp. Plu., *Mor.* 1023a; resp. Pr., *in Ti.* II 5,25–26 et II 146,17–18 D.; resp. Pr., *Pl. Th.* V 73,24–26 S.-W.; resp. TL 208,13–14 M.

b3–4 ψυχὴν—ἔτεινεν AFF. Gal., *in Ti.* I 21,2–3 (140 L.)

b3 resp. Aug., *Civ.* XIII 17,48–51 D.-A.; resp. Iust. Phil., *Apol.* 60 (116,2 M.); resp. Pr., *in Ti.* II 114,30 D.

b4–5 καὶ κύκλῳ- κατέστησεν AFF. Pr., *in Ti.* II 109,1–2 D.; interpr. Pr., *in Ti.* II 109,3–110,4 D.

b4 usurp. Pr., *Th. Pl.* IV 20,22–23 S.-W.; resp. Pr., *in Ti.* II 115,2–3 et II 140,31–32 et II 196,16 et II 226,18–19 D.

b6–9 δι'—ἐγεννήσατο AFF. Pr., *in Ti.* II 110,5–8 D.; interpr. II 110,9–113,14 D.

b6–8 resp. Pr., *in Ti.* I 30,24–25 et I 45,4–5 D.

b8–9 usurp. Herm., *Phdr.* 132,4 C.; usurp. Pr., *de Mal. Subst.* 5 (III 34,16–17 I.); usurp. Pr., *de Mal. Subst.* 32 (III 70,2–3 I.); usurp. Pr., *de Mal. Subst.* 34 (III 72–73,5–6 I.); resp. Boet. *Cons.* V 6,9 B.; resp. Plu., *Mor.* 1007D; resp. Pr., *in Ti.* II 221,12 D.; resp. TL 207,4 M.

b8 cit. Phlp., *Aet.* IX (313,13 R.); usurp. Aen. Gaz., *Thphr.* 7,3 C.; usurp. Pr., *in R.* II 357,2–3 K.; usurp. Pr., *in Ti.* I 292,8 et I 292,19 et I 401,31 et I 407,3 et I 411,29 et III 3,32 et III 155,9–10 et III 226,27 D.; resp. Cic., *DND* I 12,30 (13,22–24 A.); resp. Plot. III 5,5,8 H.-S.; resp. Plot. IV 8,1,42–43 H.-S.; resp. Plot. V 1,2,24 H.-S.; resp. Pr., *in Ti.* I 276,29 et I 329,30 et I 334,4 et I 334,26–27 D.; resp. Pr., *Th. Pl.* I 84,19 S.-W.; resp. Pr., *Th. Pl.* I 86,13 S.-W.; resp. TL 207,7 M.

b10–37c5 resp. Simp., *in An.* 40,1–41,6 H.

b10–37a2 resp. Simp., *in An.* 73,33–35 H.

b10–36e5 resp. Macrob., *in Somn. Scip.* 1,12,6 (II 49,1–6 W.)

b10–36d7 resp. Alex. Aphr., *de An.* 26,18–20 B.; resp. Dam., *in Phd.* I 377,5 W.; resp. Dam., *in Phd.* II 57,5 W.; resp. D. L. III 68 (148,21–149,7 L.); resp. Phlp., *Aet.* VI.24 (195,8–11 R.); resp. Phlp., *in de An.* 81,23 H.; resp. Phlp., *in de An.* 176,7 H.; resp. Pr., *in Alc.* 84,5–6 S.; resp. Pr., *in Alc.* 112,29 S.; resp. Pr., *Th. Pl.* I 19,16–17 S.-W.; resp. Pr., *Th. Pl.* V 113,19–21 S.-W.; resp. Psell., *Theol.* I 4,90; 95–97 G.; resp. Syr., *in Metaph.* 25,9 K.; resp. Syr., *in Metaph.* 82,20–22 K.

b10–35b3 τὴν—μεμειγμένην AFF. Stob. I 49,28 (I 358,3–21 W.)

b10–35a6 resp. Calc., *Comm.* 31 (80,14–18 W.)

b10–35a1 τὴν—συνεστήσατο AFF. Plu., *Mor.* 1016a; resp. Alcin., *Intr.* 171,30 W.; resp. Calc., *Comm.* 26 (76,7–10 W.); resp. Plu., *Mor.* 1002ef; resp. Pr., *in Ti.* I 103,27–29 D.; resp. TL 209,1–3 M.

b10–35a1 τὴν—τρόπῳ AFF. Phlp., *Aet.* VI 18 (175,14–22 R.)

b10–c6 resp. Pr., *Th. Pl.* V 19,5–11 S.-W.; resp. Pr., *Th. Pl.* V 116,22–23 S.-W.

b10–c2 τὴν—εἴασεν AFF. Pr., *in Ti.* II 113,15–18 D.; interpr. Pr., *in Ti.* II 113,19–116,2 D.

b10–c1 usurp. Pr., *in Ti.* II 272,7 D.

b3–4 AFF. Pr., *Th. Pl.* V 118.13–20 S.-W.; resp. Pr., *Th. Pl.* V 73.24–26 S.-W.

c1–4 resp. Phlp., *Aet.* X (382,5–6 R.)

c1–2 resp. Pr., *in Ti.* II 154,16–18 D.

c2–4 ἀλλά—λέγομεν AFF. Pr., *in Ti.* II 116,3–4 D.; interpr. Pr., *in Ti.* II 116,5–117,2 D.

c2 resp. Plu., *Mor.* 1023c

c3 resp. Pr., *in Alc.* 22,11 S.

c4–35a8 ὁ—βίᾳ AFF. Eus., *PE* XIII 16,2

c4–35a1 ὁ—τρόπῳ AFF. Pr., *in Ti.* II 117,3–6 D.; interpr. Pr., *in Ti.* II 117,7–119,24 D.

c4–5 γενέσει—ἄρξουσαν cit. Pr., *in Ti.* II 272,7–9 D.; resp. Plu., *Mor.* 1002ef, 1013f, 1016e; resp. Pr., *in Ti.* I 229,28–29 et III 151,25 et III 205,27–28 D.

c5 ψυχὴν—ἄρξουσαν usurp. Pr., *in Ti.* II 272,12–13 et III 21,19–20 D.; resp. Alcin., *Intr.* 173,5–6 W.; resp. Apul., *Pl.* 207 (103,6–7 M.); resp. Plu., *Mor.* 1016b

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a1–42e4 resp. Pr., *in Prm.* 777,11 S.

a1–37e5 resp. Pr., *in Prm.* 1215,7–8 C.-S.

a1–37c5 fort.resp. Arist., *GC* B 3.330b16 B.

a1–36e5 resp. Sophon., *in An.* 19,16–25 H.

a1–36d7 usurp. Phlp., *Aet.* VI 24 (196,25–197,15 R.); resp. Anon., *Prol. Plat.* 4,3; resp. Anon., *Prol. Plat.* 8,19; resp. Iambl., *An.* 5 (28,19–20 F.-D.); resp. Macrob., *in Somn. Scip.* 2,2,1 (II 99,22 W.); resp. Pr., *in Ti.* I 8,21–26 D.; resp. Simp., *in An.* 3,31 H.; resp. Syr., *in Metaph.* 102,6–8 K.

a1–36b6 resp. Pr., *in Prm.* 626,14–16 S.; resp. Simp., *in An.* 27,38–28,4 H.; interpr. Calc., *Comm.* 26–55

a1–c2 resp. Pr., *in Ti.* I 251,10 D.

a1–c1 resp. Arist, *de An.* A 2.404b16 B.; resp. Phlp., *in de An.* 123,12–14 H.

a1–b4 usurp. Aristid., *Quint.* III 24 (126,1–7 W.-J.); resp. Ioh. It., *Quaest.* 50 (64,4–6 I.)

a1–b4 τῆς—ὧδε AFF. Plu., *Mor.* 1012bc; resp. Plu., *Mor.* 441f, 1022e, 1024a, 1031d

a1–b3 usurp. Sophon., *in An.* 19,26–30 H.; resp. Pr., *in Euc.* 36,12–17 F.; resp. TL 208,14–209,1 M.

a1–b1 resp. Pr., *in Ti.* II 223,21–22 D.

a1–8 usurp. Herm., *in Phdr.* 123,5–12 C.; resp. Iambl., *Theol. Ar.* 54,1–4 F.-K.; resp. Iul., *Or.* VII 16,222a3–4 (II,1,67 R.); resp. Poll. V 169–170 (I 305,12–26 B.); resp. Pr., *Inst.* 166,1–25 D.; resp. Pr., *in R.* II 212,1 K.; resp. Pr., *in R.* II 238,9 K.; resp. Pr., *in Ti.* I 229,29 D.; resp. Pr., *Th. Pl.* III 37,11–20 S.-W.; resp. Pr., *Th. Pl.* III 38,18–20 S.-W.; resp. Pr., *Th. Pl.* III 53,17–18 S.-W.; resp. Pr. *Th. Pl.* V 109,7–9 S.-W.; resp. Simp., *in An.* 259,14–23 H.

a1–7 resp. Pr., *in Ti.* II 58,5–6 D.

a1–6 τῆς—μεριστοῦ AFF. (vers. arab.) Gal., *Comp. Ti.* 4,1–5 (42–43 K.-W.); usurp. Aristid. Quint. III 24 (126,1–7 W.-I.); resp. Dam., *Pr.* II 89,23–24 W.-C.; resp. Ioh. It., *Quaest.* 4 (6,24 I.); resp. Plu., *Mor.* 1025b; resp. Plu., *Mor.* 1025e; resp. Pr., *in Alc.* 46,7–8 S.; resp. Pr., *in Ti.* I 383,27–28 D.; resp. Stob. I 49,25a (I 351,16–17 W.)

a1–5 τῆς—ἑτέρου AFF. Phlp., *in de An.* 121,23–26 H.; AFF. S.E., *M.* I 301 (III 77,21–24 M.); usurp. Nicom., *Ar.* II 18,4 (114,9–13 H.); usurp. S.E., *P.* III 189 (I 185 M.); resp. Calc., *Comm.* 140 (180,8 W.); resp. Pr., *in Ti.* I 106,13 D.; resp. TL 218,4–5 M.

a1–4 τῆς—εἶδος AFF. Plot. IV 2,2,49–52 H.-S.; AFF. Pr., *in Ti.* II 119,25–28 D.; interpr. Pr., *in Ti.* II 119,29–147,18 D.; cit. (latine) Calc., *Comm.* 27 (77,21–78,1 W.); usurp. Alcin., *Intr.* 169,23–24 W.; usurp. Porph., *Sent.* 5 (2,10–14 L.); resp. Dam., *in Prm.* IV 6,6–7 W.-C.-S.-L. (248,25 R.); resp. Dam., *in Prm.* IV 7,19 W.-C.-S.-L. (249,24 R.); resp. Dam., *in Prm.* IV 10,24 W.-C.-S.-L. (251,23 R.); resp. Eus., *PE* XV 7,6; resp. Phlp., *in de An.* 504,9 H.; resp. Plu., *Mor.* 1014d, 1015e; resp. Pr., *in Ti.* III 215,21–23 et III 252,5–6 D.; resp. Pr., *Th. Pl.* IV 56,6–7 S.-W.; resp. Pr., *Th. Pl.* V 111,24–27 S.-W.; resp. Pr., *Pl. Th.* VI 15,21–22 S.-W.; resp. Psell., *Philos. Min.* I 7,108–109 D.; resp. Psell., *Philos. Min.* II 106,22–23 O'M.; resp. Simp., *in An.* 212,24–25 H.; resp. Simp., *in An.* 254,29 H.; resp. Simp., *in An.* 312,7 H.; resp. TL 205,10–11 M.

a1–3 usurp. Pr., *Inst.* 190 (166,1–2 D.); usurp. Pr., *Th. Pl.* I 92,7–8 S.-W.; usurp. Pr., *Th. Pl.* I 95,8–9 S.-W.; resp. Pr., *Pl. Th.* VI 31,17–18 S.-W.; resp. Plot. I 1,8,10–12 H.-S.; resp. Plot. IV 1,10–15 H.-S.; resp. Plot. IV 3,19,1–8 H.-S.; resp. Plot. IV 3,19,28–31 H.-S.; resp. Plot. IV 9,2,26–28 H.-S.; resp. Pr., *Inst.* 166,1–2 D.; resp. Pr., *Th. Pl.* V 98,16–17 S.-W.

a1–3 usurp. Favon., *Somn. Scip.* V 2; Phlp., *Aet.* (vide **a1–36d7**)

a1–2 ἀμερίστου οὐσίας usurp. Pr., *in Prm.* 628,18 et 703,22–23 et 706,2 et 731,6 et 744,10 et 745,5–6 S.; usurp. Pr., *in Prm.* 1051,12 C.-S.; resp. Phlp., *in de An.* 118,9 H.; resp. Plu., *Mor.* 1016c, 1024a; resp. Pr., *in Alc.* 205,7–8 S.; resp. Pr., *in Ti.* II 162,10–14 et II 257,1–2 D.

a1 usurp. Pr., *in Prm.* 1105,1 C.-S.; resp. Dam., *in Phlb.* 198,4 R.-M.-F.

a2–6 resp. Iambl., *An.* 7 (30,19–20 F.-D.)

a2–3 usurp. Pr., *in Alc.* 248,19–20 S.; usurp. Pr., *in Ti.* II 139,17 D.; usurp. TL 206,3–4 M.; resp. Plot. III 7,6,28 H.-S.; resp. Plot. IV 3,4,13 H.-S.; resp. Plot. VI 4,1,2–3 H.-

	S.; resp. Plot. VI 4,4,27 H.-S.; resp. Plu., *Mor.* 1023b; resp. Pr., *in Prm.* 906,17–18 S.; resp. Pr., *in Ti.* I 10,18 D.; resp. TL 205,14 M.
a2	resp. Plot. III 4,6,34–35 H.-S.; resp. Pr., *in Ti.* I 60,11 D.
a3–8	resp. Pr., *Th. Pl.* IV 56,7–8 S.-W.
a3–5	resp. Plot. VI 7,13,20–21 H.-S.
a3–a4	resp. Pr., *in Ti.* II 272,13–14 D.
a3	usurp. Pr., *in Prm.* 1165,24 C.-S.; usurp. Pr., *in Ti.* II 143,20 et II 255,11 D.; resp. Plot. III 9,1,34–37 H.-S.; resp. Plu., *Mor.* 1024c; resp. Pr., *in Ti.* III 250,28–31 D.; resp. Simp., *in Cael.* 489,7 H.
a4	ταὐτοῦ Poll. V 169
a4–6	τῆς τε—μεριστοῦ AFF. Pr., *in Ti.* II 154,27–155,2 D.; interpr. Pr., *in Ti.* II 155,3–156,24 D.
a4–5	τῆς τε—ἑτέρου cit. (latine) Calc., *Comm.* 28 (78,16 W.); resp. Phlp., *in de An.* 73,34 H.; resp. Phlp., *in de An.* 116,1 H.; resp. Plu., *Mor.* 370ef; resp. Psell., *Theol.* I 33,48–49 G.
a5–b3	resp. Arist., *de An.* A 2.404b16 B.
a5	usurp. Pr., *in Prm.* 1105,3 C.-S.; resp. Dam., *in Phlb.* 198,4 R.-M.-F.
a6–c2	resp. Macrob., *in Somn. Scip.* 1,6,2–4 (= II 18,26–19,14 W.); resp. Macrob., *in Somn. Scip.* 1,6,45–46 (II 26,21–28 W.); resp. Macrob., *in Somn. Scip.* 2,2,14 sqq. (II 101,18 W.)
a6–b3	καὶ τρία—μεμειγμένην cit. (latine) Calc., *Comm.* 28 (78,20–79,2 W.); resp. Pr., *in Ti.* II 147,4–5 D.
a6–7	καὶ τρία—ἰδέαν AFF. Pr., *in Ti.* II 156,25–26 D.; interpr. Pr., *in Ti.* II 156,27–158,15 D.; Phlp., *Aet.* (vide **a1–36d7**)
a6	λαβών usurp. Pr., *in Ti.* II 143,19 D.
a7–b4	resp. Aristid. Quint. III 24 (126,1–7 W.-I.)
a7–8	τὴν—οὐσίας AFF. Pr., *in Ti.* II 167,12–14 D.
a7–8	τὴν—βίᾳ AFF. Pr., *in Ti.* II 158,16–17 D.; interpr. Pr., *in Ti.* II 158,18–159,19 D.; resp. Plu., *Mor.* 1025B; resp. Pr., *in Ti.* II 162,10–14 D.
a8	usurp. Pr., *Pl. Th.* VI 81,21–24 S.-W.
a8	θατέρου Poll. V 169
b1–36e1	resp. Dam., *Pr.* II 178,3–4 W.-C.
b1–36b5	resp. Apul., *Pl.* 199 (98,4–8 M.); resp. Dam., *in Phd.* I 382,1 W.
b1–d7	resp. Nemes., *Nat. Hom.* 2,68 (17,3–4 M.); resp. Plu., *Mor.* 52c
b1–2	μειγνὺς—διένειμεν AFF. Pr., *in Ti.* II 159,20–22 D.; interpr. Pr., *in Ti.* II 159,23–166,14 D.; resp. Synes., *Aeg.* 2,7.3,1–5 (III 157 L.-A.)
b1	μειγνὺς—ἕν AFF. Pr., *in Ti.* II 159,10–11 D.; resp. Pr., *in Ti.* II 196,9–10 D.; resp. Syr., *in Metaph.* 123,30 K.
b2–4	ἑκαστὴν—ὧδε AFF. Pr., *in Ti.* II 166,15–16 D.; interpr. Pr., *in Ti.* II 166,17–174,10 D.

b2–3 resp. Dam., *in Prm.* IV 6, 21–22 W.-C.-S.-L. (249,9 R.)

b4–36d7 resp. Porph., *in Harm.* 115,28–30 D.; resp. Porph., *in Harm.* 163,6–7 D.; resp. Pr., *Th. Pl.* V 74,2–4 S.-W.

b4–36c4 resp. Pr., *in Euc.* 16,16–22 F.; resp. Pr., *in Euc.* 17,11–14 F.

b4–36b6 AFF. Psell., *Philos. Min.* II 3,15–4,4 O'M.; resp. (vers. arab.) Gal., *Comp. Ti.* 4,14–16 (44 K.-W.)

b4–36b5 μίαν—διακόσια AFF. Plu., *Mor.* 1027b; resp. Ph., *Opif.* 107–110; resp. Ph., *QE* 2.87; resp. Ph., *QG* 1.91 et 3.38 et 3.49; resp. Ph., *Spec.* 2.40; resp. Pr., *in Ti.* II 152,5–7 D.; resp. Pr., *Th. Pl.* IV 56,8–9 S.-W.; resp. Pr., *Th. Pl.* VI 15,20 S.-W.; resp. Thphr., *Metaph.* 6B2–3; interpr. Pr., *in Ti.* II 167,24–211,30 et II 212,3–224,3 D.

b4–36b1 AFF. (latine) Macrob., *in Somn. Scip.* 2,2,15 (II 101,27–102,2 W.); resp. TL 209,3–8 M.

b4–36a1 resp. Hipp., *Haer.* IV 8,5; resp. Pr., *Th. Pl.* V 98,19–20 S.-W.

b4–c2 μίαν—πρώτης cit. (latine) Calc., *Comm.* 32 (81,20–25 W.); resp. Calc., *Comm.* 37 et 140 (87,1 et 180,18 W.); resp. Iambl., *Theol. Ar.* 55,11–12 F.-K.; resp. Iambl., *Theol. Ar.* 53,7–12 F.-K.; resp. Plu., *Mor.* 415e 1022e, 1027f; resp. Pr., *in Euc.* 17,14–15 F.; resp. Pr., *in Ti.* II 222,5–7 D.

b4–6 μίαν—πρώτης AFF. Pr., *in Ti.* II 174,11–14 et II 211,31–212,2 D.; interpr. Pr., *in Ti.* II 174,15–211,30 D.

b4–5 μίαν—μοῖραν cit. Iambl., *Theol. Ar.* 86,16 F.-K.; usurp. Pr., *in* Ti. II 164,12 D.; resp. Iambl., *Theol. Ar.* 51,25–52,1 F.-K.; resp. Pr., *in Ti.* II 148,11–12 et II 149,29–32 D.

b4 resp. Pr., *Th. Pl.* V 43,1 S.-W.; resp. Pr., *in Ti.* II 221,28–30 D.

b5–36d9 resp. Simp., *in Cat.* 158,30–31 K.

b5–36a1 resp. Ph., *Opif.* 91

b5–7 resp. Pr., *in Ti.* II 267,11–13 D.

b7–c2 resp. Pr., *in Ti.* II 176,10–11 D.

c2–36a5 μετὰ—ὑπερεχομένην AFF. Iambl., *in Nic.* 119,3–10 P.-K.; cit. (latine) Calc., *Comm.* 40 (89,3–10 W.); resp. Plu., *Mor.* 1020a; resp. Pr., *Th. Pl.* V 97,16–22 S.-W.

c2–36a3 μετὰ—μεσότητας AFF. Plu., *Mor.* 1138d

c2–36a2 μετὰ—τούτων AFF. Pr., *in Ti.* II 225,16–18 D.; interpr. Pr., *in Ti.* II 225,19–226,24 D.

c2–36a1 cit. (latine) Favor., *in Somn. Scip.* XVI 4 (31,20–21 W.); usurp. Pr., *in Ti.* II 255,10–11 D.

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a1–b6 resp. Pr., *in Ti.* II 143,3–5 D.

a1–5 resp. Pr., *in Ti.* II 171,19–24 D.

a1–2	μοίρας—τούτων AFF. Pr., *Th. Pl.* V 133,5–7 S.-W.
a2	ἀποτέμνων resp. Pr., *in Ti.* II 163,24 D.
a2–5	ὥστε—ὑπερεχομένην AFF. Pr., *in Ti.* II 226,25–28 D.; interpr. Pr., *in Ti.* II 226,29–227,26 D.
a2–6	ὥστε—ἐπιτρίτων cit. Iambl., *Theol. Ar.* 51,11–15 F.-K.
a3	διαστήματι resp. Pr., *in Ti.* I 6,27 D.
a3–4	μεσότητας—ὑπερεχομένην usurp. Pr., *in Ti.* II 19,28–29 D.
a3	μεσότητας expl. sch. Pl. ad loc. (288 G.); resp. Pr., *in Ti.* II 20,27 D.
a3–4	ταὐτῷ—ὑπερεχομένην AFF. Iambl., *in Nic.* 110,9–10 P.-K.
a4–5	usurp. Pr., *in Ti.* II 19,14–15 D.; resp. Plu., *Mor.* 1019c
a5	ἴσῳ—ὑπερεχομένην AFF. Iambl., *in Nic.* 104,17–18 P.-K.
a6–b5	ἡμιολίων—διακόσια AFF. Plu., *Mor.* 1020 ab; AFF. Porph., *in Harm.* 92,14–18 D.
a6–b1	ἡμιολίων—συνεπληροῦτο AFF. Pr., *in Ti.* II 227,27–30 D.; interpr. Pr., *in Ti.* II 227,31–230,27 D.; cit. (latine) Calc., *Comm.* 47 (96,18–97,3 W.); cit. Iambl., *in Nic.* 119,11–12 P.-K.; usurp. (latine) Macrob., *in Somn. Scip.* 2,2,20 et 23 (II 103,5–8 et 20–23 W.); resp. Plu., *Mor.* 1022c
a6–7	resp. Ioh. It., *Quaest.* 35 (44,4 I.)
a7	δεσμῶν resp. Pr., *in Prm.* 1202,19–25 C.-S.; resp. Pr., *in Ti.* III 217,10–11 D.
b1–8	resp. Pr., *in R.* II 143,19 K.
b1–5	usurp. Plu., *Mor.* 1021e
b1	τῷ—συνεπληροῦτο cit. (latine) Calc., *Comm.* 43 (91,23–24 et 92,4–5 W.); usurp. Calc., *Comm.* 47 (97,7 W.)
b2–6	interpr. Pr., *in Ti.* II 231,3–237,7 D.
b2–5	λείπων—διακόσια AFF. Pr., *in Ti.* II 230,28–231,2 D.; cit. (latine) Calc., *Comm.* 44 (92,6–7 W.) et 50 (99,20–24 W.)
b4–5	usurp. Aristid., *Quint.* III 1 (96,26 W.-J.)
b5–c2	καὶ δὴ—προσβολῆς cit. (latine) Calc., *Comm.* 92 (144,12–16 W.)
b5–6	καὶ δὴ—κατανηλώκει AFF. Pr., *Th. Pl.* V 133,7–9 S.-W.; usurp. Pr., *in Ti.* II 165,28–29 et II 194,19–20 D.; resp. Pr., *in Ti.* II 235,29–30 et II 236,5 et III 257,7–9 D.
b6	κατέτεμνεν resp. Pr., *in Ti.* II 163,24 D.
b6–37c5	resp. Simp., *in An.* 39,8–10 et 20–22 et 37–38 H.
b6–c1	resp. Pr., *in Ti.* II 196,28–29 D.
b6–d7	ταύτην—φερομένους AFF. Psell., *Philos. Min.* II 6,21–7,11 O'M.; cit. (latine) Calc., *Comm.* 58 (105,19–106,16 W.); interpr. Calc., *Comm.* 56–58 et 92–97; resp. (vers. arab.) Gal., *in Ti.* fr. VIII, App. 2, 193 L.; resp. Ioh. It., *Quaest.* 50 (64,6–14 I.); resp. Pr., *in R.* II 47,2–4 K.; resp. Pr., *in Ti.* II 216,13–15 D.
b6–c6	resp. Pr., *Pl. Th.* VI 15,22–23 S.-W.
b6–c5	resp. Pr., *de Mal. Subst.* 23 (III 58,19–20 I.)

b6–c4 cit. (vers. arab.) Gal., *Comp. Ti.* 4,17–20 (44–45 K.-W.)
b6–c2 ταύτην—προσβολῆς cit. (latine) Calc., *Comm.* 52 (101,1–6 W.)
b6–8 ταύτην—προσβαλών AFF. Pr., *in Ti.* II 237,8–10 D.; interpr. Pr., *in Ti.* II 237,11–248,7 D.
b6–7 resp. Calc., *Comm.* 140 (180,7 W.); resp. Plu., *Mor.* 1022d; resp. Pr., *in Ti.* II 149,32–150,2 D.; resp. Psell., *Theol.* I 33,48–49 G.
b7–e3 resp. Sophon., *in An.* 19,33–20,8 H.
b7–c1 usurp. Pr., *in Prm.* 1161,14 C.-S.; resp. Iust. Phil., *Apol.* 60 (116,2 M.); cf. Phlp., *Aet.* (vide **35a1–36d7**)
b7 resp. Calc., *Comm.* 140 (180,16 W.); resp. Dam., *in Phlb.* 198,4 R.-M.-F.; resp. Pr., *in Ti.* II 265,15 D.
b8–d7 resp. Pr., *in R.* II 238,13–14 K.
b8–c3 κατέκαμψεν—ἔλαβεν usurp. Pr., *in Ti.* II 240,24–25 D.
b8–c2 κατέκαμψεν—προσβολῆς AFF. Pr., *in Ti.* II 248,8–9 D.; interpr. Pr., *in Ti.* II 248,11–250,19 D.
b8 resp. Pr., *in Ti.* III 6,11–12 D.
c1–d7 resp. Pr., *in Ti.* I 349,7–9 D.
c1–8 resp. Eun., *VS* V 2,3 (15,8–9 G.); resp. Pr., *in Prm.* 1041,28–30 C.
c1–5 resp. Plu., *Mor.* 1024e
c2–37b5 resp. Pr., *in Euc.* 17,17–18 F.
c2–d1 resp. Pr., *in Ti.* II 72,11–12 D.
c2–5 resp. Phlp., *Aet.* XIII.2 (488,11 R.)
c2–3 καὶ—ἔλαβεν AFF. Pr., *in Ti.* II 250,20–21 D.; interpr. Pr., *in Ti.* II 250,22–252,16 D.
c3–d7 cf. Phlp., *Aet.* (vide **35a1–36d7**)
c3–d1 resp. TL 213,24–28 M.
c3–5 καὶ—θατέρου AFF. Pr., *in Ti.* II 252,17–19 D.; interpr. Pr., *in Ti.* II 252,21–257,29; resp. Pr., *Th. Pl.* V 91,12–13 S.-W.
c3–4 usurp. Pr., *in Prm.* 1161,14–15 C.-S.; resp. Pr., *in Ti.* II 284,29–30 D.
c4–d3 usurp. Alcin., *Intr.* 170,8–19 W.
c4–7 τὴν—ἀριστερά cit. (latine) Calc., *Comm.* 93 (146,10–13 W.); resp. Pr., *in Ti.* II 94,26–27 D.
c4–5 τὴν—θατέρου AFF. (vers. arab.) Gal., *Comp. Ti.* 4,31–32 (46 K.-W.); resp. Pr., *in Cra.* 51 (20,2 sqq. P.); resp. Pr., *in Cra.* 52 (20,26 P.); resp. Pr., *in Cra.* 63 (27,19–20 P.); fort. resp. Pr., *in Cra.* 71 (33,23–25 P.); resp. Pr., *in Prm.* 507,27–28 (III 310 C.-S.); resp. Pr., *in Ti.* II 2,18–19 et II 258,5 D.; resp. Pr., *Pl. Th.* VI 33,28–29 S.-W.
c5–d7 resp. Ph., *Cher.* 21–23; resp. Pr., *in R.* II 214,6 K.
c5–7 τὴν—ἀριστερά AFF. Pr., *in Ti.* II 257,30–32 D.; interpr. Pr., *in Ti.* II 258,1–262,15 D.; usurp. Pr., *in Ti.* I 289,20–22 D.; resp. Anon., *Prol. Plat.* 25,9–11; resp. Ph., *Cher.* 21 (I 175,2 sqq. C.-W.); resp. Pr., *Pl. Th.* VI 64,5–8 S.-W.

c5–6	resp. Plu., *Mor.* 1026e
c6–d1	resp. TL 218,4–5 M.
c6–7	cit. Pr., *in R.* II 232,25–27 K.; resp. Calc., *Comm.* 114 (160,2 W.)
c6	usurp. Plu., *Mor.* 43A; usurp. Pr., *in Ti.* III 123,2 D.
c7–37c5	resp. Pr., *in Ti.* II 223,22–23 D.
c7–d7	κράτος—φερομένους AFF. Hipp., *Haer.* IV 8,1
c7–d2	κράτος—εἴασεν AFF. Pr., *in Ti.* II 262,16–17 D.; interpr. Pr., *in Ti.* II 262,18–263,18 D.; cit. (latine) Calc., *Comm.* 94 (147,11–13 W.)
c7–d1	resp. Plu., *Mor.* 1026e; resp. Pr., *Pl. Th.* VI 46,9–10 S.-W.
c7–8	resp. Pr., *in Prm.* 936,2–4 S.
d1–7	resp. Bas., *Hex.* III 3 (200 G.); resp. Pr., *in R.* II 43,12–13 K.; resp. Pr., *in Ti.* II 146,13–14 D.; resp. Pr., *Th. Pl.* V 19,20–22 S.-W.
d1–3	cit. Gal., *Comp. Ti.* 4,24–26 (46 K.-W.)
d1–3	ἄσχιστον—διάστασιν AFF. Phlp. VI 24 (197 R.)
d1–2	resp. Lyd., *Mens.* II 12 (35,17 W.); resp. Ph., *Her.* 232–233
d2–7	τὴν—φερομένους AFF. Pr., *in Ti.* II 263,19–25 D.; interpr. II 263,26–279,18 D.; resp. TL 213,28–214,1 M.
d2–4	resp. Pr., *in Ti.* II 196,6–8 D.
d2–3	τὴν—ἑκάστην cit. (latine) Calc., *Comm.* 37 et 95 (87,2–4 et 147,24–26 W.)
d4–5	resp. Pr., *in R.* II 277,1 K.
d5–7	τάχει—φερομένους cit. (latine) Calc., *Comm.* 97 (150,2–3 W.); resp. Plu., *Mor.* 1028a; resp. Pr., *in Ti.* III 147,31–32 D.
d5–6	resp. TL 214,13–14 M.
d5	cit. Gal., *Comp. Ti.* 4,28–29 (46 K.-W.); resp. Plu., *Mor.* 1029A; resp. Pr., *in Ti.* II 212,20–21 et III 67,6–8 D.
d6–7	resp. Pr., *in R.* I 69,13–15 K.
d8–39d7	interpr. Calc., *Comm.* 98–118
d8–37c5	resp. Apul., *Ascl.* 13 (52,20–53,1 M.); resp. D. L. III 69 (149,8–12 L.); resp. Phlp., *in de An.* 127,14–17 H.; resp. Phlp., *in de An.* 132,10–14 H.; resp. Phlp., *in de An.* 138,25–28 H.; resp. Pr., *in Euc.* 148,1–4 F.; resp. Pr., *Pl. Th.* VI 31,20–21 S.-W.
d8–37b3	resp. Pr., *in Ti.* II 109,12–14 D.
d8–37a2	resp. Aug., *Civ.* XIII 17,48–51 D.-A.; resp. Plot. V 5,9,29–31 H.-S.
d8–e5	ἐπεὶ—χρόνον cit. (latine) Calc., *Comm.* 98 (150,7–14 W.); resp. Plu., *Mor.* 1001B; resp. Pr., *in Ti.* I 407,9–11 D.
d8–e4	ἐπεὶ—βίου AFF. Simp., *in Cael.* 80,2–7 H.; resp. Nemes., *Nat. Hom.* 2,112–113 (33,20–34,1 M.); resp. Phlp., *in de An.* 124,8–15 H.
d8–e1	ἐπεὶ—ἐτεκταίνετο AFF. Pr., *in Ti.* II 241,7–10 et II 279,19–21 D.; interpr. Pr., *in Ti.* II 279,22–282,13 D.; resp. Dam., *in Phlb.* 198,4 R.-M.-F.; resp. Philostr., *VA* VI 22 (238,17 K.); resp. Plu., *Mor.* 887b; resp. Pr., *in Ti.* II 273,32–274,2 D.

d8–9 ἐπεὶ—ἐγεγένητο AFF. Pr., *in Ti.* III 261,8–9 D.; resp. Plot. V 1,8,5–6 H.-S.; resp. Plu., *Mor.* 1013e; resp. Pr., *in Ti.* I 287,18 D.; resp. Pr., *Th. Pl.* III 25,1–3 S.-W.

d9–e3 resp. Ph., *Conf.* 136; resp. Ph., *Fug.* 112; resp. Ph., *Her.* 188; resp. Ph., *Migr.* 181; resp. Ph., *Plant.* 9; resp. Plot. IV 3,22,8–9 H.-S.

d9–e1 πᾶν—ἐτεκταίνετο cit. Pr., *in Ti.* III 181,21 D.; cit. Simp., *in Cael.* 379,2–3 H.; usurp. Pr., *in Ti.* III 21,18–19 et III 143,19 D.; resp. Nemes. 41,9–10 M.; resp. Plot. II 9,7,11–12 H.-S.; resp. Plot. II 9,17,15 H.-S.; resp. Plu., *Mor.* 1023a; resp. Pr., *in Ti.* II 383,24–25 D.

d9 resp. Plot. III 9,3,3 H.-S.

e1 καὶ—προσήρμοττεν AFF. Pr., *in Ti.* II 282,14 D.; interpr. Pr., *in Ti.* II 282,15–283,23 D.; resp. Plu., *Mor.* 1014c

e2–37c3 resp. Plu., *Mor.* 1004c

e2–37b1 resp. Pr., *in Ti.* II 5,26–27 D.

e2–37a2 resp. Plot. IV 4,22,7 H.-S.

e2–5 ἡ—χρόνον AFF. Pr., *in Ti.* II 283,24–28 D.; interpr. Pr., *in Ti.* II 283,29–292,29 D.; AFF. Simp., *in Cael.* 375,2–4 H.; resp. Dam., *in Phd.* I 493,2 W.; resp. Dam., *in Phd.* I 535,4 W.; resp. Dam., *in Phd.* II 106,5 W.; resp. Plu., *Mor.* 1002c; resp. Psell., *Theol.* I 53,28–30 G.

e2–4 ἡ—βίου AFF. Simp., *in Cael.* 378,33–34 H.; resp. Pr., *in Ti.* II 296,6–10 D.

e2–3 ἡ—περικαλύψασα cit. (latine) Calc., *Comm.* 99 (151,4–7 W.)

e2–3 ἡ—στρεφομένη cit. Pr., *in Ti.* II 107,31–33 D.; resp. Alcin., *Intr.* 170,4–6 W.; resp. Phlp., *in de An.* 138,3 H.

e2 ἡ—διαπλακεῖσα AFF. Pr., *in Ti.* II 282,24–25 D.; cit. Pr., *in Ti.* II 250,1–2 D.

e2 διαπλακεῖσα usurp. Plot. I 1,3,19 et I 1,4,13–18 H.-S.; usurp. Plot. II 2,3,2 H.-S.; resp. Pr., *in Ti.* I 4,34–5,1 D.; resp. Simp., *in An.* 49,8–11 H.; resp. Simp., *in An.* 73,7 H.

e3–37a2 αὐτή—γεννηθέντων AFF. Plu., *Mor.* 1016b

e3–5 αὐτή—χρόνον cit. (latine) Calc., *Comm.* 101 (152,3 et 6–7 W.); usurp. Pr., *Th. Pl.* IV 20,22–24 S.-W. (vide **34b4**)

e3 resp. Iambl., *An.* I 371,17 W.; resp. Plot. V 1,2,18 H.-S.; resp. Plot. V 1,10,21 H.-S.; resp. Pr., *in Ti.* II 140,31–32 et II 251,4 D.

e4–37a2 resp. D. L. III 77 (152,10–12 L.)

e4–5 θείαν—χρόνον AFF. Simp., *in Cael.* 376,32 H.; AFF. Simp., *in Ph.* 783,19–20 D.; cit. Pr., *in Prm.* 1218,30–31 C.-S.; usurp. Pr., *in Ti.* III 24,5–7 et III 24,22–23 D.; resp. sch. Hes. *OD* 261,18–19 (ad 769–771) (272 M.)

e4 cit. Pr., *in R.* II 357,3–4 K.; cit. Pr., *in Ti.* II 300,29 D.; resp. Plu., *Mor.* 1026b; resp. Pr., *in Prm.* 1119,25 C.-S.; resp. Pr., *Th. Pl.* I 66,8 S.-W.

e5–37c5 καὶ—ἐρεῖ AFF. Stob. I 49,28 (I 358,22–359,17 W.)

e5–37a2 καὶ—γεννηθέντων AFF. Pr., *in Ti.* II 292,30–293,1 D.; interpr. Pr., *in Ti.* II 293,3–

	295,25 D.; cit. (latine) Calc., *Comm.* 102 (152,15–18 W.); resp. Plu., *Mor.* 1013cd; resp. TL 213,20–22 M.
e5–6	resp. Alcin., *Intr.* 168,8–10 W.
e5	τὸν σύμπαντα χρόνον usurp. Pr., *Inst.* 174,12 D.
e6–37a2	resp. Plu., *Mor.* 1001c; resp. Plu., *Mor.* 1003a; resp. Plu., *Mor.* 1014e; resp. Pr., *Inst.* 168,11–12 D.; resp. Pr., *Pl. Th.* VI 6,23 S.-W.
e6–37a1	resp. Plot. VI 6,16,43 H.-S.; resp. Pr., *de Prov.* 18 (II 42,6–7 I.)
e6–7	resp. Pr., *in Ti.* II 207,25–26 D.; resp. Psell., *Orat. Min.* 13,75 L.

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a1–2	usurp. Pr., *Inst.* 192 (168,11–12 D.); resp. Pr., *in Prm.* 745,4–5 et 999,24–25 S.; resp. Pr., *in Ti.* III 58,26–27 D.; resp. Pr., *Th. Pl.* I 89,8–11 S.-W.; resp. Simp., *in An.* 89,26 H.
a1	resp. Dam., *in Phd.* I 315,2 W.; resp. Ph., *Fug.* 101; resp. Pr., *in Ti.* I 230,1–2 et I 287,14–15 et I 288,14 et I 291,21–23 D.
a2–c5	ἅτε—ἐρεῖ cit. (latine) Calc., *Comm.* 56 (104,3–17 W.); resp. Pr. *in Cra.* 118 (70,5 sqq. P.)
a2–c3	ἅτε—ἀποτελεῖται cit. (latine) Calc., *Comm.* 103 (153,8–23 W.)
a2–b2	ἅτε—συμβαίνει cit. (latine) Calc., *Comm.* 52 (101,6–13 W.)
a2–7	ἅτε—ἑαυτῆς AFF. Pr., *in Ti.* II 295,26–31 D.; interpr. Pr., *in Ti.* II 296,1–302,10 D.
a2–4	resp. Gal., *in Ti.* I 4,1–4 (50 L.)
a2	usurp. Pr., *Th. Pl.* I 120,14–15 S.-W.; resp. Pr., *in Prm.* 1165,23–24 C.-S.
a3–5	resp. Plot. VI 1,13,2–4 H.-S.
a3–4	resp. Calc., *Comm.* 228 (243,16 W.); resp. Pr., *in Ti.* II 58,5–6 D.
a4	resp. Or., *Cels.* VI 42,55 B.
a5–c3	resp. Gal., *in Ti.* I 11,1–14 (95 L.)
a5–b3	resp. Plu., *Mor.* 1012f, 1031c
a5–7	ὅταν—ἑαυτῆς AFF. Pr., *in Ti.* II 302,21–24 D.
a5–6	usurp. Pr., *in Prm.* 628,18 et 703,22–23 et 706,2 et 744,10 et 745,5–6 S.; usurp. Pr., *in Prm.* 1051,12 et 1105,1 C.-S.; resp. Plu., *Mor.* 1022e
a5	resp. Eus., *PE* XV 8,7; resp. Pr., *in Ti.* II 124,24 D.; resp. Pr., *Th. Pl.* IV 55,8–9 S.-W.
a5	ἀνακυκλεῖται resp. Pr., *Inst.* 174,5 D.
a5	σκεδαστὴν usurp. Alcin., *Intr.* 177,25–26 W.
a6	ἐφάπτηται usurp. Alcin., *Intr.* 169,26 W.; resp. Pr., *Pl. Th.* VI 53,21 S.-W.
a6–7	λέγει—ἑαυτῆς AFF. Simp., *in Ph.* 1248,24 D.; cit. Pr., *in Ti.* II 302,28–29 et II 304,30 et II 311,27 D.; resp. Pr., *in Ti.* I 218,17 et I 247,3–6 et II 245,1 D.
a7–b3	ὅτῳ—ἀεί AFF. Pr., *in Ti.* II 302,11–15 D.; interpr. Pr., *in Ti.* II 302,16–305,25 D.

b3–c5 resp. Apul., *Pl.* 200 (98,17–20 M.); resp. Gal., *Comp. Ti.* 4,33–35 (46 K.-W.); resp. Pr., *in Prm.* 506,36 (III 308 C.-S.)

b3–c3 resp. Plu., *Mor.* 1024f; resp. Pr., *in Ti.* III 243,18–19 D.; resp. Syr., *in Metaph.* 89,13 K.

b3–6 λόγος—ἠχῆς AFF. Pr., *in Ti.* II 305,26–28 D.; interpr. Pr., *in Ti.* II 306,1–309,2 D.

b3–5 resp. Plu., *Mor.* 1025e; resp. Pr., *in Ti.* II 83,3–7 D.

b3–4 usurp. Plu., *Mor.* 1023e

b5–6 resp. Calc., *Comm.* 138 (178,21–179,1 W.)

b6–c5 ὅταν—ἐρεῖ AFF. Plu., *Mor.* 1023ef et 1031d

b6–c3 usurp. Pr., *in R.* I 263,5–8 K.; resp. Plu., *Mor.* 1024e; resp. Pr., *in Prm.* 740,13 S.; resp. TL 218,6–7 M.

b6–8 ὅταν—ἀληθεῖς AFF. Pr., *in Ti.* II 309,3–6 D.; interpr. Pr., *in Ti.* II 309,7–312,5 D.; resp. Calc., *Comm.* 140 (180,20–21 W.)

b6 γίγνηται usurp. Pr., *in Ti.* II 314,17 D.

b7–c1 usurp. Phlp., *in Ph.* 24,13–15 V.

b7 τὸν θατέρου κύκλον-ὀρθόν usurp. Pr., *in Euc.* 291,1–3 F.

c1–5 resp. Pr., *in Alc.* 291,6 S.

c1–3 ὅταν—ἀποτελεῖται AFF. Pr., *in Ti.* II 312,6–8 D.; interpr. Pr., *in Ti.* II 312,9–314,31 D.; usurp. Pr., *in Ti.* I 406,23–26 D.; resp. Calc., *Comm.* 140 (180,16–17 W.); resp. Pr., *in Alc.* 66,6–7 S.; resp. Them., *in An.* 96,27 H.

c1 resp. Pr., *in Ti.* I 403,4 et II 140,23 D.

c2 usurp. Pr., *de Prov.* 30 (II 53,13–15 I.); resp. Plot. II 2,2,18 H.-S.; resp. Pr., *in Ti.* I 247,3–6 D.

c3–5 τούτῳ—ἐρεῖ AFF. Pr., *in Ti.* II 314,32–34 D.; interpr. Pr., *in Ti.* II 315,317,19 D.

c3 resp. Pr., *in Ti.* II 314,4 D.

c5–7 resp. Them., *in Ph.* 211,28 S.

c6–39e2 resp. Eunom., *Apol.* 10,6

c6–38e1 ὡς—παράσχοι AFF. Stob. I 8,45 (I 109,7–111,2 W.)

c6–38c7 resp. Pr., *in Prm.* 1194,1–6 C.-S.

c6–38b3 resp. Boet. *Cons.* V 6,14 B.; resp. Phlp., *Aet.* XVIII (608,9–11 R.); resp. Pr., *Th. Pl.* III 62,9 S.-W.

c6–38a1 ὡς—προσήκει AFF. Phlp., *Aet.* XV 2 (553,14–554,8 R.)

c6–e3 resp. TL 215,1–6 M.

c6–d7 ὡς—ὠνομάκαμεν AFF. Simp., *in Ph.* 703,30–704,6 D.; AFF. Simp., *in Ph.* 1154,32–1155,8 D.; resp. Ioh. It., *Quaest.* 60 (81,33–82,2 I.); resp. Iul., *Or.* XI (IV) 26,146a2–8 (II,2,121 L.); resp. Meth., *Symp.* VI 2 (65,10–12 B.); resp. Pr., *Th. Pl.* III 73,3 S.-W.; resp. Pr., *Th. Pl.* IV 102,1–5 S.-W.; resp. Pr., *Th. Pl.* V 74,4–7 S.-W.

c6–d2	ὡς—ἀποτελεῖν AFF. Pr., *in Ti.* III 1,6–9 D.; interpr. Pr., *in Ti.* III 1,10–8,11 D.; resp. Pr., *Pl. Th.* VI 15,10–11 S.-W.
c6–d1	ὡς—ἀπεργάσασθαι AFF. Phlp., *Aet.* XVI 4 (579,22–26 R.); AFF. Phlp., *Opif.* 304,2–5 R.; cit. Pr., *in Ti.* I 61,1–2 D.; resp. Plu., *Mor.* 720bc, 1023c
c6–7	cit. Pr., *in Ti.* I 57,15–17 D.; usurp. Pr., *in R.* II 212,21 K.; usurp. Pr., *in Ti.* III 41,29–42,1 et III 203,10 et III 220,14 D.; usurp. Pr., *Pl. Th.* VI 16,21–22 S.-W.; resp. Plu., *Vit.* 57c; resp. Pr., *in Prm.* 771,24–27 S.; resp. Pr., *in Ti.* I 401,13 D.
c6	κινηθὲν—ζῶν cit. Pr., *in Ti.* II 291,24 D.
c6	ἀιδίων Hsch. A 1779 L.
c7–d1	cit. Plot. V 8,8,16–18 H.-S.
c7–8	resp. Aug., *Civ.* XI 21,7–9 D.-A.
c7	usurp. Ath. Al., *Inc.* 43,7,43 (424 K.); resp. Anon., *Contra Phil.* V 250 (555–556 A.); resp. Plot. II 9,8,15–16 H.-S.; resp. Plot. III 2,14,26 H.-S.; resp. Plot. V 1,2,37 H.-S.; resp. Plot. V 8,8,8–9 H.-S.; resp. Pr., *in Ti.* I 222,19 et I 273,14 et I 334,25 D.; resp. Pr., *Th. Pl.* I 90,16–17 S.-W.; resp. Pr., *Th. Pl.* V 74,13 S.-W.; resp. Pr., *Th. Pl.* VI 32,18 S.-W.
c7	ὁ γεννήσας πατήρ usurp. Pr., *in Prm.* 948,21–22 S.; usurp. Pr., *in Ti.* III 231,30 D.
c8–d7	resp. Ph., *Mut.* 267 (III 202,25 sqq. C.-W.); resp. Simp., *in Cael.* 288,24–26 H.
c8–d1	resp. Pr., *in Prm.* 1194,1–4 C.
d1–38b5	resp. D. L. III 73 (151,1–5 L.); resp. Phlp., *Aet.* XV (549,17–21 R.); resp. Plu., *Mor.* 392e–393b
d1–38b2	resp. Anon., *Prol. Plat.* 5,53–55
d1–e5	resp. Porph., *Sent.* 44 (57,19–58,9 L.)
d1–7	resp. Olymp., *in Phd.* 13,2,4–8 N.; resp. Thphr., *Metaph.* 6b3–5
d1–4	resp. Dam., *in Prm.* I 13,14 W.-C.-S. (12 R.); resp. Phlp., *Aet.* XV (549,9 R.)
d1–3	resp. Dam., *in Prm.* I 14,5–6 W.-C.-S. (12 R.)
d1–2	καθάπερ—ἀποτελεῖν AFF. Phlp., *Aet.* XV 3 (558,13–15 R.)
d1	καθάπερ—ὄν AFF. Simp., *in Cael.* 301,17–18 H.; resp. Dam., *in Prm.* I 91,11 W.-C.-S. (57 R.); resp. Pr., *in Ti.* I 4,34–5,2 D.; resp. Pr., *Th. Pl.* III 53,2 S.-W.; resp. Pr., *Th. Pl.* III 59,5 S.-W.; resp. Pr., *Th. Pl.* III 95,12 S.-W.; resp. Pr., *Th. Pl.* IV 32.1 S.-W.; resp. Pr., *Th. Pl.* V 102,17–20 S.-W.
d2	fort.resp. Zos. Alch. III 33 (II 206 B.)
d3–7	resp. Apul., *Pl.* 201 (98,21–22 M.); resp. Pr., *Inst.* 52,15–54,3 D.
d3–7	ἥ—ὠνομάκαμεν AFF. Pr., *in Ti.* III 8,12–17 D.; interpr. Pr., *in Ti.* III 8,18–34,13 D.
d3	ἥ—αἰώνιος AFF. Pr., *in Prm.* 908,10–11 S.; AFF. Pr., *in Ti.* I 279,5–6 D.; AFF. Pr., *Th. Pl.* III 54,23–24 S.-W.; cit. Dam., *in Prm.* III 181,1–2 W.-C.-S. (235,2–3 R.); cit. Pr., *in Ti.* I 239,22–23 D.; cit. Simp., *in Ph.* 739,16–17 D.; resp. Dam., *in Prm.* I 57,4 W.-C.-S. (37 R.); resp. Plot. III 7,2,12–13 H.-S.; resp. Pr., *in Ti.* III 97,7–

12 D.; resp. Pr., *Th. Pl.* III 61,21 S.-W.; resp. Pr., *Th. Pl.* III 96,3 S.-W.; resp. Pr., *Th. Pl.* V 101,12 S.-W.

d4 resp. Alcin., *Intr.* 169,32 W.

d5–38c3 resp. Pr., *in Prm.* 1165,26–28 C.-S.

d5–e5 resp. Calc., *Comm.* 25 (76,2–6 W.); resp. Pr., *in Prm.* 1235,18 C.-S.

d5–e3 resp. Phlp., *Aet.* IV (56,13–14 R.)

d5–7 usurp. Dam., *in Prm.* I 31,7–8 W.-C.-S. (22 R.); usurp. Plot. III 7,11,46–47 H.-S.; usurp. Pr., *in Prm.* 744,26 S.; resp. Arist., *Ph.* Θ 1.251b17–19 B.; resp. *Corp. Herm.* XI 15 (I 153,6 N.-F.); resp. Dam., *in Prm.* II 235,17 R.; resp. Ph., *Deus* 32 (II 63,11sq. C.-W.); resp. Ph., *Her.* 165 (III 38,15 C.-W.); resp. Plu., *Mor.* 1007c; resp. Phlp., *Aet.* IV (56,21–22 R.) et V (103,21–23 R.); resp. S.E., *M.* X 228 (II 350–351 M.) et *P.* III 136 (I 171 M.); resp. Simp., *in Ph.* 792,9 D.; resp. Zach. Mit., *Opif.* 114,573 C.

d5–6 cit. Pr., *in Prm.* 908,13–14 S.; usurp. Alcin., *Intr.* 170,25–26 W.; resp. Ph., *Opif.* 26 (I 8,7 C.-W.); resp. Ph., *Sacr.* 65 (I 228,19 C.-W.); resp. Pr., *in Prm.* 1233,19 C.

d5 cit. Simp., *in Cat.* 343,18 K.; cit. Simp., *in Cat.* 356,8–9 K.; usurp. Plot. III 7,11,20 et 46–47 H.-S.; usurp. Plot. III 7,13,24 H.-S.; usurp. Plot. V 7,11,20 H.-S.; resp. Calc., *Comm.* 23 (74,13 W.); resp. Ioh. It., *Quaest.* 42 (52,28 I.); resp. Plot. I 5,7,15 H.-S.; resp. Plu., *Mor.* 884b; resp. Pr., *in Ti.* I 6,27–28 D.; resp. Pr., *Th. Pl.* I 61,1 S.-W.; resp. Psell., *Theol.* I 53,110 G.

d6–7 usurp. Pr., *in Prm.* 1222,4–7 C.-S.; resp. Alcin., *Intr.* 178,36–37 W.; resp. Pr., *in Ti.* I 286,28 D.

d6–7 κατ' ἀριθμὸν ἰοῦσαν usurp. Pr., *Inst.* 172,26 D.; usurp. Pr., *in Prm.* 1120,1–2 C.-S.; usurp. Pr., *in Ti.* III 46,26 D.

d6–7 μένοντος—εἰκόνα AFF. Simp., *in Ph.* 717,25–29 D.; resp. Pr., *Th. Pl.* VI 22,16–21 S.-W.

d6–7 κατ'—εἰκόνα usurp. Dam., *in Prm.* III 190,17–18 W.-C.-S. (241,15 R.)

d6 usurp. Dam., *in Prm.* I 21,12 W.-C.-S. (16,28 R.); usurp. Plot. III 7,6,6 H.-S.; usurp. Pr., *de Mal. Subst.* 51 (III 97,21 I.); usurp. Pr., *in Prm.* 1051,9 et 1233,15 C.-S.; usurp. Pr., *in R.* II 17,14 K.; usurp. Pr., *Th. Pl.* III 56,18 S.-W.; usurp. Pr., *Th. Pl.* III 57,9–10 S.-W.; usurp. Pr., *Th. Pl.* III 93,8–9 S.-W.; usurp. Pr., *Th. Pl.* IV 14,17 + 32,1 + 87,15–16 + 91,8 + 93,8 S.-W.; usurp. Syr., *in Metaph.* 166,2–3 K.; resp. Plot. III 7,2,35 H.-S.; resp. Plot. V 8,1,27 H.-S.; resp. Plot. V 9,2,27 H.-S.; resp. Plot. VI 5,11,16 H.-S.; resp. Pr. *in Cra.* 110 (63,24 P.); resp. Pr. *in Cra.* 110 (64,2 + 5 P.); fort.resp. Pr., *de Mal. Subst.* 13 (III 46,34–35 I.); resp. Pr., *Th. Pl.* III 26 S.-W.; resp. Pr., *Th. Pl.* III 58,22 S.-W.; resp. Pr., *Th. Pl.* III 59,3 S.-W.; resp. Pr., *Th. Pl.* III 72,19–21 S.-W.; resp. Pr., *Th. Pl.* III 94,1 S.-W.; resp. Pr., *Th. Pl.* V 109,17–18 et 24 S.-W.; resp. Psell., *Philos. Min.* I 41,15; 34–35 D.; resp. Psell., *Theol.* I 10,67 G.; resp. Simp., *in Cael.* 312,9 H.

d7	resp. Plot. III 7,1,19–20 et 7,2,12–13 H.-S.; resp. Plot. V 1,4,18 H.-S.; resp. Pr., *in Ti.* III 59,10 D.; resp. Psell., *Theol.* I 53,110 G.
e1–38b5	resp. Pr., *Inst.* 50,7–23 D.
e1–38a4	ἡμέρας—γίγνεσθαι AFF. Phlp., *Aet.* VI 7 (140,15–26 R.)
e1–4	ἡμέρας—εἴδη AFF. Pr., *in Ti.* III 34,14–18 D.; interpr. Pr., *in Ti.* III 34,19–41,24 D.
e1–3	ἡμέρας—μηχανᾶται AFF. Phlp., *Aet.* XV 2 (555,22–25 R.); fort.resp. Bas., *Hex.* II 8 (180 G.); resp. Calc., *Comm.* 101 (152,11–13 W.)
e1–2	resp. Ph., *Aet.* 52
e1	resp. Alcin., *Intr.* 161,29–30 W.
e2–38a1	usurp. Pr., *in Prm.* 1063,8–10 C.
e2	resp. Plu., *Mor.* 884B
e2–3	τὴν—χρόνου usurp. Pr., *in Ti.* III 18,18–19 D.
e3–38b3	resp. Aug., *Quaest.* 17,4–5 et 19,15–17; resp. Olymp., *in Grg.* 249,8–13 W.; resp. Phlp., *Aet.* XVI (560,19 R.); resp. Pr., *in Prm.* 1215,1–2 C.-S.
e3–38b2	ταῦτα—γενησόμενον AFF. Eus., *PE* XI 9,7
e3–38a8	resp. Clem., *Strom.* I 12,57,3
e3–38a4	ταῦτα—γίγνεσθαι AFF. *An. Ox.* IV 242,23–29; AFF. Georg. Mon., *Chron.* I 84,16–85,2 B.; AFF. Thdt., *Affect.* II 34 (148,1–7 C.)
e3–38a2	καὶ—λέγεσθαι AFF. Simp., *in Cael.* 301,12–16 H.; resp. Pr., *in Prm.* 1063,9–10 C.-S.
e3–5	μέρη—ἔσται usurp. Pr., *in Prm.* 1216,2 C.-S.
e3	cit. Phlp., *Aet.* XVI (560,19 R.); resp. Pr., *in Ti.* I 358,6 D.
e4–38a2	τό τ' ἦν—λέγεσθαι AFF. Simp., *in Ph.* 79,1–4 D.
e4–38a1	χρόνου—προσήκει cit. (latine) Calc., *Comm.* 106 (154,21–23)
e4–38a1	ἅ—προσήκει AFF. Pr., *in Ti.* III 41,25–28 D.; interpr. Pr., *in Ti.* III 41,29–44,25 D.; usurp. Pr., *in Prm.* 1216,1–3 C.
e4–5	resp. Ammon., *in Int.* 133,17 B.; resp. Ammon., *in Int.* 136,19 B.; resp. Plot. III 7,6,55–57 H.-S.; resp. Pr., *in Ti.* III 46,14 D.
e5–38a5	ἐπὶ—ἔσεσθαι AFF. Didym., *Trin.* III 836ab
e6–38a1	resp. Plot. III 7,3,34 H.-S.
e6	resp. Plot. V 1,4,22 H.-S.; resp. Pr., *in Ti.* I 278,31–279,1 D.
	38
a1–8	τὸ δὲ—εἴδη AFF. Pr., *in Ti.* III 44,26–45,4 D.; interpr. Pr., *in Ti.* III 45,5–47,20 D.
a1	ἐν χρόνῳ expl. sch. Pl. ad loc. (289 G.)
a3–5	resp. Pr., *in Prm.* 1216,11–12 C.-S.
a3	resp. Phlp., *Aet.* X (382,5–6 R.); resp. Plu., *Mor.* 1023C; resp. TL 205,10 M.
a4–b3	resp. Georg. Mon., *Chron.* I 85,2–4 B.

a4 προσήκει γίγνεσθαι usurp. Pr., *in Prm.* 1215,21–22 C.-S.

a6 φερομένοις imit. Pr., *in Ti.* I 443,16 D.

a7–c3 resp. Phlp., *Aet.* V (103,4–5 R.)

a7–8 ἀλλὰ—εἴδη AFF. Pr., *in Ti.* III 29,16–17 D.; usurp. Pr., *in R.* II 17,17–18 K.

a7 αἰῶνα μιμουμένου usurp. Pr., *in Prm.* 1216,17 et 1239,5 C.-S.; resp. Phlp., *Aet.* XV (549,9 R.)

a8–b6 resp. Pr., *in Prm.* 1216,12–15 C.

a8–b5 καὶ—διακριβολογεῖσθαι AFF. Pr., *in Ti.* III 47,21–26 D.; interpr. Pr., *in Ti.* III 45,27–49,19 D.

b1–3 resp. Pr., *in Prm.* 908,14–15 S. et 1216,16–18 C.-S.

b1 resp. Arist., *Ph.* Θ 1.251b17–19 B.

b3–c6 περὶ—γέγονεν AFF. Phlp., *Aet.* VI 7 (140,26–141,11 R.)

b3–c3 περὶ—ἐσόμενος AFF. Phlp., *Aet.* XV 2 (554,8–16 R.)

b4–c6 resp. Macrob., *in Somn. Scip.* 2,10,9 (II 126,12 sqq. W.)

b4 usurp. Pr., *Inst.* 100,33 D.

b6–39e2 resp. Cic., *TD* I 25,63; Plu., *Mor.* 889e

b6–d6 resp. Arist., *Ph.* Δ 10.218a33–b8 B.

b6–c6 resp. Iul., *Or.* XI (IV) 26,146a2–8 (II,2,121 L.)

b6–c5 resp. Ph., *Aet.* 52

b6–c4 resp. TL 215,1–6 M.

b6–c3 χρόνος—ἐσόμενος AFF. Pr., *in Ti.* III 49,20–26 D.; interpr. Pr., *in Ti.* III 49,27–52,33 D.; AFF. Simp., *in Cael.* 105,9; 15–16; 20–23 H.; AFF. Stob. I 20,9^{b} (I 180,26–181,5 W.); resp. Apul., *Pl.* 198 (97,8–14 M.) et 201 (98,22–24 M.); resp. Eus., *DE* III 3,15 (112,21 H.); resp. Pr., *Th. Pl.* VI 22,16–19 S.-W.

b6–c2 χρόνος—χρόνον AFF. Phlp., *Aet.* V 4 (115,15–20 R.); resp. Phlp., *Aet.* II (24,9–12 R.); resp. Plot. III 7,13,24 H.-S.

b6–c1 resp. Plu., *Mor.* 1007cd

b6–7 usurp. Epiph., *Haer.* 6,3 (185,23 H.); cit. Phlp., *Aet.* XIV 3 (548,18–20 R.)

b6–7 χρόνος—γίγνηται AFF. Cyr., *adv. Iul.* 609cd (II 54 B.-E.); AFF. Dam., *in Cael.* 467a47–48 et 467b6–7 B.; AFF. Eus., *PE* XI 32,3; AFF. Iust. Phil., *Coh. Gr.* 33 (70,2–3 M.); AFF. (vers. arm.) Ph., *Prov.* 1.20 (144 H.-L.); AFF. Phlp., *Aet.* VI 7 (143,21–23 R.); AFF. Phlp., *Aet.* XV 2 (555,20–22 R.); AFF. Phlp., *Aet.* XVI 4 (576,16–18 R.); AFF. Phlp., *Aet.* XVIII 3 (618,14–16 R.); AFF. Phlp., *Opif.* 8,24–9,1 R.; AFF. Thdt., *Affect.* IV 42 (216,3–5 C.); cit. (vers. serv.) Meth., *Res.* I 6,8 (229,28–30 B.); cit. Zach. Mit., *Opif.* 113,565–566 et 117,679–680 C.; usurp. Zach. Mit., *Opif.* 113,554 et 117,692–693 C.; resp. Plu., *Mor.* 1007d

b6–7 χρόνος—λυθῶσιν AFF. Phlp., *Aet.* VI 9 (153,7–8 R.); usurp. Phlp., *Aet.* VI 7 (144,2 R.); resp. Pr., *in Ti.* I 294,30 D.

b6 χρόνος—γέγονεν AFF. Pr., *in Ti.* III 251,28 D.; AFF. Simp., *in Ph.* 1154,27–28 D.; AFF. Simp., *in Ph.* 1164,22 D.; cit. (vers. arab.) Gal., *Comp. Ti.* 5,1–2 (47 K.-W.);

cit. Pr., *in Ti.* I 239,23–24 D.; usurp. Phlp., *Aet.* VI 7 (143,24–25 R.); usurp. Phlp., *Aet.* VI 24 (195,8–11 R.); usurp. Pr., *in Ti.* I 281,23–24 et II 100,3 D.; usurp. Simp., *in Cael.* 140,11 H.; usurp. Simp., *in Cael.* 299,20 H.; usurp. Simp., *in Cael.* 368,7 H.; resp. Dam., *in Prm.* I 21,8–9 W.-C.-S. (16 R.); resp. Dam., *in Prm.* III 180,18–19 W.-C.-S. (234,27 R.); resp. Phlp., *Aet.* V.4 (117,21 R.); resp. Phlp., *Aet.* VI.27 (222,23–24 R.); resp. Plot. III 7,12,22 H.-S.; resp. Plu., *Mor.* 884b; resp. Pr., *in Ti.* I 106,22–23 et I 277,5 et I 286,23 et III 301,15–16 D.; resp. Pr., *Th. Pl.* III 55,9–10 S.-W.; resp. Psell., *Philos. Min.* I 47,41–42 D.; resp. Psell., *Theol.* I 53,30–31 G.; resp. Psell., *Theol.* I 88,16 G.

b7 λύσις usurp. Alcin., *Intr.* 171,22 W.

b7–c3 resp. Phlp., *Aet.* V (103,17–18 R.)

b8–c3 ἵν'—ἐσόμενος AFF. Simp., *in Ph.* 1155,10–13 D.

c1–3 cit. Phlp., *Aet.* XV 2 (556,17–19 R.)

c1–3 τὸ—ἐσόμενος AFF. Phlp., *Aet.* XVIII 3 (618,8–11 R.); AFF. Phlp., *Aet.* XVIII (607,25–608,1 R.; resp. Plu., *Mor.* 1007d

c1–2 cit. Pr., *in R.* II 11,20–21 K.; cit. Pr., *Th. Pl.* III 54,24–25 S.-W.); resp. Dam., *in Prm.* I 57,4 W.-C.-S. (37 R.); resp. Phlp., *Aet.* II (24,6–7 R.); fort.resp. Pr., *de Mal. Subst.* 13 (III 46,34–35 I.)

c2–3 τὸν—ἐσόμενος AFF. Phlp., *Aet.* V (104,2–3 R.)

c3–39e2 resp. D. L. III 74 (151,6–11 L.)

c3–d6 resp. Macrob., *in Somn. Scip.* 1,6,47 (II 27,1–5 W.); resp. Porph., *Sent.* 44 (59,13–15 L.)

c3–d5 resp. Aug., *Serm.* CCXLI,8

c3–d2 resp. Pr., *Th. Pl.* VI 62,27–30 S.-W.

c3–d1 resp. Alcin., *Intr.* 170,23–24 W.

c3–8 ἐξ—ᾔειν AFF. Eus., *PE* XIII 18,6

c3–8 ἐξ—περιφορᾶς AFF. Eus., *PE* XI 30,2; AFF. Thdt., *Affect.* IV 39 (215,4–8 C.)

c3–6 ἐξ—γέγονε AFF. Pr., *in Ti.* III 53,1–5 D.; interpr. Pr., *in Ti.* III 53,6–59,14 D.; resp. Pr., *in Ti.* III 24,18–20 D.

c3–5 resp. Juln. Ar., *Hiob* 38,7 (254,4–6 H.)

c3–4 resp. Dam., *in Prm.* III 181,20–22 W.-C.-S. (235,17–18 R.)

c4–8 πρὸς—περιφορᾶς AFF. (vers. syr.) Eus., *Theoph.* II 45 (99,15–19 G.)

c4–5 resp. *Corp. Herm.* XI 7 (I 150,2–3 N.-F.)

c5–6 cit. (vers. arab.) Gal., *Comp. Ti.* 5,1–2 (47 K.-W.); usurp. Meth., *Symp.* VIII 15 (104,1–2 B.); resp. Apul., *Pl.* 201 (98,26 M.)

c5 ἥλιος—ἄστρα cit. *Lex Vind.* α 131 (23,13–14 N.)

c6 πλανητά resp. Alcin., *Intr.* 170,16 W.

c6 usurp. Plot. III 7,12,27–28 H.-S.

c6 εἰς—γέγονεν AFF. Plu., *Mor.* 1006De; cit. Pr., *in Ti.* III 39,8–9 et III 40,6 D.; usurp. Pr., *in Ti.* III 2,10–11 D.

c7–d7 resp. Bas., *Hex.* III 3 (200 G.)

c7–d3 σώματα—ἰόντας cit. Alcin., *Intr.* 170,42–171,8 W.; resp. TL 214,1–4 M.

c7–d1 σώματα—ᾔειν usurp. Pr., *in Ti.* III 117,1–2 et III 132,9–10 D.

c7–d1 σώματα—ἑπτά AFF. Pr., *in Ti.* III 59,15–17 D.; interpr. Pr., *in Ti.* III 59,18–60,23 D.; usurp. Pr., *in Ti.* III 68,29–32 D.; resp. Pr., *in Ti.* III 106,28–30 D.; resp. Pr., *Th. Pl.* VI 57,5–7 S.-W.

c7–8 σώματα—περιφορᾶς AFF. Gal., *in Ti.* I 5,2–3 (62 L.); resp. Plot. IV 8,2,40–41 H.-S.

d1–6 σελήνην—ἑωσφόρος AFF. Pr., *in Ti.* III 60,24–30 D.; interpr. Pr., *in Ti.* III 60,31–68,23 D.; cit. (latine) Calc., *Comm.* 108 (156,10–15 W.)

d1–3 usurp. Plu., *Mor.* 889C; resp. Plu., *Mor.* 1029A; resp. Pr., *in Ti.* II 269,7–8 D.

d1–2 resp. Phlp., *Aet.* IX.2 (318,16 R.); resp. Pr., *in Ti.* II 49,1–3 D.; resp. Simp., *in Cael.* 481,3 H.

d2 resp. (vers. arab.) Gal., *Comp. Ti.* 4,30–31 (46 K.-W.)

d3 resp. Ph., *Cher.* 22

d4–5 resp. TL 214,14 M.

d4 usurp. Calc., *Comm.* 109 (156,19 W.)

d6–e3 τά—διηγήσεως AFF. Pr., *in Ti.* III 68,19–23 D.; interpr.Pr., *in Ti.* III 68,24–70,34 D.

e1 resp. Gal., *PHP* IX 1,16 (544,3–4 L.)

e3–41d3 resp. Boet., *Porph.* II 5 (184,21 B.); resp. Boet., *Porph.* III 4 (209,2 B.); resp. Boet., *Porph.* IV 6 (257,9 B.); resp. Boet., *Porph.* IV 7 (259,20 B.)

e3–6 ἐπειδή—ἔμαθεν AFF. Pr., *in Ti.* III 71,1–4 D.; interpr. Pr., *in Ti.* III 71,5–73,21 D.; cit. (latine) Calc., *Comm.* 113 (159,14–17 W.)

e4–5 συναπεργάζεσθαι χρόνον cit. Pr., *in Ti.* III 39,7 et 10 et III 308,18–19 D.

e5–6 δεσμοῖς—ἔμαθε AFF. Eus., *PE* XIII 18,7; cit. Pr., *in Cra.* 99 (51,4–5 P.); cit. Pr., *in Ti.* III 60,21–22 et III 70,3–4 D.; usurp. Pr., *de Decem Dub.* 63 (I 133,48 I.); usurp. Pr., *in Ti.* I 314,15–16 D.; resp. Psell., *Theol.* I 21,32 G.

e5 δεσμοῖς—ἐγεννήθη cit. Pr., *in Ti.* III 217,13–14 D.; usurp. Pr., *in Ti.* II 140,15–16 D.; resp. Pr., *in Ti.* III 211,27 D.

e5 ζῷα usurp. Apul., *Soc.* 121 (9,13 M.) et 123 (10,12–13 M.)

e6–39a3 κατά—περιῄειν AFF. Pr., *in Ti.* III 73,22–26 D.; interpr. Pr., *in Ti.* III 73,27–77,7 D.; AFF. Simp., *in Cael.* 475,11–14 H.; cit. (latine) Calc., *Comm.* 114 (159,23–160,1 W.)

e6–39a2 resp. Apul., *Soc.* 120 (9,1–2 M.)

e6–39a1 τὴν θατέρου φορὰν πλαγίαν cit. Pr., *in Ti.* II 262,14 D.

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a1–5 resp. *Corp. Herm.* XI 7 (I 150,2–3 N.-F.)

a2 resp. Pr., *in Ti.* II 212,26–27 D.

a4–b2	τῇ—ἀπέφαινε AFF. Pr., *in Ti.* III 77,8–13 D.; interpr. Pr., *in Ti.* III 77,14–80,22 D.
a4–5	τῇ—καταλαμβάνεσθαι cit. (latine) Calc., *Comm.* 115 (160,12–14 W.)
a5	καταλαμβάνοντα καταλαμβάνεσθαι resp. TL 214,14 M.
a5–c5	πάντας—κύκλον resp. TL 214,17–23 M.
a5–6	πάντας—ἕλικα cit. (latine) Calc., *Comm.* 116 (160,28–161,2 W.)
a6	ἕλικα usurp. Apul., *Soc.* 139 (18,9 M.)
a7–40d5	resp. Pr., *Th. Pl.* III 77,14–15 S.-W.
a8–b1	κατὰ—προιέναι cit. Pr., *in Ti.* II 264,17–18 D.
b2–c5	ἵνα—κύκλον cit. (latine) Calc., *Comm.* 117 (161,22–162,5 W.); resp. Apul., *Pl.* 202 (99,11–19 M.); resp. Iul., *Or.* XI (IV) 38,152b9–c3 (II,2,130 L.); resp. Plot. III 7,13,19–22 H.-S.
b2–c1	ἵνα—περιφορᾶς AFF. Pr., *in Ti.* III 80,23–29 D.; interpr. Pr., *in Ti.* III 80,31–85,31 D.
b2–5	ἵνα—ἥλιον vertit (latine) Macrob., *in Somn. Scip.* I 20,2 (II 78,26–30 W.); resp. Plu., *Mor.* 1007a
b2	usurp. Plot. III 7,12,27–28 H.-S.; resp. Phlp., *Aet.* V (103,19 R.)
b4–c1	resp. Pr., *in R.* II 220,6 K.
b4–6	φῶς—οὐρανὸν cit. Eus., *PE* XV 8,1; resp. Alcin., *Intr.* 170,28–29 W.
b4–5	φῶς—περιόδων cit. Pr., *de Decem Dub.* 54 (I 119,4–6 I.); cit. Pr., *Th. Pl.* VI 57,7–9 S.-W.; resp. Plot. II 1,7,20–21 H.-S.; resp. Pr., *Th. Pl.* V 74,7–9 S.-W.
b4	usurp. Bas., *Hex.* VI 2 (334 G.); usurp. Pr., *in Prm.* 1061,21–22 et 1226,23 C.-S.; usurp. Pr., *Th. Pl.* VI 63,1–2 S.-W.; resp. Pr. *in Alc.* 33,19 S.; resp. Pr., *in Prm.* 993,18 S.; resp. Pr., *Th. Pl.* I 32,2 S.-W.; fort.resp. Pr., *in Ti.* III 65,31–32 D.
b5–7	resp. Alcin., *Intr.* 170,23–24 W.
b6–c1	resp. Plot. III 7,12,30–33 H.-S.; resp. Plot. VI 6,4,11–15 H.-S.
b6–7	resp. Alex. Aphr., *in Sens.* 11,9 W.
c1–d2	νὺξ—θαυμαστῶς AFF. Pr., *in Ti.* III 86,1–11 D.; interpr. Pr., *in Ti.* III 86,12–90,27 D.
c1–d1	νὺξ—πλάνας AFF. Simp., *in Ph.* 703,11–17 D.
c1–2	νὺξ—ταῦτα AFF. (vers. arab.) Gal., *Comp. Ti.* 5,2–3 (47 K.-W.)
c1	νὺξ—οὕτως AFF. Pr., *in Ti.* III 139,31–32 D.
c2	resp. Pr., *Th. Pl.* V 91,13–14 S.-W.; resp. Psell., *Theol.* I 21,32 G.
c3–d1	resp. Pr., *in Ti.* III 129,13–14 D.
c3–5	μεὶς—κύκλον AFF. (vers. arab.) Gal., *Comp. Ti.* 5,3–5 (47 K.-W.); usurp. Alcin., *Intr.* 170,31–33 W.
c5–d7	cit. (vers. arab.) Gal., *Comp. Ti.* 5,5–8 (47 K.-W.); resp. Olymp., *in Grg.* 263,26–264,16 W.; resp. Pr., *in Ti.* II 33,24–25 D.
c5–d1	resp. Apul., *Pl.* 202 (99,19–21 M.)

c5–6	resp. Alcin., *Intr.* 170,35–37 W.; resp. TL 214,5 M.
d1	resp. Plot. III 7,12,25–26 H.-S.
d2	πεποικιλμένας resp Alcin., *Intr.* 170,15 W.
d2–7	ἔστιν—κύκλῳ AFF. Pr., *in Ti.* III 91,1–5 D.; interpr. Pr., *in Ti.* III 91,7–94,3 D.; AFF. Stob. I 8,45 (I 111,3–7 W.); cit. (latine) Calc., *Comm.* 118 (162,9–13 W.) et 148 (185,10–14 W.); usurp. Alcin., *Intr.* 170,37–40 W.; resp. Apul., *Pl.* 202 (99,21–100,3 M.)
d3–7	ὡς—κύκλῳ AFF. Simp., *in Ph.* 703,19–21 D.
d3–5	usurp. Pr., *in R.* II 30,14–20 K.
d3–4	resp. Iambl., *An.* 25 (52,11 F.-D.); resp. Pr., *in Ti.* III 224,26 D.
d4–7	ὅταν—κύκλῳ AFF. Plu., *Mor.* 569a
d4–5	resp. Plu., *Mor.* 1028a
d4	resp. Pr., *in Ti.* II 5,28 D. et III 107,11–12 D.
d7–40e3	interpr. Calc., *Comm.* 120–127
d7–e4	κατὰ—ἀπεικάζετο AFF. Pr., *in Ti.* III 94,3–9 D.; interpr. Pr., *in Ti.* III 94,10–96,32 D.
d7–e2	resp. Or., *Cels.* V 21,8 B.
d7–8	resp. Plu., *Mor.* 1006C
d8	δι'—τροπάς cit. Pr., *in Ti.* III 127,31–32 et III 147,13–14 et III 148,21–22 D.; usurp. Pr., *in Ti.* III 67,18–19 D.
d8–40a3	ἵνα—ἀπηργάζετο resp. Calc., *Comm.* 119 (164,9–18 W.)
d8–40a2	ἵνα—τέταρτον resp. Dam., *in Prm.* II 27,15–16 W.-C.-S. (84 R.)
d8–e2	ἵνα—φύσεως AFF. Simp., *in Cael.* 105,28–30 H.
e1–2	resp. Pr., *in Ti.* I 5,1–3 D.
e1	τὸ νοητὸν ζῷον usurp. Pr., *Th. Pl.* V 73,6 et 102,17–20 S.-W.; resp. Pr., *in Ti.* I 322,5 D.; resp. Pr., *Th. Pl.* VI 15,11 et 17,17 S.-W.
e3–41a6	resp. Gr. Nyss., *Ref.* 48–49(332,6–9 J.); resp. Ph., *Prov.* 1.21; resp. Pr., *Th. Pl.* V 55,26 S.-W.
e3–40d5	fort.resp. Phlp., *Aet.* XIII (479,2–3 R.)
e3–40c3	resp. Pr., *in Ti.* I 301,3–20 D.
e3–40b4	resp. Plot. III 2,3,21–36 H.-S.
e3–40a4	resp. D. L. III 74 (151,11–14 L.)
e3–40a2	resp. Iambl., *An.* 27 (54,21–23 F.-D.); resp. Max. Tyr. 41.5 (335,154–156 T.); resp. Pr., *in Ti.* I 318,9–10 et II 5,29–30 D.; resp. Pr., *Th. Pl.* I 29,24–26 S.-W.; resp. Pr., *Th. Pl.* III 62,9–10 S.-W.; resp. Pr., *Th. Pl.* V 74,10–12 S.-W.; resp. TL 217,23–24 et 225,8–9 M.
e3–7	resp. Plu., *Mor.* 720bc, 1023c
e3–5	resp. Pr., *in Ti.* III 129,16–18 D.
e4–7	τὸ δὲ—φύσιν AFF. Pr., *in Ti.* III 97,1–4 D.; interpr. Pr., *in Ti.* III 97,5–98,23 D.
e6–40a2	resp. Pr., *Th. Pl.* V 108,7–8 S.-W.

e6	resp. Pr., *in Prm.* 819,6 s.
e7–40a2	resp. Dam., *in Prm.* I 40,19–20 W.-C.-S. (28 R.); resp. Dam., *Pr.* III 36,3–6 W.-C.; resp. Pr., *in Prm.* 802,23–24 S. et 1175,18–19 C.-S.; resp. Pr., *Th. Pl.* III 53,10–11 S.-W.; resp. Pr., *Th. Pl.* III 64,17–19 S.-W.; resp. Pr., *Th. Pl.* III 96,24–97,3 S.-W.; resp. Pr., *Th. Pl.* IV 97,7–8 S.-W.; fort.resp. Pr., *in Ti.* III 5,26–27 D.
e7–10	resp. Pr., *in Ti.* II 208,16–17 D.
e7–9	ᾗπερ—σχεῖν AFF. Plot. II 9,6,17–19 H.-S.; AFF. Pr., *Th. Pl.* III 76,23–77,2 S.-W.; AFF. Pr., *in Ti.* III 98,24–26 D.; interpr. Pr., *in Ti.* III 98,27–104,22 D.; AFF. Syr., *in Metaph.* 117,21–22 K.; cit. Pr., *in Ti.* I 224,7–9 et I 323,24–26 D.; resp. Anon., *Prol. Plat.* 5,45–48; resp. Plot. III 9,1,1–3 et IV 8,1,48–50 H.-S.; resp. Pr., *in Ti.* I 322,8–18 D.; resp. Pr., *Th. Pl.* III 61,4–6 S.-W.; resp. Pr., *Th. Pl.* III 72,25–73,2 S.-W.
e7–9	ᾗπερ—καθορᾷ AFF. Plot. VI 2,21,57–22,3 H.-S.; AFF. Pr., *in Cra.* 110 (62,1–2 P.); AFF. Pr., *in Ti.* I 400,4–6 D.; AFF. Pr., *Th. Pl.* V 56,17–20 S.-W.; AFF. Pr., *Th. Pl.* V 58,15–18 S.-W.; resp. Pr., *in Alc.* 65,22–66,3 S.; resp. Pr., *Th. Pl.* V 23,2–8 S.-W.; resp. Pr., *Th. Pl.* V 50,5–6 S.-W.; resp. Pr., *Th. Pl.* V 63,10 S.-W.; resp. Pr., *Th. Pl.* V 100,8–10 S.-W.; resp. TL 213,20 M.
e7–8	ᾗπερ—ζῷον AFF. Simp., *in Ph.* 296,26 D.; resp. Apul., *Soc.* 121 (9,13 M.) et 123 (10,12–13 M.); resp. Plot. VI 6,8,18 et 6,17,39 H.-S.; resp. Pr., *Th. Pl.* V 58.26–27 S.-W.; resp. Pr., *Th. Pl.* VI 32,19 S.-W.
e7	ἀποτύπουσι resp. Iambl., *Myst.* III 15 (136,6 P.)
e7	νοῦς resp. Pr., *in Ti.* I 305,9 et I 311,5 et I 322,4–5 D.
e8	cit. Plot. V 9,9,8 H.-S.; resp. Pr., *Th. Pl.* III 53,2 S.-W.; resp. Pr., *Th. Pl.* III 95,12 S.-W.; resp. Pr., *Th. Pl.* IV 81,23–26 S.-W.
e9	resp. Pr., *Th. Pl.* V 51,23 S.-W.
e10–40d5	resp. Aug., *Civ.* IX 23,3 D.-A.
e10–40a7	μία—εἶναι AFF. Phlp., *Aet.* XIII 13 (516,25–517,6 R.)
e10–40a5	cit. (vers. arab.) Gal., *Comp. Ti.* 5,9–13 (47 K.-W.)
e10–40a2	εἰσὶ—τέταρτον AFF. Pr., *in Ti.* III 104,23–25 D.; interpr. Pr., *in Ti.* III 104,27–112,19 D.; resp. Apul., *Pl.* 204 (100,18–101,2 M.); resp. Apul., *Soc.* 137 (17,9–11 M.); resp. Ph., *Opif.* 62–64; resp. Phlp., *Opif.* 205,25–27 R.; resp. Pr., *in Ti.* I 425,24–25 et I 432,15–25 et II 52,20–22 et (fortasse) II 147,10 et II 230,15–16 D.; resp. Pr., *Th. Pl.* V 41,17 S.-W.
e10–40a1	resp. Aug., *Civ.* X 9,37–38 D.-A.; resp. Pr., *in Ti.* III 163,21–23 D.
e10	usurp. Pr., *Th. Pl.* IV 88,2–4 et 17–18 S.-W.; resp. Apul., *Soc.* 115 (7,2–3 M.); resp. Calc., *Comm.* 120 (165,7 W.); resp. Plot. III 9,1,22 H.-S.; fort.resp. Pr., *in Ti.* III 100,10 et III 102,17 et III 155,2–3 D.

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a1–3	resp. Psell., *Omnif. Doctr.* 121 et 131
a1–2	resp. Plu., *Mor.* 888e; resp. Plu., *Mor.* 891c; resp. Pr., *in Prm.* 952,25–26 s.
a1	usurp. Alcin., *Intr.* 171,40 w.; usurp. Pr., *Th. Pl.* iii 66,8; 66,14; 66,19 s.-w.; resp. Apul., *Soc.* 138 (18,2–5 m.)
a2–d5	resp. Apul., *Pl.* 205 (102,4–5 m.); resp. Pr., *Th. Pl.* v 43,2 s.-w.
a2–b8	τοῦ—γέγονεν aff. Simp., *in Cael.* 454,29–455,8 h.
a2–b6	fort.resp. Pr., *in Ti.* iii 70,13–14 d.
a2–7	resp. Pr., *in Ti.* iii 61,28–30 d.
a2–6	resp. Calc., *Comm.* 119 (164,7–8 w.)
a2–4	τοῦ—εἴη aff. Pr., *in Ti.* iii 112,20–22 d.; interpr. Pr., *in Ti.* iii 112,23–115,17 d.; aff. Simp., *in Cael.* 436,1–3 h.
a2–3	τοῦ—ἀπηργάζετο cit. Eus., *pe* xv 8,1; cit. Pr., *in Ti.* ii 27–28 d.; usurp. Pr., *in Ti.* iii 142,4–5 d.; resp. Alcin., *Intr.* 171,2 w.; resp. Apul., *Pl.* 203 (100,16–17 m.); resp. Apul., *Soc.* 137 (17,7–8 m.); resp. Plot. ii 1,6,5–6 h.-s.; resp. Pr., *in Ti.* ii 42,27–28 et ii 43,12 d.; resp. Psell., *Theol.* i 47,51–52 g.; resp. Tert., *Marc.* i 13,3 k.
a2	usurp. Pr., *Th. Pl.* iii 66,5–6 s.-w.; resp. Calc., *Comm.* 120 (165,7 w.)
a3–b4	resp. Calc., *Comm.* 120 (165,8–15 w.); resp. Pr., *in Ti.* i 6,28–29 d.
a3–4	κάλλιστόν τε καὶ λαμπρότατον usurp. Aristid., *Or.* 43,14 (342,10 k.)
a3	resp. Phlp., *Aet.* xiii.5 (489,20 r.); resp. Phlp., *Aet.* xiii.5 (491,13 r.)
a4–7	τίθησί—ὅλον aff. Pr., *in Ti.* iii 116,22–25 d.; interpr. Pr., *in Ti.* iii 116,26–119,10 d.
a4–6	resp. Synes., *Calv.* 8.3,5–8 (i 63 l.-a.)
a4–5	resp. Pr., *in Ti.* iii 132,7–9 d.
a4	τῷ—ἐποίει aff. Pr., *in Ti.* iii 115,18 d.; interpr. Pr., *in Ti.* iii 115,19–116,21 d.
a5–7	resp. Synes., *Calv.* 10.4,5 (i 66 l.-a.)
a5–6	usurp. Pr., *in Ti.* iii 60,10–12 d.
a6	resp. Alcin., *Intr.* 170,20–21 w.
a7–b8	resp. Anon., *Prol. Plat.* 25,9–11
a7–b6	resp. Hipp., *Haer.* iv 8,3; resp. Plu., *Mor.* 886e
a7–b4	κινήσεις—ἄριστον aff. Pr., *in Ti.* iii 119,11–16 d.; interpr. Pr., *in Ti.* iii 119,17–126,5 d.
a7–b1	resp. Dam., *Pr.* i 58,23–24 w.-c.
a7	resp. Nemes., *Nat. Hom.* 43,345 (125,21 m.)
a8–b4	resp. Eus., *pe* xv 8,4
a8–b2	resp. Plot. ii 2,2,24 h.-s.
a8	resp. (vers. arab.) Gal., *Comp. Ti.* 5,13–14 (47 k.-w.); resp. Ph., *Cher.* 23
b1–2	resp. Pr., *in Ti.* i 138,29–30 d.
b2–c1	resp. Cic., *Luc.* 39,123 (89,11–12 p.)

b2–8	resp. Simp., *in Cael.* 33,13 H.
b4–8	resp. Athenag., *Leg.* 23,5 S.
b4–8	ἐξ—γέγονεν AFF. Pr., *in Ti.* III 126,6–10 D.; interpr. Pr., *in Ti.* III 126,11–133,10 D.
b4–6	resp. Apul., *Soc.* 120 (9,3–4 M.); resp. Simp., *in Cael.* 518,10–17 H.; resp. Simp., *in Cael.* 519,3 H.; resp. Simp., *in Cael.* 663,12 H.
b4–5	resp. Arist., *Cael.* B 9.290b15 B.; resp. Or., *Cels.* V 10,56 B.; resp. Pr., *in Ti.* III 58,6–7 D.
b4	ἀπλανῆ usurp. Alcin., *Intr.* 170,21 W.
b5–8	resp. Simp., *in Cael.* 518,26 H.
b5–6	resp. Them., *in Cael.* 137,18 L.
b5	resp. Alcin., *Intr.* 171,14 W.; resp. Apul., *Pl.* 203 (100,15–16 M.); resp. Apul., *Soc.* 123 (10,14 M.)
b6–8	resp. Calc., *Comm.* 121 (165,22–24 W.)
b6	resp. Pr., *Th. Pl.* I 93,20 S.-W.
b8–c3	γῆν—γεγόνασιν AFF. Pr., *in Ti.* III 133,11–15 D.; interpr. Pr., *in Ti.* III 133,16–144,33 D.; AFF. Simp., *in Cael.* 517,7–9 H.; cit. Alcin., *Intr.* 171,27–31 W.; resp. Dam., *in Phd.* II 115,6 W.; resp. D. L. III 75 (151,15–16 L.); resp. Pr., *Th. Pl.* V 74,13–15 S.-W.; resp. TL 215,7–10 M.
b8–c2	usurp. Dam., *in Prm.* III 175,16–17 W.-C.-S. (231,22 R.); usurp. Plu., *Mor.* 937e; usurp. Pr., *in Ti.* III 2,11 D.
b8–c2	ἰλλομένην—ἐμηχανήσατο cit. (latine) Calc., *Comm.* 122 (166,3–5 W.)
b8–c1	γῆν—τεταμένον AFF. Gal., *in Hipp. Epid.* III 128,18–19 W.; cit. (vers. arab.) Gal., *Comp. Ti.* 5,14 (47 K.-W.); cit. Plu., *Mor.* 1006e; usurp. Arist., *Cael.* B 13.293b31 B.; resp. Meth., *Symp.* VIII 14 (100,6–7 B.)
b8	ἰλλομένην Phot. γ 110 (I 360 Th.); Sud. γ 240 (I 523,7 A.); Sud. δ 322 (II 632 A.); Tim. 59 R.-K.; resp. Dam., *in Phd.* I 515,2 W.; resp. Pr., *in Ti.* I 353,10 D.; resp. Simp., *in Cael.* 518,2–7 H.
c1–2	περὶ—ἐμηχανήσατο cit. Pr., *Th. Pl.* VI 34,1–3 S.-W.; usurp. Alcin., *Intr.* 161,29 W.; usurp. Dam., *in Prm.* II 231,22 R.; usurp. Plu., *Mor.* 171a; usurp. Plu., *Mor.* 938e; usurp. Plu., *Mor.* 1006c
c1	usurp. Pr., *in R.* II 200,11–12 K.
c2–3	cit. Plot. IV 4,22,8–9 H.-S.; cit. Pr., *in Ti.* III 220,14–15 D.; cit. Simp., *in Cael.* 515,12–13 H.; usurp. Pr., *in Ti.* III 181,10–11 D.; usurp. Simp., *in Cael.* 645,17 H.; resp. Cic., *DND* I 12,30 (13,22–24 A.); resp. Simp., *in Cael.* 646,4 H.
c3–d3	χορείας—πόνος AFF. Pr., *in Ti.* III 145,1–11 D.; interpr. Pr., *in Ti.* III 145,12–151,9 D.; cit. (latine) Calc., *Comm.* 124 (167,10–168,7 W.)
c3–d2	cit. (vers. arab.) Gal., *Comp. Ti.* 5,14–16 (47 K.-W.)
c3–5	resp. Apul., *Soc.* 120 (8,14–9,1 M.)
c3–4	resp. Bas., *Hex.* II 1 (140 G.)

c3–4 χορεῖαι πάντων ἄστρων usurp. Aristid., *Or.* 43,24 (345,15–16 K.); resp. Pr., *in Ti.* I 45,3 D.

c3 cit. (latine) Calc., *Comm.* 123 (166,23 W.); cit. Pr., *in Ti.* III 156,16–17 D.; usurp. Dam., *in Phd.* I 507,1–2 (257 W.); usurp. Dam., *in Phd.* I 524,5 (267 W.); usurp. Dam., *in Phd.* I 532,2 (271 W.); usurp. Pr., *in Ti.* III 171,1 et 171,25–26 et 181,10–11 D.; resp. Apul., *Pl.* 201 (99,9 M.); resp. Apul., *Soc.* 121 (9,6 M.); resp. Ph., *Cher.* 23; resp. Pr., *Th. Pl.* VI 16,23 S.-W.

c7–d2 resp. TL 214,15 M.

c9–d2 καὶ—πέμπουσιν cit. (latine) Calc., *Comm.* 125 (168,12–15 W.)

c9 φόβους καὶ σημεῖα usurp. Pr., *in Ti.* III 313,28–29 D.

d3–41a3 ἀλλά—ἐκγόνους AFF. Phlp., *Aet.* XVIII 8 (633,21–634,12 R.)

d3–7 resp. Apul., *Soc.* 116 (7,8–9 M.)

d3–5 ἀλλά—τέλος AFF. Pr., *in Ti.* III 151,10–12 D.; interpr. Pr., *in Ti.* III 151,13–152,4 D.; resp. Pr., *Th. Pl.* VI 6,23 S.-W.

d3–5 ταῦτά—τέλος AFF. Phlp., *Aet.* XVIII 9 (638,21–23 R.)

d4 usurp. Clem., *Strom.* V 13,83,5; usurp. Plu., *Mor.* 1000ef; resp. Cic., *DND* I 12,30 (13,22–24 A.)

d6–41d7 resp. Calc., *Comm.* 136 (177,8–9 W.)

d6–41a6 resp. Apul., *Ascl.* 38 (83,11 M.); resp. Pr., *Th. Pl.* I 26,10–16 S.-W.; resp. Pr., *Th. Pl.* I 29,10–14 S.-W.

d6–41a3 resp. Eus., *PE* XIII 14,10–11; resp. Thdt., *Affect.* III 35–36 (179,12–17 C.)

d6–41a3 περὶ—ἐκγόνους AFF. Athenag., *Leg.* 23,5–6 (54–56 S.); AFF. Eus., *PE* II 7,1–2; AFF. Eus., *PE* XIII 1,1–2; AFF. Eus., *PE* XIII 14,5; AFF. (vers. syr.) Eus., *Theoph.* II 31 (93,23–94,8 G.)

d6–e3 περὶ—πιστευτέον AFF. Cyr., *adv. Iul.* 913a; AFF. Cyr., *adv. Iul.* 936c; AFF. Thdt., *Affect.* I 59 (120,8–14 C.); AFF. Thdt., *Affect.* III 34 (179,5–11 C.); resp. Iul., *Or.* VII 24,237b3–5 (II,1,87 R.); resp. Syr., *in Metaph.* 42,23–27 K.

d6–e2 περὶ—λέγουσιν Clem., *Strom.* V 13,84,1

d6–7 περὶ—ἡμᾶς AFF. Pr., *in Alc.* 74,7–9 S.; AFF. Pr., *in Ti.* III 108,31–32 et III 152,5–6 D.; interpr. Pr., *in Ti.* III 152,7–159,7 D.; cit. (latine) Calc., *Comm.* 127 (170,6–7 W.)

d6 resp. Alcin., *Intr.* 171,15 W.; resp. Eus., *Theoph.* II 30 (93,16 G.); resp. (vers. arab.) Gal., *in Ti.* fr. I, App. 2, 188 L.

d7–e2 πειστέον—λέγουσιν AFF. Pr., *in Ti.* III 159,8–12 D.; interpr. Pr., *in Ti.* III 159,13–160,12 D.; usurp. Pr., *in R.* I 185,14–17 K.

d7–e1 cit. Phlp., *Aet.* XVIII 10 (644,7–10 R.)

d7–9 πειστέον—εἰδόσιν cit. (latine) Calc., *Comm.* 127 (170,15–21 W.)

d7–8 resp. Clem., *Strom.* VI 15,123,1; resp. Pr., *de Prov.* 1 (II 27,23–24 I.) et 19 (II 44,24 I.)

d8–9 resp. Meth., *Symp.* VII 5 (76,17–18 B.)

d8	usurp. Pr., *in Cra.* 144 (82,22–24 P.); resp. Pr., *Th. Pl.* V 18,8–9 S.-W.
d9–e3	resp. Aristid., *Or.* 37,8 (306,6 K.)
e1–2	ἄνευ—ἀποδείξεων AFF. Clem., *Strom.* V 13,85,1; usurp. Thdt., *Affect.* II 29 (146,9–10 C.)
e1–2	καίπερ-λέγουσιν cit. Pr., *in R.* II 340,28–29 K.
e1	ἀπιστεῖν Zonar. I 261 T.
e2–4	ἀλλ'—λεγέσθω AFF. Pr., *in Ti.* III 160,13–16 D.; interpr. Pr., *in Ti.* III 160,17–161,6 D.
e3–4	οὕτως—λεγέσθω AFF. Pr., *in Ti.* III 153,27–28 D.
e5–41a3	resp. Pr., *in Ti.* III 108,33–109,1 et III 181,1–2 et III 192,7–194,15 D.
e5–41a2	γῆς—αὐτῶν AFF. Cyr., *adv. Iul.* 617B
e5–41a1	resp. Pr., *in Ti.* III 166,23–26 et III 171,8–9 D.
e5	γῆς—ἐγενέσθην AFF. Phlp., *Aet.* XVIII 8 (635,5–7 R.); AFF. Pr., *in Ti.* III 171,19–20 D.; interpr. Pr., *in Ti.* III 171,21–183,6 D.; usurp. Hipp., *Haer.* I 19,8
e5	Τηθύς resp. Serv., *ad G.* I 31
e6–41a1	τούτων—τούτων AFF. Pr., *in Ti.* III 183,7–8 D.; interpr. Pr., *in Ti.* III 183,9–189,18 D.

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a1–2	ἐκ—αὐτῶν AFF. Pr., *in Ti.* III 189,19–21 D.; interpr. Pr., *in Ti.* III 189,22–191,26 D.; resp. Pr., *Th. Pl.* VI 46,15–16 S.-W.
a2–3	ἔτι δὲ τούτων ἄλλους ἐγγόνους AFF. Pr., *in Ti.* III 191,25 D.; interpr. Pr., *in Ti.* III 191,26–194,15 D.
a3–d3	ἐπεὶ—δέχεσθε AFF. Simp., *in Cael.* 106,6–25 H.
a3–b6	ἐπεὶ—συνεδεῖσθε AFF. Eus., *PE* XIII 18,10
a3–7	ἐπεὶ—ἔργων AFF. Phlp., *Aet.* IV 14 (93,22–94,1 R.)
a3–6	ἐπεὶ—τάδε AFF. Pr., *in Ti.* III194,16–19 D.; interpr. Pr., *in Ti.* III 194,20–199,12 D.; resp. Pr., *Th. Pl.* V 77,8–9 S.-W.
a3–5	resp. Apul., *Pl.* 204 (101,9–10 M.) et 205 (102,4 M.); resp. Calc., *Comm.* 201 (220,18 W.); resp. Iambl., *An.* 40 (68,8–9 F.-D.); resp. Pr., *in R.* I 107,20 K.; resp. Pr., *in R.* I 165,25 K.; resp. Pr., *in R.* I 234,25 K.; resp. Pr., *in R.* II 257,22 K.
a3–4	cit. Pr., *in R.* I 165,29–166,1 K.; cit. Pr., *in* Ti. III 203,28–29 D.; usurp. Pr., *Th. Pl.* VI 34,5–6 S.-W.; resp. Apul., *Soc.* 116 (7,8–9 M.)
a4–5	resp. Pr., *in Ti.* III 164,14–15 D.
a4	φαίνονται—ἐθέλωσιν AFF. Pr., *in Ti.* III 265,10–11 D.; resp. Apul., *Soc.* 144 (20,15–21,1 M.); resp. Cic., *DND* I 12,30 (13,22–24 A.); resp. Plu., *Mor.* 927C
a5–c3	cit. (vers. arab.) Gal., *Comp. Ti.* 6,1–6 (48–50 K.-W.)
a5–b8	resp. Calc., *Comm.* 150 (186,11–13 W.)
a5–b6	cit. (latine) Aug., *Serm.* CCXLI,8; cit. (latine) Aug., *Serm.* CCXLII,7
a6–7	resp. Plu., *Mor.* 720C

a7–42e4 resp. Pr., *in Ti.* I 310,12–13 D.

a7–e3 resp. Pr., *in Ti.* I 315,31–316,1 D.

a7–d3 θεοὶ—δέχεσθε AFF. Cyr., *adv. Iul.* 589cd (II 33 B.-E.); resp. Anon., *Prol. Plat.* 27,12–13; resp. Meth., *Res.* I 37,2 (278,3–8 B.); resp. Olymp., *in Alc.* 2,2 W.; resp. Plot. IV 8,4,40 H.-S.; resp. Pr., *in Ti.* I 218,15–16 et I 443,23–24 D.; resp. Pr., *Th. Pl.* V 43,2–3 S.-W.; resp. Pr., *Th. Pl.* V 65,22–26 S.-W.; resp. Pr., *Th. Pl.* V 68,22–26 S.-W.; resp. Pr., *Th. Pl.* VI 21,5–20 S.-W.; resp. Simp., *in Cael.* 143,30 H.

a7–c6 resp. Alcin., *Intr.* 171,41–42 W.

a7–b6 θεοὶ—συνεδεῖσθε AFF. (latine) Aug., *Civ.* XIII 16,25–34 D.-A.; AFF. Eus., *PE* XI 32,4; AFF. Ph., *Aet.* 13; AFF. Simp., *in Ph.* 1337,22–28 D.; AFF. Stob. I 20,10 (I 181,7–14 W.); usurp. (vers. arab.), *in Ti.* fr. I, App. 2, 188 L.; usurp. (vers. arab.) Gal., *in Ti.* fr. IX, App. 2, 194 L.; usurp. Simp., *in Cael.* 358,31–32 H.; resp. Alcin., *Intr.* 171,20–23 W.; resp. Aug., *Civ.* XIII 16,15–19 et 34–43 et 60–63 D.-A.; resp. Aug., *Civ.* XIII 17,22–36 D.-A.; resp. Aug., *Civ.* XIII 18,13 D.-A.; resp. Calc., *Comm.* 344 (336,12 W.); resp. Ph., *Aet.* 19; resp. Ph., *Conf.* 166; resp. Ph., *Decal.* 58; resp. Ph., *Her.* 23 et 246; resp. Ph., *Migr.* 181 resp. Pr., *in Ti.* I 287,23 D.; resp. Pr., *Th. Pl.* I 120,12–13 S.-W.; resp. Pr., *Th. Pl.* V 74,15–17 S.-W.; resp. Psell., *Omnif. Doctr.* 157; resp. Simp., *in Cael.* 105,32 H.; resp. Simp., *in Cael.* 108,34 H.; resp. Simp., *in Cael.* 369,25–28 H.

a7–b5 cit. Ascl., *in Metaph.* 194,34–36 H.

a7–b4 θεοὶ—μοίρας AFF. Mich., *in PN.* 33,17–22 W.; AFF. Them., *in PN.* 12,33–13,5 W.

a7–b3 θεοὶ—πάμπαν cit. (vers. syr.) Eus., *Theoph.* II 45 (99,6–9 G.); resp. Eus., *Theoph.* II 47 (100,23 G.); resp. Pr., *in Ti.* I 106,22–23 D.

a7–b2 θεοὶ—κακοῦ AFF. Phlp., *Aet.* VI 4 (128,1–4 R.); resp. Pr., *in Ti.* I 293,21–22 D.; resp. TL 207,4–6 M.

a7–b1 θεοὶ—λυτόν AFF. Athenag., *Leg.* 6,2 (12 S.); AFF. Zach. Mit., *Opif.* 117,682–683 C.

a7–8 θεοὶ—ἐθέλοντος AFF. Pr. *Th. Pl.* V 57,20–22 S.-W.; cit. Hipp., *Haer.* I 19,8; resp. Phlp., *Aet.* VI.8 (144,14 R.); resp. Phlp., *Aet.* VI.27 (216,6 R.); resp. Phlp., *Aet.* IX.9 (340,1 R.); resp. Plot. II 1,5,4–5 H.-S.; resp. Pr., *in Cra.* 98 (48,5–6 P.); resp. Pr., *Th. Pl.* III 76,4–5 S.-W.

a7–8 θεοὶ—γενόμενα AFF. Niceph. Greg., *Antirrh.* I 1,10,6 (213,2 B.); AFF. Niceph. Greg., *Hist. Byz.* XXIII 2 (II 1107,1–5 N.)

a7 θεοὶ—ἔργων AFF. Ascl., *in Metaph.* 103,11 H.; AFF. Clem., *Strom.* V 14,102,5; AFF. Cyr., *adv. Iul.* 585d (II 29 B.-E.); AFF. Eus., *PE* XIII 13,28; AFF. Simp., *in Ph.* 1361,2–3 D.; cit. Aen. Gaz., *Thphr.* 40,3 C.; cit. (latine) Calc., *Comm.* 138 (178,8–9 W.) et 139 (179,5–6 W.); cit. Hipp., *Haer.* I 19,7; cit. Or., *Cels.* VI 10–16 B.; usurp. Cyr., *adv. Iul.* 881c; usurp. Max. Tyr. 2.10; usurp. Pr., *in Alc.* 114,10 S.; usurp. Pr., *in* Ti. III 202,29–203,3 D.; resp. Anon., *Contra Phil.* IV 198 (1240–

1241 A.); resp. Apul., *Soc.* 124 (11,1–2 M.); resp. Eus., *PE* VIII 13,3; resp. Eus., *PE* XIII 14,3; resp. Eus., *PE* XV 13,5; resp. Iambl., *Myst.* I 21 (65,7 P.); resp. Pr., *in Ti.* I 408,25 D.; resp. Pr., *Th. Pl.* V 43,13 S.-W.; resp. Pr., *Th. Pl.* V 46,17 S.-W.; resp. Pr., *Th. Pl.* V 51,24 S.-W.; resp. Pr., *Th. Pl.* V 52,9 S.-W.; resp. Pr., *Th. Pl.* V 59,23–24 S.-W.; resp. Pr., *Th. Pl.* V 67,17–18 S.-W.; resp. Pr., *Th. Pl.* V 72,22 S.-W.; resp. Pr., *Th. Pl.* V 78,1 S.-W.; resp. Pr., *Th. Pl.* V 96,10–11 et 24 S.-W.; resp. Pr., *Th. Pl.* V 100,12 S.-W.; resp. Pr., *Th. Pl.* V 108,1–2 S.-W.; resp. Pr., *Th. Pl.* VI 5,11–12 et 27,10–11 et 32,18 et 75,21 S.-W.; resp. sch. Pl. ad loc. (289 G.)

a7 θεοὶ—δημιουργὸς AFF. Iust. Phil., *Coh. Gr.* 20 (50,18–19 M.); AFF. Iust. Phil., *Coh. Gr.* 22 (54,18 M.); resp. Iust. Phil., *Coh. Gr.* 22 (54,26 M.); resp. Stob. III 11,31 (III 436 H.)

a7 θεοὶ θεῶν AFF. Herm., *Phdr.* 132,4 C.; AFF. Iust. Phil., *Coh. Gr.* 24 (56,7 M.); AFF. Pr., *in Ti.* III 199,13 D.; interpr. Pr., *in Ti.* III 199,14–206,21 D.; cit. Cyr., *adv. Iul.* 600c; usurp. Pr., *in Ti.* III 241,20 D.; resp. Phlp., *Aet.* XVII (589,21–22 R.)

a7 δημιουργὸς πατήρ usurp. Pr., *in Prm.* 1114,21–22 C.-S.

a7–8 ὧν—ἐθέλοντος AFF. Pr., *in Ti.* III 206,22–23 D.; interpr. Pr., *in Ti.* III 206,24–209,26 D.; cit. Pr., *in Ti.* I 265,29–30 D.; usurp. Pr., *Th. Pl.* III 77,12 S.-W.; resp. Simp., *in Cael.* 143,11–13 H.

a7 ὧν—ἔργων AFF. Pr., *in Ti.* I 312,17–18 et I 315,25–26 et I 319,18 et II 89,27–28 D.; AFF. Pr., *Th. Pl.* III 76,4–5 S.-W.; usurp. Pr., *in Cra.* 98 (48,5–6 P.); resp. Pr., *in Ti.* I 9,15–16 et I 95,15 D.

a8–d3 resp. Cyr., *adv. Iul.* 599e–601a (II 41–44 B.-E.)

a8–d2 resp. Calc., *Comm.* 139 (179,10–180,2 W.)

a8–b6 usurp. Phlp., *Opif.* 134,25–28 R.; resp. Cyr., *adv. Iul.* 597b (II 41 B.-E.); resp. Ph., *Fug.* 112 (III 133,24–134,2 C.-W.); resp. Ph., *Her.* 23 (III 7,8–9 C.-W.); resp. Ph., *Her.* 246 (III 56,1–2 C.-W.); resp. Pr., *in Ti.* III 241,20–21 D.

a8–b4 resp. Hipp., *Haer.* X 32,3; resp. Olymp., *in Phd.* 13,2,31–34 N.

a8–b3 cit. Ascl., *in Metaph.* 185,35–36 H.; usurp. Phlp., *Opif.* 221,16–17 R.

a8–b2 τὸ—κακοῦ AFF. Pr., *in Ti.* III 209,27–28 D.; interpr. Pr., *in Ti.* III 209,30–214,35 D.; AFF. Simp., *in Cael.* 351,15–16 H.; usurp. Aen. Gaz., *Thphr.* 48,9 C.

a8–b1 usurp. Phlp., *Aet.* VI 28 (225,27 R.); usurp. Zach. Mit., *Opif.* 117,693–694 C.; resp. Olymp., *in Phd.* 13,9,2 N.

a8 cit. Phlp., *Aet.* VI 28 (226,7–8 R.); Iust. Phil., *Coh. Gr.* 7 (32,10 M.) et 23 (55,8 M.); resp. Plot. II 3,8,4 H.-S.

b1–2 τὸ—κακοῦ AFF. Phlp., *Aet.* XVII 1 (592,15–16 R.); AFF. Phlp., *Aet.* VI (119,20–21 R.); AFF. Phlp., *Aet.* VI (121,2–3 R.); AFF. Phlp., *Aet.* VI 3 (127,14–15 R.); AFF. Pr., *in Prm.* 833,3–4 S.; AFF. Simp., *in Cael.* 346,22–23 H.; cit. Phlp., *Aet.* VI 6 (133,3 R.); usurp. Pr., *in Ti.* II 195,31–32 D.

b1–2 cit. Phlp., *Aet.* XVII (591,7–8 R.), cit. Simp., *in Cael.* 346,22 H.; usurp. Eus.,

	PE XV 6,14; usurp. Zach. Mit., *Opif.* 98,110–111 et 100,175–176 et 105,310–311 C.
b2–6	δι'—συνεδεῖσθε AFF. (latine) Aug., *Serm.* 241,8; AFF. (latine) Aug., *Serm.* 242,7; AFF. Cyr., *adv. Iul.* 637b; AFF. Pr., *in Ti.* III 215,1–5 D.; interpr. Pr., *in Ti.* III 215,6–220,8 D.; AFF. Zach. Mit., *Opif.* 117,683–687 C.; cit. (vers. arab.) Gal., *in Ti.* (fr. apud *Plat. Arab.* I, 49n. K.-W.); usurp. Iust. Phil., *Dial.* 5 (80,25–26 M.); resp. Anon., *Contra Phil.* IV 226 (2299–2303 A.); resp. Apul., *Pl.* 198 (97,14–15 M.); resp. Arn., *Gent.* II 36 (77,4+13–14 R.); resp. Aug., *Civ.* X 31,8 D.-A.; resp. Aug., *Civ.* XIII 18,47–50 D.-A.; resp. Dam., *in Cael.* 491a22–28 B.; resp. Phlp., *Aet.* XIV.3 (548,5–7 R.)
b2–6	ἐπείπερ—συνεδεῖσθε AFF. Phlp., *Aet.* VI 28 (225,27–228,5 R.); AFF. Phlp., *Aet.* XVII 5 (600,27–601,4 R.)
b2–6	ἀθάνατοι—συνεδεῖσθε usurp. Cyr., *adv. Iul.* 881c
b2–5	ἐπείπερ—λαχόντες AFF. Iust. Phil., *Coh. Gr.* 23 (55,3–6 M.); cit. Eus., *PE* XV 6,5; cit. Thdt., *Affect.* III 70 (190,12–13 C.); usurp. Aen. Gaz., *Thphr.* 40,4–5 C.
b2–4	cit. Plot. I 8,7,9–10 H.-S.
b2–4	ἀθάνατοι—μοίρας AFF. Pr., *Th. Pl.* I 27 (I 119,17–19 S.-W.); AFF. Simp., *in Cael.* 108,33–34 H.; AFF. Simp., *in Cael.* 351,17–18 H.
b2–3	cit. Phlp., *Aet.* XVIII 9 (638,11–12 R.)
b2–3	ἐπείπερ—πάμπαν AFF. Phlp., *Aet.* VII 13 (272,9–10 R.); AFF. Phlp., *Aet.* XVII 2 (596,9–10 R.); AFF. Phlp., *Aet.* XVII 3 (597,4–5 R.); AFF. Phlp., *Aet.* XVII 4 (599,12–13 R.); usurp. Pr., *in* Ti. III 206,2 D.
b2–4	AFF. Pr., *Th. Pl.* I 119,17–19 S.-W.
b2	cit. Pr., *in* Ti. III 205,29 et III 220,17 D.; resp. Dam., *in Phd.* I 320,1 W.
b3–6	οὔτι—συνεδεῖσθε AFF. Phlp., *Aet.* VIII 4 (311,4–7 R.); cit. Phlp., *Aet.* XVI (560,6–8 R.); cit. Simp., *in Cael.* 353,5–7 H.; usurp. Pr., *in R.* II 8,23–24 K.; resp. Pr., *Th. Pl.* V 67,21–24 S.-W.
b3–4	cit. Zach. Mit., *Opif.* 117,693–694 C.
b3	usurp. Pr., *in* Ti. III 214,27 D.
b4–6	τῆς—συνεδεῖσθε AFF. Pr., *in Ti.* II 16,9–11 D.; resp. Or., *Pr.* II 3 (124,3–4 G.-K.)
b4–5	τῆς—ἐκείνων AFF. Pr., *in Cra.* 99 (51,6–8 P.)
b4	resp. Plot. II 1,1,2 H.-S.; resp. Pr., *Th. Pl.* V 68,1–2 S.-W.
b5	δεσμοῦ resp. Pr., *in Prm.* 1202,19–25 C.-S.
b6–43a6	resp. Pr., *in Ti.* III 2,1–3 D.
b6–d3	νῦν—δέχεσθε AFF. Phlp., *Opif.* 4,25–5,15 R.; resp. Pr., *in Ti.* I 315,22–23 D.
b6–d1	νῦν—παραδώσω AFF. Phlp., *Aet.* IV 14 (94,2–13 R.)
b6–c6	νῦν—γένεσιν AFF. Phlp., *Aet.* XIII 12 (508,24–509,6 R.)
b6–b8	νῦν—ἔσται AFF. Niceph. Greg., *Antirrh.* I 1,10,6 (213,3–5 B.)
b6–7	νῦν—μάθετε AFF. Pr., *in Alc.* 242,3–5 S.; AFF. Pr., *in Ti.* III 220,9–10 D.; interpr. Pr., *in Ti.* III 220,11–221,7 D.; resp. Pr., *in Ti.* III 272,4 D.

b6	resp. Pr., *Th. Pl.* V 82,17 S.-W.
b7	μάθετε cit. Pr., *in* Ti. III 206,19 D.; resp. Pr., *in* Ti. III 229,14 et III 241,22 D.
b7–43a6	resp. Pr., *in Alc.* 112,29 S.
b7–d3	resp. Aug., *Civ.* XII 25,7 D.-A.; resp. Aug., *Civ.* XII 27,3 D.-A.
b7–c5	θνητά—δημιουργίαν AFF. Syr., *in Metaph.* 41,15–19 K.; resp. Calc., *Comm.* 137 (178,3–5 W.)
b7–c3	θνητά—ἄν AFF. Pr., *in Ti.* III 221,8–12 D.; interpr. Pr., *in Ti.* III 221,13–226,30 D.
b7–c2	τούτων—εἶναι cit. Pr., *de Mal. Subst.* 5 (III 34,12–16 I.); resp. D. L. III 74 (151,11–14 L.); resp. Iambl., *An.* 27 (54,21–23 F.-D.); resp. Pr., *in Ti.* III 241,22–23 D.; resp. TL 217,23–24 M.
b7–c1	usurp. Alcin., *Intr.* 171,38–40 W.
b7–8	θνητά—ἔσται AFF. Simp., *in Ph.* 1361,3–4 D.; cit. David, *Prol.* 2,18–20 B.; cit. Phlp., *Aet.* XIII 12 (508,8–9 R.); cit. Phlp., *in de An.* 11,31 H.; cit. Simp., *in Ph.* 249,32 D.; resp. David, *in Porph.* 2,18 B.; resp. Phlp., *in Mete.* 32,29 H.; resp. Pr., *de Decem Dub.* 28 (I 87,7–8 I.)
b7	cit. Cyr., *adv. Iul.* 605bc (II 49 B.-E.); usurp. Pr., *de Mal. Subst.* 5 (III 34,19–20 I.); resp. Alcin., *Intr.* 176,9–10 W.; resp. Cyr., *adv. Iul.* 604a (II 46 B.-E.)
b8	resp. Pr., *Th. Pl.* V 68,6 S.-W.
c1–5	εἰ—δημιουργίαν AFF. Simp., *in Ph.* 1361,5–9 D.
c1	resp. Pr. *in Alc.* 202,11–13 S.
c2–d3	resp. Calc., *Comm.* 186 (212,4–9 W.); resp. Gal., *PHP* IX 9,1 (596,30–598,2 L.)
c2–d2	δι' ἐμοῦ—ζῷα AFF. Phlp., *in de An.* 11,35–12,6 H.
c2–d1	resp. Pr., *in Prm.* 1202,18–28 C.
c2–7	resp. Ph., *Decal.* 107 et 111 et 120; resp. Ph., *Her.* 172; resp. Ph., *Spec.* 2.225
c2–6	resp. Pr., *in Ti.* III 241,23–25 D.
c2–3	resp. Calc., *Comm.* 188 (213,3 W.); resp. Pr., *Th. Pl.* V 69,21–22 S.-W.; resp. Pr., *in Ti.* III 158,4–5 D.; resp. Simp., *in Cael.* 154,16 H.
c3–d3	resp. Ioh. It., *Quaest.* 17 (18,27–28 I.); resp. TL 218,1–2 M.
c3–6	resp. Arn., *Gent.* II 52 (89,18–20 R.); resp. Olymp., *in Grg.* 255,23 W.
c3–4	ἵνα—δημιουργίαν AFF. Pr., *in Ti.* III 227,1–3 D.; interpr. Pr., *in Ti.* III 227,4–229,5 D.; AFF. Pr., *Th. Pl.* VI 28,3–5 S.-W.
c3	resp. Pr., *Th. Pl.* V 53,7 S.-W.
c4–6	τρέπεσθε—γένεσιν AFF. Niceph. Greg., *Antirrh.* I 1,10,6 (213,5–8 B.); AFF. Niceph. Greg., *Hist. Byz.* XXIII 2 (II 1107,2–4 N.); usurp. Pr., *in Ti.* III 157,13–15 D.; resp. Alcin., *Intr.* 171,24–25 W.
c4–5	cit. Phlp., *Aet.* IV 10 (80,17–18 R.); cit. Phlp., *Aet.* VI 4 (129,24–25 R.); cit. Phlp., *Aet.* IX 14 (370,26–28 R.); cit. Phlp., *Aet.* XVI 1 (567,20–21 R.); resp. Pr., *in* Ti. I 319,8–9 et III 202,4 D.
c4	κατὰ φύσιν resp. Pr., *Inst.* 28,30 D.

c5–8	resp. Ph., *Spec.* 1.14
c5–7	resp. Ph., *Fug.* 69
c5–6	resp. Pr., *Inst.* 28,22 D.
c5–6	μιμούμενοι—γένεσιν AFF. Pr., *in R.* I 166,6–7 K.; AFF. Pr., *Th. Pl.* III 76,6–7 S.-W.; AFF. Pr., *in Ti.* II 294,12–13 et III 229,6–7 D.; interpr. Pr., *in Ti.* III 229,8–33 D.; usurp. Pr., *in Ti.* III 2,3–4 D.; resp. Pr., *Th. Pl.* V 58,13–15 S.-W.
c5	usurp. Pr., *Th. Pl.* IV 91,19–20 S.-W.; resp. Pr., *Th. Pl.* V 58,24 S.-W.; resp. Pr., *Th. Pl.* V 82,12–13 S.-W.; resp. Pr., *Th. Pl.* VI 32,18 S.-W.
c6–42e4	resp. Pr., *in R.* II 233,28 K. (= Pr., *in Ti.* III 358,5–19 D.)
c6–d3	resp. (vers. arab.) Gal., *in Ti.* (fr. apud *Plat. Arab.* I, 50n. K.-W.); resp. Pr., *in Ti.* III 217,24–25 D.; resp. Pr., *Th. Pl.* V 68,12–14 S.-W.
c6–d1	καὶ—παραδώσω AFF. Pr., *in Ti.* III 230,1–4 D.; interpr. Pr., *in Ti.* III 230,5–234,5 D.; cit. (vers. arab.) Gal., *Comp. Ti.* 6,6–7 (50 K.-W.); imit. Calc., *Comm.* 137 (177,18–20 W.); resp. Herm., *in Phdr.* 132,1 C.; resp. TL 217,25–26 M.
c6–7	resp. Alcin., *Intr.* 176,12 W.; resp. Ammon., *in Int.* 217,32–33 B.; resp. Phlp., *in de An.* 24,25 H.; resp. Simp., *in An.* 32,8 H.; resp. Simp., *in An.* 74,22 H.
c6	ἀθανάτοις ὁμώνυμον cit. Pr., *in* Ti. III 218,14 D.; resp. Pr., *in* Ti. III 218,33–219,1 et III 225,15 D.
c7–d2	τῶν—προσυφαίνοντες cit. Cyr., *adv. Iul.* 601a (II 44 B.-E.)
c7–8	ἡγεμονοῦν—ἕπεσθαι AFF. Pr., *in Ti.* III 289,22–23 D.
c7–8	τῶν—ἕπεσθαι AFF. Pr., *in Ti.* III 289,16 D.
c8	σπείρας—ὑπαρξάμενος usurp. Pr., *in Ti.* III 319,18–19 D.
c8	ὑπαρξάμενος Phot. II 240 N.; resp. Pr., *in Ti.* III 239,31–32 D.
c7–d1	resp. Plu., *Mor.* 1001b
c7	resp. Plu., *Mor.* 1013f
d1–3	τὸ δὲ—δέχεσθε AFF. Simp., *in Ph.* 1152,13–15 D.; imit. Calc., *Comm.* 137 (177,20–178,3 W.); resp. Phlp., *in de An.* 125,13–15 H.; resp. Pr., *in Ti.* III 233,27–28 D.; resp. Pr., *Th. Pl.* III 23,21 S.-W.
d1–2	resp. Cyr., *adv. Iul.* 604a (II 46 B.-E.); resp. Pr. *in Cra.* 53 (22,6 P.); resp. Pr. *in Cra.* 55 (24,9–10 P.); resp. Simp., *in An.* 76,35 H.
d1–2	τὸ—προσυφαίνοντες AFF. Pr., *in Ti.* III 234,6–7 D.; interpr. Pr., *in Ti.* III 234,8–238,26 D.; usurp. Pr., *in Ti.* III 223,13–14 D.; resp. Pr., *in Ti.* I 63,8 D.
d1	τὸ δὲ λοιπόν usurp. Pr., *in Ti.* III 230,16 D.
d1–2	ἀθανάτῳ θνητὸν προσυφαίνοντες AFF. Cyr., *adv. Iul.* 616b
d2–3	ἀπεργάζεσθε—δέχεσθε AFF. Niceph. Greg., *Antirrh.* I 1,10,6 (213,4–5 B.); AFF. Niceph. Greg., *Hist. Byz.* XXIII 2 (II 1107,8–11 N.); AFF. Pr., *in Ti.* III 238,27–28 D.; interpr. Pr., *in Ti.* III 238,29–242,7 D.; resp. Pr., *in Ti.* III 202,7–8 D.
d2–3	τροφὴν—δέχεσθε AFF. Simp., *in Cael.* 372,23 H.
d2	cit. Pr., *in R.* I 166,7–8 K.; cit. Pr., *in Ti.* III 206,19 D.; usurp. Pr., *in Ti.* III 2,5 D.; usurp. Pr., *Th. Pl.* IV 91,20 S.-W.; resp. Pr., *in Prm.* 922,27 S.

d4–47e2 resp. Pr., *in Ti.* I 5,7–8 D.

d4–42e4 resp. Or., *Cels.* VI 21,5–7 B.; resp. Pr., *in Ti.* I 318,9–10 et III 165,5 D.; resp. Stob. I 49,39 (I 377,16–29 W.)

d4–42d5 ταῦτ'—χρόνου AFF. (vers. arab.) Gal., *Comp. Ti.* 6,8–48 (50–53 K.-W.); resp. Gal., *in Ti.* I 4,1–4 (50 L.)

d4–42d4 resp. *Corp. Herm.* X 7 (I 116,7–9 N.-F.); resp. Pr., *Th. Pl.* V 70,6–20 S.-W.; resp. Pr., *Th. Pl.* V 89,22–27 S.-W.; resp. Simp., *in An.* 12,31–36 H.

d4–42a3 resp. Pr., *in Ti.* I 147,9–10 et I 408,25–26 D.

d4–42a1 interpr. Iambl., *An.* 26 (52,15–54,16 F.-D.)

d4–e1 resp. TL 217,25–26 M.

d4–7 usurp. Herm., *in Phdr.* 123,12–14 C.; resp. Alcin., *Intr.* 178,20–21 W.; resp. Calc., *Comm.* 140 (180,5–9 W.); resp. Dam., *in Prm.* IV 13,3 W.-C.-S.-L. (252,29 R.)

d4–6 ταῦτ'—μίσγων AFF. Pr., *Th. Pl.* III 76,17–20 S.-W.; resp. Pr., *Th. Pl.* III 53,17–18 S.-W.

d4–6 καὶ—μίσγων AFF. Pr., *in Ti.* II 163,12–15 et III 244,9–11 D.; interpr. Pr., *in Ti.* III 244,12–257,29 D.

d4–5 usurp. Favon., *Somn. Scip.* XVI 4; usurp. Pr., *in Prm.* 777,8–9 S.; usurp. Pr., *de Prov.* 42 (II 64,20–21 I.); resp. Arn., *Gent.* II 52 (89,3–4 R.); resp. Dam., *in Prm.* III 181,19–20 W.-C.-S. (235,16–17 R.); resp. Demetr. Cyd., *Ep.* 33,53 (I 65 L.); resp. Eus., *PE* XI 17,10; resp. Hierocl., *in CA* XI 32; resp. Or., *Cels.* IV 56,17 B.; resp. Or., *Cels.* IV 61,5–6 B.; resp. Ph., *Her.* 183–184; resp. Ph., *QE* 2.33; resp. Plot. V 1,8,5–6 H.-S.; resp. Plu., *Mor.* 329c; resp. Plu., *Mor.* 1025c; resp. Pr., *in Ti.* I 5,15 et I 311,18 et II 151,9–10 D.

d4 resp. Hipp., *Haer.* I 19,10

d4 ταῦτ' εἶπε AFF. Pr., *in Ti.* III 242,8 D.; interpr. Pr., *in Ti.* III 242,9–244,8 D.

d4 κρατῆρα resp. Pr., *Th. Pl.* V 109,4 S.-W.; resp. Pr., *Th. Pl.* V 113,11 S.-W.; resp. Pr., *Th. Pl.* VI 80,8 S.-W.

d5–8 resp. Plot. IV 8,4,35–36 H.-S.; resp. Plot. VI 4,4,3–4 H.-S.

d5–7 resp. Pr. *Th. Pl.* V 71,20–22 S.-W.

d5 resp. Plot. V 1,8,5–6 H.-S.

d6–7 μίσγων—ὡσαύτως cit. (latine) Calc., *Comm.* 140 (180,11–13 W.)

d6–7 τρόπον—τρίτα AFF. Pr., *in Ti.* III 257,30–31 D.; interpr. Pr., *in Ti.* III 257,32–260,4 D.; resp. Dam., *in Prm.* IV 34,10–11 W.-C.-S.-L. (265,10–11 R.); resp. Herm., *in Phdr.* 153,5 C.

d7 usurp. Pr., *in Ti.* III 245,22 et III 254,9 D.; resp. Iambl., *An.* 18 (44,11–16 F.-D.) et 19 (44,19–27 F.-D.); resp. Plot. III 3,4,46 H.-S.; resp. Plot. IV 3,6,27 H.-S.; resp. Plot. IV 3,7,9–12 H.-S.; resp. Pr., *in Alc.* 227,9–12 S.; resp. Pr., *in Prm.* 948,20–22 S.; resp. Pr., *Th. Pl.* V 114.27 S.-W.

d8–42d2 resp. Pr., *Th. Pl.* VI 34,7–12 S.-W.

d8–42a3 resp. TL 218,2–3 M.

d8–e3 συστήσας—αὐταῖς cit. Alcin., *Intr.* 172,7–10 W.; cit. (latine) Calc., *Comm.* 141–143 (181,6–8 et 13; 181,21–182,2 W.) et 146–147 (184,12–19 W.)

d8–e2 συστήσας—εἱμαρμένους AFF. Plu., *Mor.* 573d

d8–e1 συστήσας—ἕκαστον AFF. Pr., *in Ti.* III 260,5–6 D.; interpr. Pr., *in Ti.* III 260,7–265,12 D.; cit. Pr., *Th. Pl.* VI 86,6–7 S.-W.; usurp. Pr., *in Prm.* 819,7–8 S.; resp. Aug., *Civ.* XIII 16,44–50 D.-A.; resp. Plu., *Mor.* 945c; resp. Pr., *in Ti.* I 5,3–5 et II 229,10–11 et III 307,14 D.; resp. Pr., *Th. Pl.* VI 78,10–12 S.-W.; resp. Synes., *Calv.* 8.3,8 (I 63 L.-A.) et 8.4,7–8 (I 63–64 L.-A.); resp. Synes., *Insomn.* 17.1,19–20 (I 303 L.-A.)

d8 usurp. Herm., *Phdr.* 177,29 C.; usurp. Pr., *in R.* II 131,7–8 K.; resp. Iambl., *An.* 25 (52,11 F.-D.); resp. Ph., *Her.* 86; resp. Ph., *Somn.* 1.137; resp. Plot. III 4,6,27 H.-S.; resp. Plu., *Mor.* 441F

e1 ἔνειμεν—ἕκαστον cit. Pr., *in Ti.* III 307,28 D.

e1–42d1 resp. Pr., *in Ti.* I 197,15 D.

e1–4 resp. Plot. IV 8,4,37–38 H.-S.

e1–3 καὶ—αὐταῖς AFF. Pr., *in R.* II 357,19–21 K.; resp. Pr., *in R.* II 307,21 K.

e1–2 resp. Meth., *Res.* I 54,2 (311,1 B.); resp. Pr., *Inst.* 180,3–182,3 D.

e1–2 καὶ—ἔδειξεν AFF. Pr., *in Ti.* III 265,13–14 D.; interpr. Pr., *in Ti.* III 265,15–271,27 D.; usurp. Plu., *Mor.* 568c; usurp. Pr., *in* Ti. III 167,16–17 et III 235,26–27 et III 238,3–4 D.; resp. *Corp. Herm.* X 13 (I 119,6–7 N.-F.); resp. Iambl., *An.* 33 (60,16–17 F.-D.); resp. Pr., *in Ti.* III 195,22 et III 260,19–20 D.

e2 ὄχημα resp. Ph., *Cher.* 24; resp. Pr., *in Ti.* I 112,6 D.; resp. Synes., *Insomn.* 6.3,8 (I 279 L.-A.) et 7.4,4 (I 281 L.-A.)

e2–3 νόμους—αὐταῖς AFF. Pr., *in Ti.* III 271,28 D.; interpr. Pr., *in Ti.* III 271,29–275,23 D.; usurp. Pr., *in Cra.* 51(19,26 P.); usurp. Pr., *in Cra.* 63 (27,18 P.); usurp. Pr., *in Prm.* 821,7–14 S.; usurp. Pr., *in Ti.* I 315,19 et III 240,15–16 et III 268,19 D.; usurp. Pr., *de Prov.* 20 (II 45,15–16 I.); usurp. Pr., *Th. Pl.* IV 51,23–24 + 53,10–11 S.-W.; resp. Pr. *Th. Pl.* V 33,6–7 S.-W.; resp. Pr., *Th. Pl.* V 71,27 S.-W.; resp. Pr., *Th. Pl.* V 89,18–19 S.-W.; resp. Pr., *Th. Pl.* V 119,2–3 S.-W.

e2 τὴν—εἱμαρμένους cit. Pr., *Th. Pl.* VI 34,10–12 S.-W.; usurp. Alcin., *Intr.* 161,3–4 W.; resp. Plot. III 4,6,48 H.-S.; resp. Pr., *Th. Pl.* V 74,20 S.-W.

e3–42e6 interpr. Calc., *Comm.* 191–201

e3–4 ὅτι—αὐτοῦ AFF. Pr., *in Ti.* III 275,24–25 D.; interpr. Pr., *in Ti.* III 275,26–279,2 D.; resp. Calc., *Comm.* 191 (214,17–19 W.)

e4 ἵνα—αὐτοῦ usurp. Pr., *in Ti.* III 280,6–7 D.

e4–42a3 resp. Pr., *in Ti.* I 318,27–28 D.

e4–42a1 δέοι—θεοσεβέστατον AFF. Pr., *in Ti.* III 279,3–5 D.; interpr. Pr., *in Ti.* III 279,6–280,32 D.; resp. Iambl., *An.* 49 (72,15–18 F.-D.)

e5 usurp. Pr., *in Ti.* III 39,8 et 39,13 et 39,30–31 D.; resp. Plu., *Mor.* 1006d, 1007a; resp. Pr., *in Alc.* 114,7–9 S.; resp. Pr., *in Ti.* I 154,5 D.

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a1	ζῴων τό θεοσεβέστατον resp. Calc., *Comm.* 54 et 191 (102,14 et 214,22 W.)
a1–3	διπλῆς—ἀνήρ AFF. Pr., *in Ti.* III 281,1–3 D.; interpr. Pr., *in Ti.* III 281,4–284,12 D.; resp. Calc., *Comm.* 137 et 191 (177,14 et 215,3–4 W.)
a3–e4	resp. Pr., *in Ti.* III 240,22–23 D.
a3–d7	fort.resp. Aug., *Trin.* XIII 9,4–10
a3–b1	resp. Plu., *Mor.* 1026c
a3–4	ὁπότε—αὐτῶν AFF. Pr., *in Ti.* III 284,13–14 D.; interpr. Pr., *in Ti.* III 284,16–285,21 D.; cit. (latine) Calc., *Comm.* 192 (215,11–14 W.)
a3	resp. Pr., *de Prov.* 4 (II 29,12 I.)
a5–d2	πρῶτον—ἕξεως AFF. Stob. I 49,62 (I 448,18–449,9 W.); usurp. Alcin., *Intr.* 172,12–19 W.
a5–b1	πρῶτον—διεστηκότα AFF. Stob. I 47,2 (I 301,2–6 W.)
a5–b1	πρῶτον—πέφυκε AFF. Pr., *in Ti.* III 285,22–26 D.; interpr. Pr., *in Ti.* III 285,27–288,27 D.
a5–6	πρῶτον—γίγνεσθαι cit. (latine) Calc., *Comm.* 193 (216,1–2 W.); resp. Pr., *in Euc.* 52,19–20 F.; resp. Pr., *de Prov.* 44 (II 66,12 I.)
a6–7	resp. Or., *Pr.* III 4,1 (264,7–11 K.)
a7	resp. Calc., *Comm.* 193 et 194 (216,23 et 217,1 W.)
a7–c4	ὅσα—φύσιν cit. (latine) Calc., *Comm.* 195 (217,5–15 W.)
b2–d2	resp. TL 224,20–225,7 M.
b2–3	resp. TL 222,12–14 M.
b2	ὧν—ἀδικίᾳ AFF. Pr., *in Ti.* III 288,28–29 D.; interpr. Pr., *in Ti.* III 288,30–289,25 D.; resp. D. L. III 79 (153,6–8 L.)
b3–d2	resp. *Corp. Herm.* X 7 (I 116,9–11 N.-F.); resp. Iambl., *An.* I 378,13–18 W.
b3–5	καὶ—ἕξοι AFF. Pr., *in Ti.* III 289,26–28 D.; interpr. Pr., *in Ti.* III 289,29–292,9 D.; usurp. Pr., *in R.* II 130,23–25 K.; resp. Aug., *Civ.* X 27,27–28 D.-A.; resp. Calc., *Comm.* 136 (177,10–12 W.); resp. *Corp. Herm.* X 7 (I 116,15–16 N.-F.)
b4–5	usurp. Iambl., *Protr.* 12 (90,6 P.)
b4	usurp. Alcin., *Intr.* 172,8–9 W.; usurp. Hipp., *Haer.* VI 26,3; usurp. Pr., *in R.* I 19,15–16 K.; resp. Pr., *in Ti.* I 111,4 D.; resp. Pr., *Th. Pl.* VI 34,9 S.-W.; resp. Synes., *Insomn.* 17.1,19–20 (I 303 L.-A.)
b5–d2	resp. Aen. Gaz., *Thphr.* 11,4–8 C.; resp. Pr., *in Ti.* III 353,1–4 D.
b5–c4	resp. Zach. Mit., *Opif.* 110,454–455 C.
b5–c1	σφαλεὶς—μεταβαλοῖ AFF. Pr., *in Ti.* III 278,30–31 et III 292,10–11 D.; interpr. Pr., *in Ti.* III 292,12–294,17 D.; usurp. Pr., *in R.* I 248,29–30 K.
c1–d2	resp. Meth., *Symp.* VIII 2 (82,7–11 B.)
c1–4	μὴ—φύσιν AFF. Pr., *in Ti.* III 294,18–21 D.; interpr. Pr., *in Ti.* III 294,22–295,32 D.
c2	resp. Pr., *in Prm.* 744,12–14 S.

c3–4 usurp. Pr., *in R.* II 330,24 K.; resp. Phlp., *Aet.* IX.2 (318,19 R.); resp. Plot. III 3,4,41 H.-S.; resp. Plot. VI 7,6,33–34 H.-S.

c3 resp. Plot. I 1,11,9 H.-S.; resp. Plot. III 4,6,17 H.-S.

c4–d4 ἀλλάττων—ἀναίτιος cit. (latine) Calc., *Comm.* 199 (219,15–220,8 W.)

c4–d2 ἀλλάττων—ἕξεως AFF. Pr., *in Ti.* III 296,1–6 D.; interpr. Pr., *in Ti.* III 296,7–300,20 D.; usurp. Pr., *de Mal. Subst.* 24 (III 59,12–15 et 60,31–32 I.); resp. Plu., *Mor.* 1003a

c4–5 resp. Pr., *Th. Pl.* V 91,12–13 S.-W.

c5–d2 τὸν—ἕξεως cit. Hierocl., *in CA* XXIV 4 (98,24–99,2 K.)

c5–d1 τὸν—ὄντα usurp. Pr., *in Ti.* III 320,20–21 et 321,4–6 D.

c5–d1 τὸν—γῆς AFF. Pr., *in Alc.* 57,11–15 S.; resp. Dam., *in Phd.* I 67,1 W.; resp. Dam., *in Phd.* I 121,1 W.

c5–6 cit. Pr. *in Alc.* 44,6–7 S.; usurp. Dam., *in Phd.* I 67,1–2 (55 W.); resp. Pr., *Th. Pl.* I 96,17 S.-W.

c6–7 resp. Psell., *Philos. Min.* II 105,17–18 O'M.

c6 usurp. Alcin., *Intr.* 172,11 et 19 W.; resp. Pr., *Th. Pl.* V 27,13 S.-W.

d1–3 cit. Pr., *in R.* I 101,5 K.

d1–2 usurp. Hierocl., *in CA* prooem. 2 (6,3–4 K.)

d2–e4 διαθεσμοθετήσας—αἴτιον AFF. Plu., *Mor.* 573ef; resp. Meth., *Symp.* VIII 16 (105,12–14 B.); resp. Plu., *Mor.* 1006bc

d2–5 resp. Pr., *Th. Pl.* V 74,20–21 S.-W.; resp. Pr., *Th. Pl.* V 78,11–12 S.-W.

d2–4 διαθεσμοθετήσας—ἀναίτιος AFF. Pr., *in Ti.* III 300,21–22 D.; interpr. Pr., *in Ti.* III 300,23–303,32 D.; resp. Alcin., *Intr.* 172,10–11 W.

d2–3 διαθεσμοθετήσας—ταῦτα cit. Pr., *in Ti.* III 314,30–31 D.; usurp. Pr., *in Cra.* 51 (19,27 P.)

d2 διαθεσμοθετήσας resp. Pr., *in Ti.* I 416,3 D.

d3–4 ἵνα—ἀναίτιος cit. Plu., *Mor.* 573f (III 457,22 et 26–27 P.-S.); resp. Apul., *Pl.* 205 (101,15–16 M.); resp. Calc., *Comm.* 201 (221,6–9 W.); resp. Clem., *Strom.* VI 15,123,1; resp. *Corp. Herm.* IV 8 (I 52,7–8 N.-F.); resp. Ph., *Opif.* 75

d4–5 cit. Herm., *Phdr.* 188,23 C.; usurp. Pr., *in Alc.* 72,19–21 S.; resp. Dam., *in Phd.* I 509,2 W.; resp. Iambl., *An.* 49 (72,15–18 F.-D.); resp. Olymp., *in Phd.* 7,4,5 W.; resp. Plu., *Mor.* 1006d; resp. Pr., *in Alc.* 114,7–9 S.; resp. Pr., *in R.* II 161,23 K.; resp. Stob. I 49,39 (I 377,16 W.)

d4–5 ἔσπειρεν—χρόνου AFF. Pr., *in Ti.* III 304,1–2 D.; interpr. Pr., *in Ti.* III 304,3–310,2 D.; AFF. Pr., *Th. Pl.* VI 86,7–9 S.-W.; cit. (latine) Calc., *Comm.* 200 (220,10–12 W.); usurp. Pr., *in Ti.* III 233,7–8 et III 261,17–18 D.; resp. Pr., *de Mal. Subst.* 22 (III 56,1–2 I.); resp. Pr., *in Ti.* III 131,18–20 et III 265,5–6 D.

d4–5 τοὺς δ'—χρόνου AFF. Phot. II 24 N.; resp. Plot. III 4,6,20 H.-S.

d4 ἀναίτιος resp. Iambl., *Myst.* IV 6 (189,9–10 P.)

d4 resp. Dam., *in Phd.* II 143,1 W.; resp. Pr., *in Ti.* I 154,5–6

d5–45a5	resp. Dam., *in Prm.* IV 35,8–10 W.-C.-S.-L. (265,26 R.)
d5–e8	resp. Apul., *Ascl.* 38 (83,11 M.)
d5–e6	resp. Pr., *Th. Pl.* V 74,27–28 S.-W.
d5–e4	resp. Calc., *Comm.* 191 (214,20–21 W.); resp. Gal., *in Ti.* fr. X, App. 2, 194 L.; resp. Pr., *in Ti.* I 218,15–16 D.; resp. Pr., *Th. Pl.* III 77,16 S.-W.; resp. Pr., *Th. Pl.* III 98,4–5 S.-W.
d5–e2	cit. (vers. arab.) Gal., *Comp. Ti.* 7,1–3 (53 K.-W.)
d5–e1	τὸ—ἐκείνοις cit. (latine) Calc., *Comm.* 201 (220,18–221,5 W.)
d5–7	resp. Pr., *in Ti.* I 12,7 D.
d5–6	τὸ—θεσῖς AFF. Pr., *in Ti.* III 310,3–4 D.; interpr. Pr., *in Ti.* III 310,5–311,16 D.; resp. TL 217,25–26 M.
d5	ὄργανα χρόνου Phot. II 24 N.; usurp. Clem., *Protr.* 4,63,1
d6	usurp. Pr., *de Prov.* 22 (II 46,3 I.); resp. Dam., *in Phd.* I 14,3 W.; resp. Olymp., *in Alc.* 2,4 W.; resp. Pr., *in Prm.* 820,20 S.; resp. Pr., *in R.* I 127,7 K.; resp. Pr., *in Ti.* I 154,5–6 et I 310,11–12 et I 314,21–22 et I 350,28 et I 443,24–26 et II 3,2 et II 115,25 et III 230,17 et 22 D.; resp. Pr., *Th. Pl.* VI 28,2 et 73,17–19 S.-W.; resp. Psell., *Philos. Min.* II 105,14 O'M.
d6–e2	σώματα—ἄρχειν AFF. Pr., *in Ti.* III 311,17–20 D.; interpr. Pr., *in Ti.* III 311,21–312,25 D.; resp. Pr., *in Ti.* III 354,5 D.
d6–7	τοῖς—θνητά usurp. Pr., *in Ti.* III 108,20 D.; resp. Aug., *Civ.* XIII 18,43–45 D.-A.; resp. Pr., *in Ti.* III 157,17–18 D.
e1–3	resp. D. L. III 72 (150,14–16 L.)
e1	ἀκόλουθα ἐκείνοις ἀπεργασαμένους usurp. Pr., *in Ti.* III 354,6 D.
e2–4	καὶ κατά—αἴτιον AFF. Pr., *in Ti.* III 312,26–28 D.; interpr. Pr., *in Ti.* III 312,29–314,22 D.
e2–3	resp. Pr., *in Ti.* I 136,17 D.; resp. Pr., *Th. Pl.* V 74,21 S.-W.
e3	resp. Zach. Mit., *Opif.* 142,1487 C.
e5–43a6	resp. Them., *in Metaph.* 9,35–36 L.
e5–43a2	καὶ—δεσμοῖς cit. (latine) Calc., *Comm.* 146 (184,4–12 W.)
e5–43a2	καὶ—συνεκόλλων AFF. Phlp., *Aet.* XI 14 (461,6–14 R.)
e5–8	resp. Pr., *in Ti.* III 152,18–19 D.
e5–6	resp. Porph., *Sent.* 24 (14,5–12 L.); resp. Syr., *in Metaph.* 182,32 K.
e5–6	καὶ—ἤθει AFF. Pr., *in Ti.* III 314,23–24 D.; interpr. Pr., *in Ti.* III 314,25–315,16 D.; cit. Pr., *Th. Pl.* V 65,12–14 S.-W.; cit. Pr., *Th. Pl.* V 145,18–19 S.-W.; usurp. Pr., *in Alc.* 32,16 S.; resp. Olymp., *in Alc.* 229,2 W.; resp. Pr., *Th. Pl.* V 124,2–3 S.-W.; resp. Psell., *Philos. Min.* II 121,12 O'M.; resp. Pr., *in Ti.* I 288,23–24 D.
e5–6	ἔμενεν—ἤθει AFF. Dam., *in Phd.* I 151,6–7 (93 W.); cit. (latine) Calc., *Comm.* 201 (221,12–13 W.); cit. Dam., *in Prm.* III 21,22–23 W.-C.-S. (142,24–25 R.); cit. Dam., *in Prm.* III 103,13–14 W.-C.-S. (189,27 R.); cit. Pr., *in Alc.* 60,11–12 S.; cit. Pr., *in Cra.* 99 (49,28–29 P.); cit. Pr., *in Prm.* 701,25 S.; cit. Pr., *in R.* I 135,26–27

K.; cit. Pr., *in Ti.* I 282,28 et I 311,15–16 et I 416,3–4 et II 252,5–6 et III 316,30 D.; cit. Pr., *Th. Pl.* I 90,2–3 S.-W.; usurp. Plot. V 3,12,34 H.-S.; usurp. Pr., *de Mal. Subst.* 19 (III 54,46–47 I.); usurp. Pr., *in Ti.* I 11,6 et 73,5–6 D.; usurp. Synes., *Regn.* 27.2,7 (II 137 L.-A.); usurp. Zach. Mit., *Opif.* 119,732–733 C.; resp. Ph., *Mut.* 27 et 46; resp. Ph., *Somn.* 2.221; resp. Plot. IV 8,6,10 H.-S.; resp. Plot. V 2,2,2 H.-S.; resp. Plot. V 4,2,21 H.-S.; resp. Plot. V 4,2,33–34 H.-S.; resp. Pr., *in Cra.* 149 (84,12 P.); resp. Pr., *in Prm.* 1020,8–9 S.; resp. Pr., *in Ti.* I 222,19 et I 396,25–26 et III 223,6–7 et III 316,26 D.; resp. Pr., *Th. Pl.* VI 32,7 et VI 88,16–17 et VI 94,25–26 S.-W.

e6–45b4 resp. Pr., *in Cra.* 62 (27,5–10 P.)

e6–44d2 resp. Plot. *apud* Lyd., *Mens.* IV 38 (96,11–13 W.); resp. Plot. II 3,9,7–9 H.-S.

e6–43c7 resp. Max. Tyr. 27,5 (229,81–93 T.)

e6–43a4 resp. TL 218,1–2 M.

e6–8 resp. Ph., *Fug.* 69; resp. Ph., *Praem.* 1; resp. Pr., *in Ti.* III 110,20–21 D.

e6–7 νοήσαντος—αὑτῇ cit. Pr., *in Alc.* 311,7–11 S.; usurp. Pr., *Th. Pl.* V 74,27–28 S.-W.

e6–7 μένοντος—αὑτῇ AFF. Pr., *in Ti.* III 315,17–18 D.; interpr. Pr., *in Ti.* III 315,19–316,14 D.

e7–43a4 usurp. Hipp., *Haer.* X 33,7

e7–43a2 καὶ—δεσμοῖς AFF. Pr., *in Ti.* III 316,15–20 D.; interpr. Pr., *in Ti.* III 316,21–320,9 D.; usurp. Alcin., *Intr.* 171,42–172,3 W.

e7–43a1 cit. (vers. arab.) Gal., *Comp. Ti.* 7,3–5 (53 K.-W.); usurp. Herm., *Phdr.* 244,23 C.; usurp. Pr., *in Ti.* I 143,26–28 D.

e7–8 fort.resp. Aug., *Trin.* XIV 19,59

e7 resp. (vers. arab.) Gal., *Comp. Ti.* 6,6–7 (50 K.-W.); resp. Pr., *Th. Pl.* VI 32,18 S.-W.

e8–43d7 interpr. Calc., *Comm.* 202–207

e8–43a6 resp. Anon. Lond. XIV 12–15 (530 M.)

e8–43a2 resp. Pr., *in Ti.* III 2,6–8 D.

e8–43a1 πυρὸς—πάλιν cit. (latine) Calc., *Comm.* 202 (221,18–20 W.); usurp. Alcin., *Intr.* 172,21–22 W.; resp. Gal., *Schol. in Ti.* III 69–72 (= Gal., *in Ti.* I 2,2–4 S.); resp. Ph., *Aet.* 29; resp. Ph., *Decal.* 31; resp. Ph., *Her.* 282; resp. Ph., *Post.* 5

e8–9 resp. Dam., *Pr.* II 60,6–7 W.-C.; resp. Gal., *in Ti.* I 2,1–9 (27 L.)

e8 resp. Pr., *in Ti.* I 318,8–9 et II 3,3–5 D.

e9–43a1 cit. Phlp., *Aet.* XIII (478,17–19 R.); cit. Phlp., *Aet.* XIII 8 (494,22–23 R.); cit. Phlp., *Aet.* XIII 9 (499,29–500,2 R.); cit. Phlp., *Aet.* XIII 11 (505,18–20 R.); cit. Pr., *in Ti.* I 143,26–27 D.; usurp. Dam., *in Phd.* I 16,2 (37 W.); usurp. Pr., *in R.* II 293,11–14 K.; usurp. Pr., *in* Ti. III 267,18 et III 318,9 D.; resp. Phlp., *Aet.* XIV (538,15 R.); resp. Phlp., *Aet.* XIV (604,11 R.)

e9 resp. Olymp., *in Mete.* 79,29 H.

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a1–4	τὰ λαμβανόμενα—σῶμα usurp. Pr., *in Ti.* III 321,20–22 D.; resp. Gal., *in Ti.* I 3,1–6 (41 L.)
a2	οὐ—δεσμοῖς AFF. Pr., *in Ti.* III 214,25 D.; resp. Pr., *in Ti.* III 73,6 D.
a2	ἀλύτοις δεσμοῖς usurp. Pr., *in Alc.* 4,11–12 S.; usurp. Pr., *in Alc.* 26,4–6 S.; usurp. Pr., *in Cra.* 176 (102,15 P.); resp. Pr., *Th. Pl.* VI 15,21 et 22,2–3 S.-W.; resp. Herm., *in Phdr.* 132,1 C.; resp. Pr., *in R.* I 142,20 K.; resp. Pr., *in R.* II 348,13 K.; resp. Pr., *Th. Pl.* V 16,2 S.-W.
a2	δεσμοῖς resp. Pr., *in Prm.* 1202,19–25 C.-S.
a3–6	ἀλλὰ—ἀπόρρυτον AFF. Pr., *in Ti.* III 320,10–13 D.; interpr. Pr., *in Ti.* III 320,14–323,13 D.
a3–4	usurp. Alcin., *Intr.* 172,23 W.
a3	ἀοράτοις Poll. II 54
a3	γόμφοις usurp. Calc., *Comm.* 203 (222,10 et 18 W.)
a4–44d2	resp. Meth., *Symp.* VI 2 (46,17–47,9 B.)
a4–44b1	resp. (vers. arab.) Gal., *in Ti.* fr. II, App. 3, 198 L. (= 2–3 S.)
a4–b5	resp. Dam., *in Prm.* III 170,3 W.-C.-S. (228,12 R.); resp. Gal., *in Ti.* I 7,1–11 (84 L.)
a4–7	τὰς—ἔφερον AFF. Gal., *in Ti.* I 6,6–9 (67 L.); AFF. Simp., *in Ph.* 1077,8–10 D.; resp. Gal., *in Ti.* I 6,1–16 (67 L.)
a4–6	resp. Porph., *Gaur.* 46,7–8 K.
a4–5	usurp. Alcin., *Intr.* 173,5–6 W.; fort.resp. Aug., *Trin.* XIV 19,59; resp. Gal., *in Ti.* I 4,1–8 (50 L.)
a4	resp. (vers. arab.) Gal., *in Ti.* fr. II, App. 2, 188 L.
a5–7	περιόδους—ἔφερον cit. (latine) Calc., *Comm.* 204 (223,4–12 W.)
a5–6	ἐπίρρυτον καὶ ἀπόρρυτον usurp. Calc., *Comm.* 192 et 203 (215,16–24 et 223,2–3 W.); usurp. Pr., *in Ti.* III 284,22 D.
a5	resp. Calc., *Comm.* 203 (222,19 W.); resp. Gal., *in Ti.* I 5,1–3 (60 L.); resp. Pr., *Th. Pl.* I 93,21 S.-W.
a6–44c4	resp. Dam., *in Phd.* I 288,4 W.
a6–7	αἱ—ἔφερον AFF. Gal., *Corp. Compl.* 42,17–19 M.; resp. Plu., *Mor.* 827c
a6–7	αἱ—ἐκρατοῦντο AFF. Pr., *in Ti.* III 323,14–15 D.; interpr. Pr., *in Ti.* III 323,16–326,21 D.; resp. Pr., *in Ti.* III 330,19–20 D.
a6	usurp. Pr., *in R.* II 348,15 K.; resp. Pr., *in Ti.* III 333,1–2 D.
a6–7	οὔτ'—ἐκρατοῦντο resp. TL 207,21 M.
a7–b5	μίᾳ—προϊέναι AFF. Pr., *in Ti.* III 326,22–27 D.; interpr. Pr., *in Ti.* III 326,28–329,3 D.
a7–b4	ὥστε—πλανώμενα AFF. Stob. I 19,7 (I 167,19–23 W.)
a7–b2	ὥστε—ἔχον cit. (latine) Calc., *Comm.* 205 (223,19–20 et 224,3–4 W.)
b1–e8	resp. Gal., *in Ti.* I 10,1–14 (89 L.)
b1–2	resp. Pr., *in Ti.* I 6,28–29 D.

b2–5 resp. Apul., *Pl.* 198 (97,3–6 M.); resp. Aug., *Quaest.* 29,10–13; resp. Pr., *in Ti.* II 94,7–9 D.

b2–4 εἷς—πάντῃ resp. Calc., *Comm.* 205 (224,6 W.)

b2 ἓξ κινήσεις resp. Pr., *in Ti.* II 261,12 D.

b5–c7 resp. Pr., *in R.* II 250,14 K.

b5–c5 πολλοῦ—προσπίπτοιεν AFF. Pr., *in Ti.* III 329,4–12 D.; interpr. Pr., *in Ti.* III 329,13–331,26 D.

b5–7 πολλοῦ—ἑκάστοις AFF. Gal., *Corp. Compl.* 42,20–23 M.

b5–6 πολλοῦ—κύματος cit. (latine) Calc., *Comm.* 206 (224,13 W.)

b5 resp. Plot. V 1,2,15 H.-S.

b6–c5 resp. Plot. VI 4,15,20–23 H.-S.

b6 resp. Plot. I 1,9,25 H.-S.; resp. Plot. III 4,6,6 H.-S.

b7–c1 resp. Plot. II 9,18,25 H.-S.

c1 ἔξωθεν—περιτυχόν cit. (latine) Calc., *Comm.* 207 (224,20 W.)

c3 εἴτε—καταληφθείη AFF. *EM* 407,35 G.; AFF. Phot. I 244 N.; AFF. Sud. ζ 13 (II 500,3 A.); resp. Plot. I 1,6,11 H.-S.; resp. Plot. I 4,8,4–5 H.-S.; resp. Plot. II 3,16,35–36 H.-S.

c3 ζάλῃ Phot. I 244 N.; Sud. ζ 13 (II 500,2 A.)

c5–6 αἳ—κέκληνται AFF. Pr., *in Ti.* III 331,27–28 D.; interpr. Pr., *in Ti.* III 331,29–332,16 D.

c7–44b2 resp. Gal., *in Ti.* I 9,1–23 (86 L.)

c7–44b1 resp. Iambl., *An.* 15 (38,25–26 F.-D.)

c7–e8 resp. Dam., *in Prm.* IV 15,13–15 W.-C.-S.-L. (254,12–14 R.)

c7–d4 καὶ δὴ—διέσεισαν AFF. Pr., *in Ti.* III 332,17–22 D.; interpr. Pr., *in Ti.* III 332,23–336,2 D.; cit. (latine) Calc., *Comm.* 207 (224,23–225,7 et 12 W.)

d1–6 resp. Nicom., *Ar.* II 2,3 (75,16–22 H.)

d1–4 resp. Pr., *in Ti.* III 132,19–20 D.

d1–3 resp. TL 218,4–5 M.

d1 resp. Pr., *Th. Pl.* I 93,21 S.-W.

d2–e4 resp. Pr. *in Cra.* 98 (70,12 sqq. P.)

d2–7 resp. Calc., *Comm.* 208 (225,14–16 W.)

d2–4 resp. Pr., *in Ti.* II 314,26–27 D.

d2 resp. Dam., *in Phd.* I 117,2 W.; resp. Pr., *in Ti.* III 338,19–20 D.

d4–e2 ὥστε—δυνατόν AFF. Pr., *in Ti.* III 336,3–9 D.; interpr. Pr., *in Ti.* III 336,10–340,25 D.

d4–6 resp. Pr., *in R.* II 43,14–15 K.

d6–7 resp. Pr., *in R.* II 49,23 K.

d6 μεσότητας καὶ συνδέσεις usurp. Iambl., *An.* 5 (28,20 F.-D.)

d6 συνδέσεις Poll. VIII 152

d7–e1 resp. Psell., *Philos. Min.* II 105,19–20 O'M.

d7 λυταὶ—συνδήσαντος cit. (latine) Calc., *Comm.* 207 (225,10–11 W.)
e1–2 usurp. Pr., *de Mal. Subst.* 20 (III 54,15–16 I.); usurp. Pr., *de Mal. Subst.* 24 (III 60,32–33 I.); usurp. Pr., *de Mal. Subst.* 39 (III 80,9 I.)
e1 resp. Plot. VI 9,8,3 H.-S.
e2 ὁσαχῇπερ ἦν δυνατόν usurp. Pr., *in Ti.* III 343,2 D.
e2–4 ὥστε—ὑπτίας AFF. Pr., *in Ti.* III 340,26–28 D.; interpr. Pr., *in Ti.* III 340,29–343,7 D.
e3–4 resp. Pr., *in Ti.* II 275,31–276,1 D.
e4 ὑπτίας usurp. Calc., *Comm.* 208 (226,2 W.); usurp. Pr., *in Ti.* II 113,27 D.
e4–44a3 οἷον—γεγόνασιν AFF. Pr., *in Ti.* III 343,8–17 D.; interpr. Pr., *in Ti.* III 343,18–346,16 D.
e4–8 οἷον—φαντάζεται cit. (latine) Calc., *Comm.* 210 (226,18–22 W.); resp. Aug., *Quaest.* 29,10–13
e8–44b1 resp. Gal., *in Ti.* I 11,1–14 (95 L.)

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a1–c3 resp. Meth., *Symp.* V 2 (55,9–12 B.)
a4–5 οὐδεμία—ἐστιν AFF. Pr., *in Ti.* III 346,17–18 D.; interpr. Pr., *in Ti.* III 346,19–347,2 D.; cit. (latine) Calc., *Comm.* 210 (227,4–5 W.)
a5–7 αἷς—δοκοῦσιν AFF. Pr., *in Ti.* III 347,3–6 D.; interpr. Pr., *in Ti.* III 347,7–348,2 D.
a7–d2 resp. Iambl., *An.* 31 (58,14–19 F.-D.)
a7–b7 διά—ἀποτελοῦσιν AFF. Gal., *Corp. Compl.* 43,1–10 M.; resp. Gal., *in Ti.* I 7,1–11 (84 L.)
a7–b6 διά—καθευθυνόμεναι AFF. Simp., *in Ph.* 1077,11–16 D.
a7–b1 καὶ—θνητὸν AFF. Pr., *in Ti.* III 348,3–5 D.; interpr. Pr., *in Ti.* III 348,6–20 D.; cit. (vers. arab.) Gal., *Comp. Ti.* 7,5–9 (53 K.-W.)
a7 resp. Calc., *Comm.* 210 (227,8 W.)
a8 resp. Plu., *Mor.* 1003a
b1–7 ὅταν—ἀποτελοῦσιν AFF. Pr., *in Ti.* III 348,21–28 D.; interpr. Pr., *in Ti.* III 348,29–351,15 D.
b1–4 ὅταν—χρόνου cit. (latine) Calc., *Comm.* 211 (227,11–14 W.); resp. Gal., *in Ti.* I 12,1–15 (105 L.)
b1–2 ὅταν—ῥεῦμα AFF. Gal., *Corp. Compl.* 43,10–11 M.
b3 γαλήνης imitat Apul., *Soc.* 146 (22,8 M.); resp. Pr., *de Mal. Subst.* 39 (III 80,10 I.)
b8–c4 ἄν—ἔρχεται AFF. Simp., *in Ph.* 1077,20–23 D.; cit. (latine) Calc., *Comm.* 211 (227,17–20 W.)
b8–c2 ἄν—γίγνεται AFF. Pr., *in Ti.* III 351,16–18 D.; interpr. Pr., *in Ti.* III 351,19–352,9 D.

c1–2	usurp. Pr., *de Decem Dub.* 52 (I 116,6–7 I.)
c1	usurp. Hierocl., *in CA* prooem. 2 (6,3–4 K.)
c2–4	καταμελήσας—ἔρχεται AFF. Pr., *in Ti.* III 352,10–11 D.; interpr. Pr., *in Ti.* III 352,13–353,4 D.
c4–5	ταῦτα—ἀκριβέστερον AFF. Pr., *in Ti.* III 353,5–6 D.; interpr. Pr., *in Ti.* III 353,7–25 D.
c5–d2	τὰ—διεξιτέον AFF. Pr., *in Ti.* III 353,26–29 D.; interpr. Pr., *in Ti.* III 353,30–356,28 D.
c7	resp. Anon., *Prol. Plat.* 9,22–23
d3–45b2	resp. Apul., *Pl.* 207 (103,8–9 M.) et 207–208 (103,14–104,8 M.); interpr. Calc., *Comm.* 234–235
d3–45a5	cit. (vers. arab.) Gal., *Comp. Ti.* 7,9–15 (53–54 K.-W.)
d3–45a2	resp. Apul., *Pl.* 212–213 (106,6–7 M.); resp. Calc., *Comm.* 213 (228,1–6 W.); resp. Iambl., *An.* 38 (66,10–11 F.-D.); resp. Pr., *in Ti.* I 358,4–5 D.
d3–8	resp. Gal., *in Ti.* I 13,1–19 (109–110 L.); resp. Phlp., *in de An.* 140,28–141,10 H.
d3–7	resp. TL 218,8–9 M.
d3–6	τὰς—δεσποτοῦν cit. (latine) Calc., *Comm.* 213 (228,14–15 et 20–23 W.); usurp. Alcin., *Intr.* 172,23–25 et 173,5–6 W.; resp. Gal., *in Ti.* I 10,1–13 (89 L.); resp. Gal., *PHP* VI 2,5 (368,20–22 L.); resp. Plu., *Mor.* 879d, 1008a; resp. Psell., *Orat. Min.* 28,64–68 L.
d3–5	resp. Calc., *Comm.* 231 (245,5 W.); resp. Dam., *in Prm.* III 170,3 W.-C.-S. (228,12 R.); resp. Plu., *Mor.* 899a
d3–4	usurp. Alcin., *Intr.* 176,15–16 W.; resp. Synes., *Calv.* 8.3,9–10 (I 63 L.-A.)
d5–7	resp. Gal., *in Ti.* I 15,1–10 (118 L.)
d5–6	resp. Alcin., *Intr.* 173,7–8 W.; resp. Pr., *in Ti.* I 357,30–358,2 et I 407,29–408,1 et III 182,5–7 D.
d5	resp. Calc., *Comm.* 140 (181,4 W.); resp. Them., *in An.* 37,4–7 H.; resp. Them., *in An.* 93,33 H.
d6–7	ᾧ—θεοὶ AFF. Gal., *in Ti.* I 15,9–10 (118 L.); usurp. Alcin., *Intr.* 176,16–17 W.
d6	δεσποτοῦν Did., *Plat.* 405 M.; Phot. δ 209 (I 309 Th.); Poll. III 74
d7	resp. Hipp., *Haer.* I 19,10
d8–45b4	resp. Gal., *in Ti.* I 16,1–6 (122 L.)
d9	κυλινδούμενον usurp. *Corp. Herm.* X 7 (I 116,7–9 N.-F.)
e2–4	resp. *Corp. Herm.* X 13 (I 119,6–7 N.-F.)
e2	usurp. Alcin., *Intr.* 176,17 W.; resp. Psell., *Orat. Min.* 4,9 L.; resp. Synes., *Insomn.* 6.3,8 (I 279 L.-A.)
e4	πορείαν Phot. II 100 N.; resp. (vers. arab.) Gal., *Comp. Ti.* 7,5–9 (53 K.-W.)

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a1	οἴκησιν usurp. Alcin., *Intr.* 176,14 W.
a2	προσέφυ Hsch. Π 3751 S.
a3–4	τοῦ—ἀρχικώτερον cit. (latine) Calc., *Comm.* 235 (248,8–9 W.)
a6–b2	resp. Alcin., *Intr.* 173,7–8 W.; resp. Calc., *Comm.* 213 (228,25 W.)
a6–b1	usurp. Alcin., *Intr.* 172,26–27
b1–47e2	resp. Calc., *Comm.* 212 (228,5–13 W.)
b1–46c	resp. Olymp., *in Alc.* 218,1 W.
b1–3	resp. Apul., *Pl.* 209 (104,10–12 M.)
b1	resp. Anon., *Prol. Plat.* 9,22–23
b2–46e6	interpr. Calc., *Comm.* 236–263
b2–46c6	usurp. Alcin., *Intr.* 173,16–42 W.
b2–46b3	τῶν—γιγνομένου AFF. Stob. I 52,19 (I 486,20–488,7 W.)
b2–d6	fort.resp. Bas., *Hex.* II 7 (170 G.)
b2–d3	cit. (vers. arab.) Gal., *Comp. Ti.* 7,15–19 (54–55 K.-W.); resp. Aug., *Trin.* IX 3,8–10 et XI 2,108 sqq.
b2–c6	resp. Plot. IV 5,1,10–13 et 5,2,8 H.-S.
b2–c2	τῶν—διηθεῖν AFF. Gal., *PHP* VII 6,5–6 (464,1–7 L.); cit. (latine) Calc., *Comm.* 247 (257,18–258,5 et 14–17 W.); resp. (vers. arab.) Gal., *Comp. Ti.* 11,4–5 (61 K.-W.)
b2–8	resp. Arist., *Sens.* 2.437b11,15 B.; resp. Gal., *in Ti.* I 18,1–10 (134 L.)
b3	resp. Prisc. Lyd. 20,16 B.
b3	φωσφόρα ὄμματα Poll. II 63; usurp. Clem., *Protr.* 11,113,2; usurp. Plu., *Mor.* 98b; usurp. Plu., *Mor.* 928b; usurp. Pr., *de Decem Dub.* 54 (I 119,7 I.); resp. Ph., *Plant.* 169; resp. Plot. VI 7,1,2 H.-S.
b4–d7	τοῦ—γίγνεται AFF. Alex. Aphr., *in Sens.* 21,3–18 W.
b4–d3	resp. Gell., *NA* V 16,4; fort.resp. Pr., *in Ti.* II 8,2–3 D.
b4–d2	resp. Apul., *Soc.* 144 (20,13–21,7 M.)
b4–c2	resp. Thphr., *Sens.* 5 (500,8–9 D.)
b4–c1	resp. Simp., *in An.* 326,16 H.
b4–7	resp. Ph., *Deus* 79
b4–6	fort.resp. Pr., *in Ti.* III 115,10 D.
b4–5	resp. Aug., *Civ.* XIII 18,45–46 D.-A.
b5	resp. Calc., *Comm.* 260 (267,13–14 W.)
b6–c5	usurp. Simp., *in An.* 133,32–34 H.
b6–c2	imit. Calc., *Comm.* 244 (255,9–11 et 14–16 W.); resp. Pr., *de Decem Dub.* 4 (I 58,35–36 I.)
b6–7	(similia similibus cognoscuntur) resp. Arist., *de An.* A 2.404b16 B.; resp. S.E., *M.* I 303 (III 78,12 M.), VII 93 (II 22 M.) et 116 (II 28 M.) et 119 (II 29 M.)

b7	πῦρ εἰλικρινές resp. Pr., *in Ti.* II 44,1 D.
c1	resp. Pr., *in Ti.* II 10,5 et II 10,15–16 D.
c2–d6	resp. Gal., *in Ti.* I 21,1–4 (140 L.) et I 23,1–6 (144 L.)
c2–d3	ὅταν—φαμεν AFF. Gal., *PHP* VII 6,8–9 (464,9–15 L.); resp. Gal., *in Ti.* I 19,1–12 (135 L.)
c2–7	resp. Plu., *Mor.* 390b; resp. Plu., *Mor.* 433d; resp. Plu., *Mor.* 436d; resp. Plu., *Mor.* 626cd; resp. Plu., *Mor.* 901bc; resp. Plu., *Mor.* 921d
c2–6	ὅταν—συνέπεσεν cit. (latine) Calc., *Comm.* 248 (258,21–259,3 W.)
c5	εὐθυωρίαν Phot. I 228 N.; usurp. TL 206,9 M.
d1–3	resp. Plot. I 1,6,11 H.-S.
d3–e5	resp. Plu., *Mor.* 384a
d3–7	ἀπελθόντος—γίγνεται cit. (latine) Calc., *Comm.* 248 (259,9–16 W.); resp. Gal., *in Ti.* I 20,1–3 (138 L.)
d3–6	ἀπελθόντος—ἔχοντι AFF. Alex. Aphr., *in Sens.* 33,3–6 W.; resp. Gal., *in Ti.* I 22,1–10 (142 L.)
d4	resp. Ph., *Deus* 79
d6–46a2	resp. (vers. arab.) Gal., *in Ti.* fr. XX, App. 3, 206 L. (= 3 S.)
d6–e3	resp. Gal., *in Ti.* I 24,1–9 (147 L.); resp. Plu., *Mor.* 909ef
e2–46a4	cit. (vers. arab.) Gal., *Comp. Ti.* 7,22–24 (55 K.-W.)
e3–46a2	γενομένης—φαντάσματα AFF. Gal., *in Ti.* I 26,8–12 (158 L.); cit. (latine) Calc., *Comm.* 249 (259,18–23 W.); resp. Gal., *in Ti.* I 26,1–8 (158 L.)

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a2–c6	resp. Gal., *in Ti.* I 27,1–4 (161 L.)
a2	φαντάσματα usurp. Alcin., *Intr.* 173,30 W.
a2–b3	τὸ—γιγνομένου cit. (latine) Calc., *Comm.* 257 (265,13 et 266,2–8 W.); resp. Aug., *Trin.* XI 3,10–11; resp. Prisc. Lyd. 15,8–9 B.; resp. Prisc. Lyd. 15,20–23 B.
a4–b3	resp. Apul., *Apol.* 15,13
b2–c6	resp. Calc., *Comm.* 239–240 (252,6–9 et 252,16–253,9 W.)
b3–c3	resp. Plu., *Mor.* 930c
b3–4	δεξιὰ—ἀριστερά cit. (latine) Calc., *Comm.* 258 (266,9 W.)
b6	δεξιὰ—ἐνάντιον cit. (latine) Calc., *Comm.* 259 (266,18–19 W.)
c7–47a1	resp. Pr., *in Ti.* I 6,29 D.
c7–e2	resp. Phlp., *Aet.* IX (313,19–21 R.); fort.resp. Zos. Alch. III 33 (II 206 B.)
c7–d1	ταῦτ᾽—ἀποτελῶν cit. (latine) Calc., *Comm.* 260 (267,10–11 W.)
c7	usurp. Pr., *de Mal. Subst.* 34 (III 72,4 I.); resp. Psell., *Omnif. Doctr.* 100
d1–e2	resp. D. L. III 75 (151,17–18 L.)
d1–2	resp. Pr., *Inst.* 70,32–33 D.
d1	resp. Calc., *Comm.* 260 (267,17 W.)

d2–3	resp. Porph., *in Harm.* 8,11–12 D.
d4	λόγον—ἐστίν cit. (latine) Calc., *Comm.* 261 (268,1–2 W.)
d5–e2	(similia similibus cognoscuntur) resp. S.E., *M.* I 303 (III 78,12 M.), VII 93 (II 22 M.) et 116 (II 28 M.) et 119 (II 29 M.)
d5–6	resp. Alcin., *Intr.* 169,44–170,4 W.
d6–7	resp. Plu., *Mor.* 1013cd
d7–e2	τὸν—δευτέρας cit. (latine) Calc., *Comm.* 261 (268,6–8 et 10–11 W.)
e1–2	resp. TL 205,8–9 M.
e2–6	ποιητέον—ἐξεργάζονται cit. (latine) Calc., *Comm.* 263 (269,10–14 W.)
e4	resp. TL 205,7–8 M.
e6–47c6	resp. Apul., *Pl.* 211 (105,7–14 M.)
e6–47a1	τὸ—ῥητέον cit. (latine) Calc., *Comm.* 264 (269,20–21 W.)
e6–47d6	interpr. Calc., *Comm.* 264–267
e7–47b3	resp. Iul., *Or.* VIII (V) 12,172d2–4 (II,1,121 R.)

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a1–c6	resp. David, *in Porph.* 5,2–4 B.
a1–c4	resp. TL 219,5–6 M.
a1–b2	resp. Iul., *Or.* XI (IV) 38,152b8–c1 (II,2,130 L.)
a1–6	resp. Plu., *Mor.* 958e
a1–2	cit. (vers. arab.) Gal., *Comp. Ti.* 7,25–27 (55 K.-W.); resp. Calc., *Comm.* 260 (267,12 W.)
a4–7	resp. Apul., *Pl.* 202 (99,11–19 M.)
a4–6	resp. Plot. VI 6,4,11–15 H.-S.
a7–c4	resp. Ph., *Abr.* 57–58 et 60–61; resp. Ph., *Congr.* 21; resp. Ph., *Her.* 78–79; resp. Ph., *Plant.* 118; resp. Ph., *QG* 2.34 (106–107 P.) et 3.43; resp. Ph., *Spec.* 1.322 et 336 et 339
a7–b2	usurp. Gal., *Exhort.* 1,2 (p. 114 B.); resp. Ph., *Opif.* 54 et 77; resp. Ph., *Spec.* 3.192; resp. Plu., *Mor.* 550d
a7–b1	resp. Ascl., *in Metaph.* 276,6 H.
a7–b1	ἐξ—γένος cit. Dam., *in Phd.* I 335,1–2 (185 W.); cit. (vers. arab.) Gal., *Comp. Ti.* 7,25–27 (55 K.-W.); cit. Phlp., *in de An.* 228,25–26 H.; resp. Dam., *in Phd.* II 40,2 W.
b1–2	οὗ—θεῶν AFF. Iambl., *VP* 6,30; cit. Ammon., *in Porph.* 16,18–19 B.; cit. *An. Par.* IV 390,9–11; cit. Clem., *Strom.* I 15,67,4; cit. David, *Prol.* 48,11–13 B. et 78,28–79,1 B.; cit. Elias, *Prol.* 2,1–2 B.; cit. Thom. Mag., *Subd. Off.* 509b; usurp. Dam., *Isid.* epit. 227 (292,8 Z.); usurp. Ioh. Sard., *in Apht. Prog.* 22,19 (144,2–3 R.); resp. Cic., *Acad.* I 2,7 (4,1–3 P.); resp. Cic., *TD* I 26,64; resp. Clem., *Protr.* 10,89,3; resp. Elias, *in Porph.* 2,1 B.; resp. Psell., *Orat. Min.* 30,86 L.; fort.resp. TL 224,2 M.

b1	cit. Gal., *Comp. Ti.* 7,26 (55 K.-W.); cit. Olymp., *in Phd.* 4,7,3–4 (83 W.) et 4,8,8 (85 W.); usurp. Alex. Aphr., *in Metaph.* 1,17–18 H.; resp. David, *in Porph.* 48,11 B.; resp. David, *in Porph.* 78,28 B.; resp. Psell., *Philos. Min.* I 2,44 D.
b3–4	τἆλλα—ὑμνοῖμεν cit. (latine) Calc., *Comm.* 266 (271,1 W.)
b5–c4	resp. Plu., *Mor.* 1004c
b6–c4	cit. Pr., *de Decem Dub.* 54 (I 119,7–10 I.); resp. Ph., *Her.* 88
b6–c1	θεὸν—τεταραγμένας cit. (latine) Calc., *Comm.* 265 (270,16–21 W.)
b7–c2	resp. Apul., *Pl.* 202 (99,11–19 M.)
c1	τεταραγμένας usurp. Pr., *in Ti.* II 60,12 D.
c4–d7	(similia similibus cognoscuntur) resp. S.E., *M.* I 303 (III 78,12 M.), VII 93 (II 22 M.) et 116 (II 28 M.) et 119 (II 29 M.)
c4–d1	φωνῆς—δοθέν cit. (latine) Calc., *Comm.* 267 (272,4–5 et 11–13 W.)
c4–6	cit. (vers. arab.) Gal., *Comp. Ti.* 7,25–27 (55 K.-W.)
c6–48e1	resp. Pr., *in Ti.* I 263,21–23 D.
c7–e2	imit. Plu., *Mor.* 167b
c7–d1	resp. TL 205,8–9 et 219,6–7 M.
c7	resp. Ascl., *in Metaph.* 276,6 H.
d2–e2	resp. Plu., *Mor.* 746a
d2–7	resp. Calc., *Comm.* 267 (272,17–21 W.); resp. Ph., *Opif.* 78; resp. Plu., *Mor.* 898c; resp. Plu., *Mor.* 1029d
d2–3	cit. Stob. IV 37,11 (IV 882,16–17 H.); usurp. Plu., *Mor.* 129c; resp. Porph., *in Harm.* 8,11–12 D.
e3–90d7	resp. Pr., *in Ti.* I 6,8 D.
e3–52d1	resp. Pr., *in Ti.* I 229,3–4 et I 237,7–9 D.
e3–49a2	interpr. Calc., *Comm.* 268–273
e3–48e1	fort.resp. Simp., *in Ph.* 31,24–26 D.
e3–48a7	τὰ—αἰτίας AFF. Simp., *in Ph.* 391,32–392,5 D.
e3–48a5	resp. Plu., *Mor.* 884f
e3–5	τὰ—παραθέσθαι cit. (latine) Calc., *Comm.* 268 (273,7–9 W.); cit. (vers. arab.) Gal., *Comp. Ti.* 8,1–4 (56 K.-W.)
e4–48a5	resp. Dam., *in Phlb.* 17,1–4 R.-M.-F.
e4–48a2	resp. Pr., *in Ti.* I 262,11–12 et I 311,22 D.
e4–5	τὰ δι' ἀνάγκης γιγνόμενα usurp. Pr., *in Ti.* II 27,31 D.; resp. D. L. III 75 (151,17–18 L.)
e4	resp. Pr., *Th. Pl.* V 50,5–6 S.-W.
e5–48a5	resp. Ph., *QE* 1.23; resp. Plu., *Mor.* 1026b
e5–48a3	μεμειγμένη—ἄγειν AFF. (vers. arab.) Gal., *Comp. Ti.* 8,4–7 (56 K.-W.)
e5–48a2	μεμειγμένη—ἄρχοντος AFF. Stob. I 4,7^{c} (I 72,18–20 W.); cit. Pr., *de Prov.* 13 (II 38,17–19 I.); resp. Pr., *Th. Pl.* V 113,23–24 S.-W.

e5–48a2	μεμειγμένη—ἐγεννήθη cit. (latine) Calc., *Comm.* 269 (274,3–4 W.); resp. TL 205,5–6 M.
e5–48a1	cit. Plot. I 8,7,4–5 H.-S.; usurp. Pr., *in Cra.* 185 (112,25–26 P.); resp. Plot. III 3,6,12 H.-S.
e5	resp. Calc., *Comm.* 329 (323,16 W.); resp. Plot. II 3,9,43 H.-S.
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a1–5	resp. Or., *Pr.* I 2,10 (44,7–8 G.-K.); resp. Or., *Pr.* III 5,8 (278,24–27 G.-K.)
a1–3	usurp. Pr., *in Alc.* 134,22–24 S.; usurp. Pr., *in Prm.* 943,11–16 S.; resp. Pr., *in Ti.* II 64,2–4 D.
a1–2	resp. Calc., *Comm.* 298 (300,20 W.); resp. Plot. III 2,2,33–36 H.-S.; resp. Plu., *Mor.* 884f, 927d, 928a, 928c
a1	resp. Plot. VI 7,3,23–24 H.-S.; resp. Plu., *Mor.* 1014e; resp. Pr., *Th. Pl.* V 50,5–6 S.-W.; resp. Pr., *Th. Pl.* V 114,7 S.-W.
a2–5	νοῦ—πᾶν cit. (latine) Calc., *Comm.* 270 (274,16 et 274,21–275,4 W.); resp. Plu., *Mor.* 1003ab
a2–3	cit. Pr., *in R.* I 99,10–12 K. (bis); usurp. Pr., *in Alc.* 311,3–4 S.; usurp. Pr., *in R.* II 206,1–2 K.; fort.resp. Phlp., *Aet.* XIV (539,12–13 R.)
a3	resp. Calc., *Comm.* 298 (301,2–3 W.)
a4–5	cit. (vers. arab.) Gal., *Comp. Ti.* 8,7 (56 K.-W.); resp. *Corp. Herm.* IX 4 (I 98,4–6 N.-F.); resp. Plu., *Mor.* 1026b; resp. Plu., *Vit.* 742E
a5–7	εἴ—πέφυκεν cit. (latine) Calc., *Comm.* 271 (275,10–12 W.)
a6–7	resp. Plu., *Mor.* 1024ab
a6	usurp. Zach. Mit., *Opif.* 117,690 C.
a7–b5	ὧδε—πάθη imit. Calc., *Comm.* 272 (275,18–21 W.)
a7	cit. Gal., *Comp. Ti.* 8,8 (56 K.-W.)
b3–51b2	resp. (vers. arab.) Gal., *Comp. Ti.* 8,10–14 (56–57 K.-W.)
b3–d4	τὴν—λέγειν AFF. Stob. II 1,27 (II 9,19–10,9 W.)
b3–c2	resp. Anon., *Prol. Plat.* 8,10–15
b3–4	usurp. Alcin., *Intr.* 167,17 W.
b3	ἀρκτέον δέ φασιν ἐξ ἀρχῆς usurp. Aristid., *Or.* 45,16 (357,14 K.)
b4	resp. Pr., *in Ti.* I 358,6 D.
b5–c2	νῦν—ἀπεικασθῆναι cit. (latine) Calc., *Comm.* 272 (276,3–7 W.)
b5–6	νῦν—μεμήνυκεν usurp. Calc., *Comm.* 350 (341,11–12 W.)
b6–8	resp. Zach. Mit., *Opif.* 118,712–714 et 140,1437 C.
b7–c2	resp. Alcin., *Intr.* 168,13–15 W.
b8–c2	resp. Apul., *Pl.* 194 (94,21–23 M.)
b8–c1	resp. Plot. VI 3,2,14–16 H.-S.; resp. Simp., *in Cael.* 638,22 H.
c2–6	νῦν—δοκοῦντα AFF. Clem., *Strom.* V 14,89,7; AFF. Eus., *PE* XIII 13,3; AFF. Thdt., *Affect.* II 80 (160,9–13 C.)

c2–6 τὴν—λέγειν cit. (latine) Calc., *Comm.* 272 (276,15–277,5 W.)

d4–e1 θεὸν—λέγειν imit. Calc., *Comm.* 273 (277,9–14 W.); resp. Dam., *Pr.* I 109,20–21 W.-C.

e2–52d1 resp. Anon., *Prol. Plat.* 27,71–72; resp. Clem., *Strom.* V 14,88,5; resp. Plu., *Mor.* 414f; resp. Plu., *Mor.* 720A; resp. Pr. *apud* Phlp., *Aet.* IX 11 (364 R.) (*vide etiam* Pr., *in Ti.* III 357,4–358,4 D.)

e2–49a6 fort.resp. Ioh. It., *Quaest.* 1 (1,22–23 I.); resp. Plu., *Mor.* 1025f

e2–49a2 resp. Apul., *Pl.* 190 (92,5–7 M.)

e3–49a1 τότε—δεύτερον cit. (latine) Calc., *Comm.* 273 (278,3–6 W.)

e5–49a4 fort.resp. Pr., *in Ti.* II 132,10–14 D.

e5–6 resp. Simp., *in Cat.* 76,25 K.; resp. TL 205,11 M.

e6–52d1 fort.resp. Phlp., *in Ph.* 23,31 V.

e6–49a1 resp. D. L. III 10 (125,4 L.); resp. Ph., *Aet.* 15; resp. Plot. VI 4,2,2 H.-S.; resp. Pr., *in R.* II 86,28 K.

e6 resp. Dam., *in Prm.* I 91,14–15 W.-C.-S. (57 R.); resp. Plu., *Mor.* 1024c; resp. Pr., *in Ti.* I 230,27–28 et I 322,5 D.; resp. Pr., *Th. Pl.* III 53,24 S.-W.; resp. Pr., *Th. Pl.* III 95,12 S.-W.

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a1 resp. Calc., *Comm.* 274 (278,9 W.)

a3–53c3 interpr. Calc., *Comm.* 321–355

a3–51a6 interpr. Calc., *Comm.* 308–310

a3–4 resp. Pr., *in Ti.* I 190,25–26 D.

a3 resp. Calc., *Comm.* 274 (278,16 W.); resp. Plu., *Mor.* 1014bc

a4–c7 resp. D. L. III 75 (151,18–20 L.)

a4–6 τίν'—τιθήνην cit. (latine) Calc., *Comm.* 321 (316,16–17 et 317,1–2 W.)

a5–6 πάσης—τιθήνην usurp. Alcin., *Intr.* 162,30 et 33–34 et 163,6 W.; usurp. Dam., *in Prm.* IV 73,4–5 W.-C.-S.-L. (286,1–2 R.); usurp. Phlp., *Aet.* XI (403,15–16 R.); usurp. Phlp., *Aet.* XI 10 (447,25–27 R.); usurp. Phlp., *Aet.* XIV (538,16–18 R.); usurp. Phlp., *Aet.* XIV (541,24–542,1 R.); usurp. Pr., *de Mal. Subst.* 32 (III 70,9–10 I.); usurp. Pr., *de Mal. Subst.* 34 (III 72,2–3 I.); resp. Calc., *Comm.* 308 (309,11 W.); resp. Plot. III 6,13,12–13 H.-S.

a6–50b5 resp. D. L. III 64 (147,14–15 L.)

a6–b5 εἴρηται—χαλεπόν cit. (latine) Calc., *Comm.* 322 (317,10–11 et 318,2–6 W.)

a6 ὑποδοχήν usurp. Pr., *in Prm.* 1057,24 C.-S.; resp. Calc., *Comm.* 273 (278,1 W.) et 308 (309,11 W.); resp. Pr., *in Ti.* II 10,9 D.

a6 τιθήνη usurp. Arist., *GC* B 1.329a23 B.; usurp. Ph., *Conf.* 49; usurp. Ph., *Det.* 115–116; usurp. Ph., *Ebr.* 31 et 61; usurp. Ph., *Her.* 52; usurp. Plot. II 4,1,1 H.-S.; usurp. Plu., *Mor.* 372e, 882c, 884a, 1014cd, 1015d, 1023a, 1024c; usurp. (vers. lat.) Pr., *in Prm.* 513,13 (III 328 C.-S.); usurp. Pr., *in Ti.* I 219,17 D.; usurp. Pr.,

	Th. Pl. IV 33,19 et 23 S.-W.; usurp. TL 205,13 M.; resp. Calc., *Comm.* 273 (277,18 W.) et 298 (300,4–5 W.); resp. Phlp., *in Ph.* 5,9 H.; resp. Phlp., *in Ph.* 516,20 H.; resp. Psell., *Omnif. Doctr.* 100; resp. Psell., *Philos. Min.* I 7,15 D.; resp. Zach. Mit., *Opif.* 122,844 C.
b6–e4	πῶς—φάσις AFF. Stob. I 20,8 (I 179,19–180,16 W.)
b6–c7	resp. Plu., *Mor.* 883e; resp. Plu., *Mor.* 887d
b7–c2	πρῶτον—πῦρ AFF. Simp., *in Cael.* 642,11–14 H.
b7–c1	πρῶτον—ὁρῶμεν cit. (latine) Calc., *Comm.* 323 (318,9–11 W.); resp. Bas., *Hex.* III 4 (208 G.)
b7	διαπορηθέντες Did., *Plat.* 405 M.; Phot. δ 412 (I 405 Th.); Sud. δ 710 (II 69,29 A.)
c1–7	fort.resp. Bas., *Hex.* III 8 (232 G.)
c1–6	τηκόμενον—αὖθις cit. (latine) Calc., *Comm.* 324 (318,23–319,5 W.)
c6–d3	κύκλον—ἔστιν cit. (latine) Calc., *Comm.* 325 (319,13–17 W.)
c6–7	κύκλον—γένεσιν AFF. Simp., *in Cael.* 642,15 H.
d1–3	ποῖον—ἑαυτόν imit. Calc., *Comm.* 325 (319,19–320,1 W.)
d4–51b2	resp. Porph., *Sent.* 20 (10,12–11,16 L.)
d4	resp. Calc., *Comm.* 325 (320,6 W.)
d5–50a2	μή—ὀνόματι cit. (latine) Calc., *Comm.* 326 (320,25–321,8 W.)
d5–e4	resp. Olymp., *in Mete.* 59,14 H.
d5	resp. Calc., *Comm.* 325 (320,8 W.)
d6–e6	resp. Calc., *Comm.* 325 (320,10–13 W.)
e2–4	τὴν—φάσις AFF. Simp., *in Ph.* 224,4–5 D.
e2	resp. Plot. III 6,13,8 H.-S.
e3–4	resp. Plu., *Mor.* 1016c, 1024cd, 1116b
e4	resp. Ammon., *in Int.* 77,21–22 B.
e6–50a4	καὶ δὴ καὶ—καλεῖν AFF. Simp., *in Cael.* 637,6–11 H.
e7–50a4	ἐν—καλεῖν AFF. Simp., *in Ph.* 224,5–9 D.; AFF. Simp., *in Ph.* 217,36 D.
e7–50a2	ἐν—ὀνόματι AFF. Simp., *in Ph.* 226,19–21 D.
e7–8	resp. Plot. III 6,13,16–17 H.-S.
e7	usurp. Pr., *in Alc.* 169,3 S.

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a1–b2	resp. Phlp., *in Ph.* 72,19 H.
a4–b4	ἔτι—μεταπίπτει AFF. Simp., *in Cael.* 636,22–27 H.
a5–b4	εἰ—μεταπίπτει cit. (latine) Calc., *Comm.* 326 (321,13–14 et 16–19 W.); resp. Phlp., *in GC.* 209,9 V.
b1–2	resp. Arist., *GC* B 1.329a21 B.
b3–4	resp. Calc., *Comm.* 325 (320,23–24 W.)
b5–51b6	resp. D. L. III 75 (151,18–20 L.)

b5–e1	resp. D. L. III 76 (151,24–152,1 L.)
b5–d4	ὁ—ἐκγόνῳ AFF. Stob. I 11,3 (I 131,20–132,8 W.)
b5–d2	resp. Plu., *Mor.* 884f
b5–c6	resp. Phlp., *Aet.* XI (404,19–20 R.)
b5–c2	ὅ—κεῖται cit. (latine) Calc., *Comm.* 327 (322,2–11 W.); resp. Phlp., *Aet.* X (382,6–8 R.)
b5–8	ὁ—δυνάμεως AFF. Simp., *in Ph.* 320,24–26 D.; resp. Simp., *in Cat.* 104,25 K.
b5–6	resp. Dam., *in Prm.* IV 77,21–22 W.-C.-S.-L. (288,18 R.)
b6–c2	resp. Plu., *Mor.* 1014f
b6	resp. Calc., *Comm.* 273 (277,17 W.)
b7–c6	resp. Pr., *in Prm.* 1156,26–27 C.-S.
b7–c2	resp. Dam., *in Prm.* IV 94,10 W.-C.-S.-L. (298,4 R.)
b7–8	ἐκ—δυνάμεως cit. (latine) Calc., *Comm.* 268 (273,18 W.); resp. Plot. III 6,10,18–19 et 6,11,36–37 et 6,13,9–10 H.-S.
b8	ἐξίσταται δυνάμεως usurp. Pr., *in Ti.* II 296,16 D.
b8–c6	δέχεται—δύσφραστον AFF. Simp., *in Cael.* 643,31–644,4 H.
b8–c4	resp. Calc., *Comm.* 309 (310,7–9 W.)
b8–c3	δέχεται—εἰσιόντων AFF. Simp., *in Cael.* 637,15–18 H.
b8–c2	δέχεται—οὐδαμῶς AFF. Simp., *in Cael.* 658,5–7 H.; resp. Phlp., *in Ph.* 182,18–20 H.
b8–c1	δέχεται—εἴληφεν AFF. Simp.; Phlp., *in GC.* 208,31–209,1 V.
c1–2	usurp. Pr., *in Prm.* 986,11–13 S.; resp. Ascl., *in Metaph.* 62,7 H.
c2–6	κινούμενον—θαυμαστόν cit. (latine) Calc., *Comm.* 329 (323,8–9 et 17–18 et 21–25 W.)
c2–3	resp. TL 206,2–3 M.
c2	ἐκμαγεῖον—κεῖται resp. TL 215,13–14 M.
c2	ἐκμαγεῖον usurp. Alcin., *Intr.* 162,30 et 38 W.; usurp. Ph., *Aet.* 15; usurp. Ph., *Fug.* 12; usurp. Plu., *Mor.* 374e et 392d et 882c; usurp. Pr., *in Cra.* 178 (104,24 P.); usurp. TL 205,13 M.; resp. Calc., *Comm.* 308 (309,9–10 W.); resp. Iul., *Or.* VIII (V) 4,163a (II,1,108 R.)
c3	resp. TL 206,1 M.
c4–5	τὰ—μιμήματα AFF. Plot. III 6,7,27–28 H.-S.; AFF. Plot. III 6,11,2–3 H.-S.; usurp. Porph., *Sent.* 21 (12,8–9 L.)
c4–5	εἰσιόντα καὶ ἐξιόντα usurp. Pr. *apud* Phlp., *Aet.* IX 11 (364 R.) (*vide etiam* Pr., *in Ti.* III 357,11–13 D.); usurp. Pr., *in Prm.* 1156,28 C.-S.
c5	resp. Plot. IV 4,13,22 H.-S.; resp. Plot. V 9,3,37 H.-S.
c5	τυπωθέντα resp. Alcin., *Intr.* 169,5 W.; resp. Pr., *in Prm.* 842,4–5 S.
c6	τρόπον τινὰ δυσφραστόν usurp. Alcin., *Intr.* 166,5 W.; resp. Plot. VI 5,8,8 H.-S.
c7–d4	ἐν—ἐκγόνῳ AFF. Simp., *in Ph.* 223,22–26 D.; imit. Calc., *Comm.* 330 (324,7–8 et 11–13 et 20–23 W.)

c7–d2	ἐν—γιγνόμενον AFF. Simp., *in Ph.* 255,10–12 D.; resp. TL 205,9–10 M.
d1–3	resp. Plu., *Mor.* 373e
d2–51b2	resp. D. L. III 69 (149,8–13 L.); resp. Phlp., *Aet.* XI (404,19–20 R.)
d2–4	resp. Plu., *Mor.* 1015d; resp. Pr., *in Ti.* I 384,19 D.; resp. TL 206,5–7 M.
d2–3	resp. Calc., *Comm.* 298 (300,4–5 W.)
d3	μητρί usurp. Pr., *Th. Pl.* IV 33,23 S.-W.; usurp. TL 205,13 M.; resp. Alcin., *Intr.* 162,30 W.; resp. Calc., *Comm.* 273 (277,18 W.) et 308 (309,11 W.); resp. Ph., *Plant.* 14; resp. Ph., *QE* 1.8; resp. Ph., *QG* 2.7 et 2.12 et 3.3 et 3.47 et 6.160; resp. Plot. III 6,19,1 H.-S.; resp. Pr., *Th. Pl.* I 122,19 S.-W.; resp. Psell., *Omnif. Doctr.* 100; resp. Psell., *Philos. Min.* I 7,15 D.
d4	ἐκγόνῳ usurp. TL 205,9 M.
d4–e1	νοῆσαι—ποθεν cit. (latine) Calc., *Comm.* 331 (325,13–17 W.); resp. Alcin., *Intr.* 162,39–42 et 163,4–7 W.; resp. Apul., *Pl.* 190 (92,5–7 M.) et 191 (93,3–4 M.)
d4–6	resp. Pr., *in Prm.* 842,5–6 S.
d6–e10	resp. Plu., *Mor.* 1014f
d6–e1	παρεσκευασμένον—ποθεν AFF. Simp., *in Ph.* 242,25–26 D.
d6	ἐκτυπούμενον usurp. Alcin., *Intr.* 162,37 W.
d7–e5	resp. Plot. VI 9,7,12–13 H.-S.
d7	ἄμορφον usurp. Alcin., *Intr.* 162,36 W.; resp. Phlp., *in Ph.* 183,14 H.; resp. Plot. I 6,2,14–15 H.-S.; resp. Plu., *Mor.* 1003a
e1–10	resp. Plu., *Mor.* 640e
e1–4	ὅμοιον—ὄψιν AFF. Simp., *in Ph.* 226,2–5 D.; cit. (latine) Calc., *Comm.* 332 (326,13–17 W.)
e2	τὰ—φύσεως imit. Calc., *Comm.* 333 (327,5–6 W.)
e3–4	cit. Simp., *in Cael.* 658,7–8 H.
e4–5	resp. Alcin., *Intr.* 163,4–7 W.; resp. Calc., *Comm.* 107 (155,21–23 W.); resp. Dam., *in Prm.* IV 77,21–22 W.-C.-S.-L. (288,18 R.)
e4	ἐκτὸς εἰδῶν resp. Alcin., *Intr.* 162,36 W.; resp. Calc., *Comm.* 331 (326,5 W.)
e5–51b1	καθάπερ—δυσαλωτότατον cit. (latine) Calc., *Comm.* 334 (327,21–338,11 W.)
e5–51a1	usurp. Alcin., *Intr.* 162,42–163,3 W.
e5–7	resp. Plu., *Mor.* 661c

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a1–7	resp. Cic., *Luc.* 37,118 (86,14–16 P.)
a1–6	resp. Dam., *in Prm.* IV 77,21–22 W.-C.-S.-L. (288,18 R.)
a1–3	resp. Alcin., *Intr.* 163,4–7 W.; resp. Pr., *in Ti.* I 3,1–2 D.
a1–2	resp. Psell., *Theol.* I 55,125 G.
a1	resp. Dam., *in Phd.* I 315,2 W.
a2–3	resp. TL 205,14 M.
a2	resp. Alcin., *Intr.* 162,34–35 W.

a3 resp. Or., *Cels.* III 41,13–14 B.

a4 αἰσθητοῦ usurp. Alcin., *Intr.* 177,25 W.

a4–b2 resp. Apul., *Pl.* 191 (93,1–4 M.)

a4–7 resp. Eus., *Theoph.* I 6 (42,27 G.); resp. Plu., *Mor.* 1014f

a4–5 usurp. Pr., *de Mal. Subst.* 32 (III 70,9–10 I.); usurp. Pr., *de Mal. Subst.* 34 (III 72,3 I.); resp. Phlp., *in Ph.* 5,9 H.; resp. Phlp., *in Ph.* 516,20 H.; resp. Plot. III 6,19,1 H.-S.; resp. Plot. III 6,19,17–18 H.-S.; resp. Plu., *Mor.* 1015d; resp. Psell., *Philos. Min.* I 7,15 D.

a4 μητήρ usurp. Alcin., *Intr.* 162,30 W.; usurp. Calc., *Comm.* 308 (309,11 W.); usurp. Ph., *Ebr.* 61 (II 181,13 C.-W.); usurp. Plu., *Mor.* 882c; resp. Plu., *Mor.* 636b

a5 ὑποδοχήν usurp. Alcin., *Intr.* 163,6 W.; usurp. Pr., *in Prm.* 1057,24 C.-S.; resp. Calc., *Comm.* 308 (309,11 W.); resp. Pr., *in Ti.* II 10,9 D.

a7–b2 resp. Olymp., *in Alc.* 167,16 W.; resp. Plot. III 6,12,5–7 H.-S.

a7–b1 usurp. Simp., *in Ph.* 231,12–14 D.

a7 ἀλλ'—πανδεχές AFF. Simp., *in Ph.* 223,6 D.; usurp. Phlp., *Aet.* XIV 3 (547,6 R.); usurp. Pr., *in Prm.* 844,19–20 S.; usurp. Pr., *Th. Pl.* IV 111,23 S.-W.; resp. Arist., *Cael.* Γ 8.306b19 B.; resp. Arist., *GC* B 1.329a13 B.; resp. sch. Hes. *Th.* 116c (23,18–19 G.); resp. Phlp., *Aet.* XI 2 (407,23 R.) et (fortasse) resp. XIV (539,12–13 R.); resp. Plot. III 6,10,9 et 19,1,17–18 H.-S.; resp. Plu., *Mor.* 372e; resp. Plu., *Mor.* 1014d; resp. Plu., *Mor.* 1024a; resp. Pr., *in Prm.* 842,5–6 S.

a7 ἀνόρατον Poll. II 54

a7 ἄμορφον usurp. Alcin., *Intr.* 162,36 W.; resp. Plu., *Mor.* 1003a

a7 πανδεχές usurp. Alcin., *Intr.* 162,30 et 163,4 W.; resp. Plu., *Mor.* 1023a; resp. Thphr., *Phys. Opin.* 9 (485,2 D.)

b1 ἀπορώτατά πῃ τοῦ νοητοῦ AFF. Simp., *in Ph.* 542,11 D.; usurp. Pr., *in Prm.* 876,26–28 S.

b2–5 καθ'—ὕδωρ cit. (latine) Calc., *Comm.* 335 (328,21–329,2 W.); resp. Calc., *Comm.* 330 (324,7–8 W.)

b4–6 resp. Plot. III 6,12,30–32 H.-S.

b4 resp. Plot. VI 5,8,25 H.-S.

b5–6 resp. Alcin., *Intr.* 162,34–35 W.

b7–8 ἆρα—ἑαυτοῦ cit. (latine) Calc., *Comm.* 337 (330,1–2 W.); resp. Calc., *Comm.* 341 (33,18 W.)

b7 resp. Bas., *Hex.* II 3 (150 G.)

c4–d1 μάτην—ἐπεμβλητέον cit. (latine) Calc., *Comm.* 341 (333,18–24 W.)

d3–52b5 εἰ—εἶναι AFF. (vers. arab.) Gal., *Comp. Ti.* 9,2–29 (57–58 K.-W.)

d3–52a7 usurp. Alcin., *Intr.* 164,2–6 W.; resp. Apul., *Pl.* 200 (98,9–17 M.)

d3–52a4 εἰ—ἀναίσθητον cit. (latine) Calc., *Comm.* 340 (332,16–333,4 et 11 et 13–16 W.); resp. Calc., *Comm.* 302 (304,2–7 W.)

d3–e6	resp. Pr., *Th. Pl.* I 35,22–24 S.-W.
d3–e2	resp. sch. Pl. ad *Grg.* 454c (464 G.)
d3–7	εἰ—βεβαιότατα cit. (latine) Calc., *Comm.* 341 (334,9–14 W.)
d4–5	imit. Calc., *Comm.* 342 (335,4–5 W.)
d5–6	εἰ—μηδέν cit. (latine) Calc., *Comm.* 343 (335,8–9 W.)
e1	resp. Plu., *Mor.* 882d
e5–6	καὶ—τι cit. Tz., *H.* VII 534–537 L.; resp. Tz., *H.* VII 616–619 L.
e5–6	μετέχειν—τι cit. Pr., *in Ti.* I 246,1–2 D.; usurp. Pr., *in Ti.* I 417,7–8 D.
e6–52d4	τούτων—γενέσθαι AFF. Simp., *in Ph.* 539,14–540,2 D.
e6–52d1	τούτων—γενήσεσθον AFF. Simp., *in Ph.* 224,29–225,14 D.
e6–52b2	τούτων—πιστόν AFF. Simp., *in Ph.* 245,11–19 D.; resp. TL 206,7–10 M.
e6–52a7	τούτων—περιληπτόν AFF. Simp., *in Ph.* 26,19–25 D.; resp. Apul., *Pl.* 193 (94,2–7 M.)

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a1–7	ἓν—περιληπτόν cit. (latine) Calc., *Comm.* 343 (335,11–19 W.); resp. Alcin., *Intr.* 156,5–14 W.
a1–b4	resp. Pr., *in Ti.* I 228,29–30 D.
a1–b1	resp. Plot. VI 5,2,9–16 H.-S.; resp. Pr., *in Ti.* I 219,18–19 D.
a1–6	ἓν—ἀεί AFF. Simp., *in Ph.* 43,15–19 D.
a1–5	usurp. Ph., *Aet.* 7 (VI 75,2 C.-W.)
a1–4	resp. D. L. III 13 (126,19–21 L.); resp. Plu., *Mor.* 1001e, 1023c, 1024c; fort.resp. Pr., *in Prm.* 802,17 S.
a1–3	resp. Apul., *Pl.* 191 (92,15–93,1 M.)
a1–2	ἀγέννητον καὶ ἀνώλεθρον usurp. Clem., *Protr.* 6,68,3; usurp. Clem., *Protr.* 12,120,2; usurp. Pr., *in Ti.* II 117,12 D.
a1	ἀγέννητον fort. resp. Pr., *in Ti.* II 119,30 D.; resp. TL 205,10 M.
a2–3	οὔτε—ἰόν AFF. Simp., *in Ph.* 778,29–30 D.; AFF. Simp., *in Ph.* 781,16 D.; usurp. Pr. *in Prm.* 932,18–19 S.; usurp. Pr., *in Ti.* II 251,27–28 D.; resp. Or., *Cels.* III 41,13–14 B.
a2	resp. Plot. I 6,7,26–27 H.-S.; resp. Pr., *in Prm.* 986,12–13 S.
a4–53b4	resp. Pr., *in Ti.* I 270,14–21 et I 383,17–22 et I 387,16–17 et I 388,2–28 et I 419,26–420,2 D.
a4–b5	resp. Arist., *Ph.* Δ 2.209b11–17 et 2.210a2 B.; resp. TL 206,4–5 M.
a4–7	resp. Dam., *in Prm.* IV 125,20–21 W.-C.-S.-L. (316,20–21 R.); resp. Simp., *in Ph.* 151,17 D.
a5	ὁμώνυμον usurp. Alex. Aphr., *in Metaph.* 77,13 H.; resp. Alex. Aphr., *in Metaph.* 51,12–13 H.; resp. Pr., *in Prm.* 851,8–10 S.
a6–7	resp. TL 205,11–12 M.
a6	πεφορημένον usurp. Porph., *Sent.* 39 (46,16 L.)

a7	usurp. Pr., *in Prm.* 672,23 S.
a8–b5	resp. Dam., *in Prm.* II 46,19–20 W.-C.-S. (95 R.); resp. Ioh. It., *Quaest.* 5 (7,23–25 I.)
a8–b2	τρίτον—πιστόν AFF. Simp., *in Ph.* 254,28–31 D.; resp. Apul., *Pl.* 192 (93,17–18 M.); resp. Pr., *in Ti.* III 122,18–20 D.
a8–b1	τρίτον—πᾶσιν AFF. Simp., *in Ph.* 223,7–8 D.; cit. (latine) Calc., *Comm.* 344 (336, 4 et 9–11 W.); resp. Plot. III 6,8,11–12 et 6.13,18 H.-S.
a8	χώρα usurp. Alcin., *Intr.* 162,31 W.; resp. Alex. Aphr., *in Metaph.* 823,24 H.; resp. Phlp., *in Ph.* 515,25 H.; resp. Simp., *in Ph.* 539,10 D.; resp. Them., *in Ph.* 106,19 S.
a8	φθορὰν οὐ προσδεχόμενον resp. TL 206,2 M.
b1	resp. Plot. VI 3,4,3 H.-S.; resp. Plu., *Mor.* 1014cd, 1024c
b2	μετ'- νόθῳ cit Alcin., *Intr.* 162,31–32 W.; cit. (latine) Calc., *Comm.* 308 et 345–346–347 (309,12–13; 336,15; 337,15; 338,7–8 et 15 W.); usurp. Alex. Aphr., *in Metaph.* 164,20 H. et 465,12 H. et 687,5 H. (3×); usurp. Dam., *Pr.* I 64,11 et 65,3–4 et 69,14 W.-C.; usurp. Phlp., *in Ph.* 162,31 V. et 480,1 V. (bis); usurp. Pr., *in Ti.* I 257,25–28 D.; usurp. Simp., *in Ph.* 231,14 D.; usurp. Sym. Seth, *Consp.* II 60,9–10 D.; usurp. Zach. Mit., *Opif.* 123,880 C.; resp. Calc., *Comm.* 335 (328,21 W.); resp. Ioh. It., *Quaest.* 92 (149,3–4 I.); resp. Or., *Pr.* IV 4,7 (358,24 G.-K.); resp. Plot. II 4,10,11 H.-S.; resp. Plot. 4,12,33–34 H.-S.; resp. Pr., *in Prm.* 1053,26–27 C.-S.; resp. Psell., *Theol.* I 19,9 G.
b2	λογισμῷ νόθῳ usurp. Alex. Aphr., *Ap.* 4,11 B.; usurp. Simp., *in Ph.* 151,19 D.; usurp. Them., *in An.* 111,24 H.; usurp. TL 206,8 M.; resp. Ascl., *in Metaph.* 131,18 H.; resp. Ascl., *in Metaph.* 133,3 H.; resp. Ascl., *in Metaph.* 233,30 H.
b3–5	πρὸς—εἶναι AFF. Simp., *in Ph.* 521,26–28 D.; cit. (latine) Calc., *Comm.* 348 (339,8–10 et 22–23 W.); resp. Phlp., *Aet.* X (381,19–20 R.)
b4–5	resp. Alcin., *Intr.* 161,4–5 W.
b4	resp. Calc., *Comm.* 273 (278,1 W.); resp. Plot. III 6,13,18–19 H.-S.; resp. Plot. III 6,18,38 H.-S.; resp. Plot. VI 1,28,17–18 H.-S.
b6–c2	ταῦτα—λέγειν cit. (latine) Calc., *Comm.* 349 (340,3–6 W.)
b7	ἄυπνον resp. Plot. II 5,3,36 H.-S.; resp. Plot. VI 2,8,7 H.-S.
b7	ὀνειρώξεως usurp. Ph., *Prob.* 10; usurp. Ph., *Somn.* 2.298
c2–4	cit. Plot. V 3,8,12–13 H.-S.; resp. Plot. III 6,14,4 H.-S.
c4–5	usurp. Pr., *in Prm.* 1240,13 C.-S.; resp. Pr., *in Prm.* 1240,22–23 C.-S.
d2–53c3	resp. Anon., *Prol. Plat.* 27,24–28; resp. Gal., *Elem. Hipp.* 23,12–15 H.; fort.resp. Phlp., *Aet.* X (382,4–6 R.)
d2–53a7	resp. Plu., *Mor.* 1007c
d2–4	οὗτος—γενέσθαι AFF. Plu., *Mor.* 1024bc et 1032a
d2–3	οὗτος—εἶναι cit. (latine) Calc., *Comm.* 350 (341,8–10 W.)
d2	fort.resp. Phlp., *Aet.* XVIII (608,5–6 R.)

d3–53a3	resp. Plu., *Mor.* 374b
d3–4	ὄν—γενέσθαι cit. Pr., *in Ti.* I 284,20–22 D.; usurp. Pr., *in Ti.* I 358,12 et I 384,17–19 D.; resp. Pr., *in Ti.* I 326,4–7 et I 328,6–7 et I 400,16–17 D.
d3	resp. Pr., *in Ti.* I 289,19 D.; resp. TL 206,11–12 M.
d4–53b5	resp. D. L. III 76–77 (152,2–9 L.)
d4–e5	resp. TL 206,14–15 M.
d4–e1	τὴν—πάσχουσαν cit. (latine) Calc., *Comm.* 351 (341,22–23 et 342,8–9 W.); resp. Plu., *Mor.* 97a, 720c, 1015d, 1015e
d4–6	τὴν—δεχομένην AFF. Simp., *in Ph.* 228,4–5 D.
d4–5	usurp. Pr., *de Mal. Subst.* 32 (III 70,9–10 I.); usurp. Pr., *de Mal. Subst.* 34 (III 72,2–4 I.); resp. Pr., *Th. Pl.* I 122,20 S.-W.
d4	resp. Pr., *in Ti.* I 358,6 D.
d5–6	resp. Plot. III 6,12,31–32 H.-S.; resp. Simp., *in Ph.* 539,10 D.
d5	τιθήνην usurp. Alcin., *Intr.* 162,30 W.; usurp. Ph., *Ebr.* 61 (II 181,13 C.-W.); usurp. Plu., *Mor.* 372e, 636b, 1023a; usurp. (vers. lat.) Pr., *in Prm.* 513,13 (III 328 C.-S.); usurp. Pr., *in Ti.* I 219,17 D.; usurp. Pr., *Th. Pl.* IV 33,23 S.-W.; resp. Calc., *Comm.* 298 (300,8 W.); resp. Psell., *Omnif. Doctr.* 100; resp. Psell., *Philos. Min.* I 7,15 D.; resp. Zach. Mit., *Opif.* 122,844 C.
d6	resp. TL 206,3 M.
e1–4	διά—αὐτήν cit. (latine) Calc., *Comm.* 352 (342,15–17 W.)
e2–6	resp. Elias, *in Cat.* 185,9 B.; resp. Elias, *in Cat.* 186,21 B.
e2	resp. Apul., *Pl.* 194 (95,1 M.)
e3–53a4	resp. Alcin., *Intr.* 169,13–15 W.; resp. Plu., *Mor.* 1016d
e3–5	ἀνωμάλως—σείειν AFF. *EM* 744 G.; AFF. Phot. II 198 N.; AFF. Sud. τ 35 (IV 498,12 A.)
e3	ταλαντουμένην Phot. II 198 N.
e4–5	resp. Alcin., *Intr.* 167,23–24 W.; resp. Calc., *Comm.* 329 (323,20 W.); resp. TL 206,2 M.
e5–53a7	resp. TL 206,16–17 M.
e5–53a5	τὰ—ὁρίζειν cit. (latine) Calc., *Comm.* 353 (343,23–24 et 344,6–7 et 10–12 W.)
e5–53a4	resp. Alcin., *Intr.* 169,8–9 W.
e6–53a1	τὰ—ἀνικμώμενα cit. Plu., *Mor.* 430c
e6	πλοκάνων Phot. II 94 N.; fort.resp. Plot. VI 7,14,22–23 H.-S.; expl. sch. Pl. ad loc. (289 G.)
e7	resp. Calc., *Comm.* 352 (343,4–5 W.)

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a1	ἀνικμώμενα *AB* I 405,26; *An. Bachm.* I 99,26; Hsch. α 5199 L.; Phot. α 2004 (I 194 Th.)
a2–b7	resp. Apul., *Pl.* 194 (95,1–4 M.)

a2–b5	resp. D. L. III 70 (149,16–18 L.); resp. Plot. II 3,16,50–51 H.-S.
a2–6	resp. Dam., *in Prm.* IV 47,13–14 W.-C.-S.-L. (272,2 R.)
a3–4	resp. Alcin., *Intr.* 167,23–24 W.
a3	δεξαμενή usurp. Plu., *Mor.* 374b, 882c, 884a, 1023a; usurp. (vers. lat.) Pr., *in Prm.* 513,12 (III 328 C.-S.); resp. Synes., *Insomn.* 16.1,4 (I 300 L.-A.); resp. Zach. Mit., *Opif.* 122,844 C.
a5–7	resp. Phlp., *Aet.* X (381,19–21 R.)
a7	resp. Calc., *Comm.* 354 (345,4–5 W.)
a8–b5	τὸ μὲν—ἀριθμοῖς AFF. Plu., *Mor.* 1016ef; resp. Ph., *Her.* 156–157; resp. Ph., *Somn.* 2.45; resp. Plu., *Mor.* 1014b
a8	ἀλόγως καὶ ἀμέτρως cit. Alcin., *Intr.* 167,22–23 W.; resp. Alcin., *Intr.* 163,35 W.
b1–8	resp. *Corp. Herm.* VIII 3 (I 88,10–12 N.-F.)
b1–7	resp. Calc., *Comm.* 298 (300,4–5 W.)
b1–5	ὅτε—ἀριθμοῖς AFF. Simp., *in Ph.* 228,5–8 D.; resp. Alcin., *Intr.* 168,13–15 W.; resp. Calc., *Comm.* 298 (300,12 W.); resp. Dam., *in Prm.* IV 73,15–16 W.-C.-S.-L. (286,9 R.); resp. Pr., *in Ti.* I 383,13–22 D.
b1–4	ὅτε—θεός cit. (latine) Calc., *Comm.* 354 (344,18–345,2 et 5–6 W.)
b1	usurp. Phlp., *Aet.* XIV 1 (542,2 R.)
b2–3	resp. Pr., *in Prm.* 844,21 S.
b2	ἴχνη μὲν ἔχοντα cit. Alcin., *Intr.* 167,21 W.; resp. Alcin., *Intr.* 169,6 W.; resp. Calc., *Comm.* 274 (278,10 W.); resp. Dam., *in Prm.* IV 54,13 W.-C.-S.-L. (275,24 R.); resp. Dam., *in Prm.* IV 71,21 W.-C.-S.-L. (285,9 R.); resp. Phlp., *Aet.* XIV (539,7–8 R.); resp. Pr., *de Mal. Subst.* 34 (III 73,30 I.); resp. Pr., *in Ti.* I 270,15 et I 284,22 et I 419,29 D.; resp. Pr., *Th. Pl.* IV 84,25 S.-W.
b3–4	usurp. Pr., *in Prm.* 621,1–2 S.; usurp. Phlp., *Aet.* XVIII (606,11–12 R.); resp. Plu., *Mor.* 430d et 926f; resp. Pr., *in Ti.* I 270,20 D.
b4–56c7	fort.resp. Herm., *Irris.* 11 O.
b4–5	οὕτω—ἀριθμοῖς AFF. Simp., *in Ph.* 43,19–20 D.; usurp. Alcin., *Intr.* 168,15 et 167,19 W.; usurp. Pr., *Th. Pl.* VI 56,24 S.-W.; resp. Pr., *in Ti.* II 219,27 D.; resp. TL 206,16–17 M.; resp. TL 215,14–15 M.
b5–6	resp. Plu., *Mor.* 1017a
b5	usurp. Dam., *in Prm.* II 286,9 R.; usurp. Pr., *Th. Pl.* IV 86,16 S.-W.; usurp. Pr., *Th. Pl.* IV 87,20 S.-W.; resp. Calc., *Comm.* 298 (301,2–3 W.)
b7–c3	νῦν—συνέψεσθε cit. (latine) Calc., *Comm.* 355 (345,17–21 W.)
b7–c1	resp. TL 215,15 M.
b8–c1	usurp. Meth., *Symp.* V 2 (53,20 B.)
c1–3	ἀλλά—συνέψεσθε AFF. Simp., *in Cael.* 641,25–28 H.
c1–2	usurp. Pr., *Th. Pl.* I 11,5–6 S.-W.
c2	resp. Pr., *de Prov.* 41 (II 63,4–5 I.)
c3–4	resp. Meth., *Symp.* VIII 10 (92,23 B.)

c4–57d6 resp. D. L. III 67 (148,15–16 L.); resp. Gal., *PHP* VIII 3,5 (496,7–10 L.); resp. Gal., *Schol. in Ti.* III 219–223; resp. Pr., *in Euc.* 23,2–11 F.
c4–56c6 resp. Arist., *Cael.* Γ 8.306b3 B.; resp. Dam., *in Cael.* 455b13–17 B.; resp. D. L. III 75 (151,20–22 L.); resp. Plu., *Mor.* 427a–e; resp. Plu., *Mor.* 719cd; resp. Plu., *Mor.* 1003bsqq.; resp. Plu., *Mor.* 1023c; resp. Psell., *Theol.* I 49,59–61 G.
c4–56b6 resp. Pr., *in Ti.* II 76,19 D.
c4–55d6 resp. Anon., *Prol. Plat.* 4,3; resp. Anon., *Prol. Plat.* 8,19
c4–55d3 resp. Plu., *Mor.* 421f–422a
c4–55c6 resp. Alcin., *Intr.* 168,24–41 W.; resp. Apul., *Pl.* 195–196 (95,4–96,2 M.); resp. Plu., *Mor.* 1003c; resp. Pr., *in Euc.* 82,15–20,23–25 F.; resp. Pr., *in Ti.* I 96,22–23 D.; resp. Pr., *Th. Pl.* I 19,14–16 S.-W.; resp. Simp., *in Cael.* 561,11 H.; resp. Them., *in Cael.* 196,36 L.
c4–54d2 resp. Alex. Aphr., *in Metaph.* 374,23–24 H.; resp. Them., *in Cael.* 99,35 et 148,25 L.
c4–8 resp. Arist., *Cael.* B 4.286b27 B.; resp. Arist., *Cael.* Γ 1.298b33 et 1.300a12 et 7.305a35 et 7.305b30 B.; resp. Arist., *Cael.* Δ 2.309b34 B.; resp. Arist., *GC* A 2.315b30 et 8.325b25–30 B.
c4–7 πρῶτον—φύσιν AFF. Simp., *in Ph.* 228,20–23 D.
c4–6 resp. Arist., *GC* B 1.329a22 B.
c4–5 resp. Gal., *in Ti.* I 2,3–4 (27 L.)
c5–d3 resp. TL 215,16–216,5 M.
c6–7 resp. Phlp., *Aet.* XI.7 (428,12 R.); resp. Simp., *in Cael.* 575,21 H.; resp. Simp., *in Ph.* 35,29 D.
c7–8 resp. Ammon., *in Porph.* 72,18 B.
c8–54b5 resp. Pr., *in Euc.* 384,2–4 F.
d1 μίαν—γωνίαν cit. Alcin., *Intr.* 168,28–29 W.
d4–55c6 resp. Calc., *Comm.* 326 (321,14–16 W.)
d4–e4 ταύτην—μέσῳ AFF. Simp., *in Cael.* 566,10–16 H.
d4–7 ταύτην—ᾗ AFF. Iust. Phil., *Coh. Gr.* 26 (59,5–7 M.); resp. Ph., *Decal.* 18; resp. Ph., *Opif.* 72
d5–6 κατὰ—λόγον usurp. Pr., *in Ti.* I 146,12 D.
d6–7 τὰς—ᾗ AFF. Gal., *in Ti.* I 2,8–9 (27 L.); resp. Apul., *Pl.* 196 (96,2–3 M.)
d7–e8 δεῖ—εἰληφέναι AFF. Phlp., *Aet.* XIII 17 (529,4–13 R.)
e5–6 οὐδενὶ—ἕκαστον ὂν AFF. Phlp., *Aet.* XIII 18 (533,25–27 R.)
e6–55c6 resp. Pr., *in R.* II 43,7 K.

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a1–55c6 resp. Plu., *Mor.* 52c; resp. Pr., *in Prm.* 1131,13 C.
a1–5 τοῖν—κρατεῖ AFF. Simp., *in Cael.* 566,5–9 H.

a1	ἰσοσκελές usurp. Alcin., *Intr.* 168,28 W.
a3	τὸ κάλλιστον usurp. Alcin., *Intr.* 168,27 W.
a4–56b6	resp. Plu., *Mor.* 390a
a4–b2	resp. Plu., *Mor.* 948b
a5	usurp. Iul., *Or.* VII 10,216b4–5 (II,1,59 R.)
a6	κάλλιστον usurp. Alcin., *Intr.* 168,27 W.
a7–c2	resp. TL 215,16–216,5 M.
b4–5	resp. Alcin., *Intr.* 168,28–30 W.
b5–d2	τὸ—εἶδος AFF. Simp., *in Cael.* 639,12–22 H.
b5–c3	resp. TL 216,10–13 M.
b6–d3	resp. Arist., *GC* B 5.332a29 B.; resp. TL 216,19–20 M.
b6–c8	τὰ—σχήματα AFF. Phlp., *Aet.* XI 14 (460,2–12 R.)
c3–5	resp. Simp., *in Cael.* 644,6 H.
d3–55c6	resp. Pr., *in Prm.* 1131,10–13 C.-S.; resp. Simp., *in An.* 40,5–6 H.; resp. Syr., *in Metaph.* 85,38 K.
d5–57c6	resp. Arist., *GC* A 8.325b25–30 B.
d5–55c6	resp. Pr., *in Ti.* II 49,32–33 et II 71,19 et II 234,17–18 D.
d5–55a4	resp. Alcin., *Intr.* 168,15 W.
d5–7	ἄρξει—μήκει AFF. Gal., *PHP* VIII 3,9 (496,25–27 L.)
d6–7	resp. Alcin., *Intr.* 168,29–30 W.; resp. Plu., *Mor.* 1003c
d6	στοιχεῖον usurp. Alcin., *Intr.* 168,32 W.
d7–55b3	resp. TL 216,14–19 M.
e2	τρίγωνον—ἕξ usurp. Alcin., *Intr.* 168,34 W.
e3–4	τρίγωνα ἰσόπλευρα τέτταρα Alcin., *Intr.* 168,33 W.
e3–55a4	resp. Lyd., *Mens.* IV 76 (126,25 W.)
e3–55c6	(de quinque figuris) resp. Ioh. It., *Quaest.* 42 (52,29–32 I.); resp. Papp. III 75, V 34, 36, 39, 41, 72, 96, 104
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a2–56b6	resp. (vers. arab.) Gal., *Comp. Ti.* 10,1–7 (59–60 K.-W.); resp. Hipp., *Haer.* VIII 14,2; resp. Psell., *Orat. Min.* 37,368–371 L.
a3–4	resp. Plu., *Mor.* 1003c
a4–8	resp. Alcin., *Intr.* 168,16 W.
a5	resp. Alcin., *Intr.* 168,35 W.
a8–b3	τὸ—γέγονεν AFF. Gal., *PHP* VIII 3,10 (496,28–31 L.); resp. Alcin., *Intr.* 168,16 W.; resp. Pr., *in Ti.* II 217,4–5 D.
a8	resp. Plu., *Mor.* 1003c
b2	resp. Alcin., *Intr.* 168,36 W.
b3–c4	resp. Alcin., *Intr.* 168,15 W.
b3–4	resp. Plu., *Mor.* 1003c

b4–c4	usurp. Alcin., *Intr.* 168,37–40 W.
b4–c3	resp. TL 216,7–10 M.
c2–6	resp. Simp., *in Cael.* 12,16 H.; resp. Simp., *in Cael.* 87,19 H.
c4–d6	ἔτι—δοξάσει AFF. Phlp., *Aet.* XIII 18 (532,24–533,7 R.)
c4–d3	resp. Plu., *Mor.* 389f; resp. Plu., *Mor.* 422f
c4–6	usurp. Phlp., *Aet.* XIII.18 (532,11–23 et 533,8–10 R.); resp. Ph., *QE* 2.81; resp. Ph., *QG* 6.164; resp. Pr., *in Ti.* II 208,18–19 et III 141,23–24 D.; resp. TL 216,20–21 M.
c4–5	resp. Dam., *in Phd.* I 527,2 W.; resp. Dam., *in Phd.* II 132,5 W.; resp. Pr., *in Ti.* I 7,1–3 et III 113,7–8 D.
c5–6	cit. Plu., *Mor.* 430b; cit. Plu., *Mor.* 1003c; usurp. Alcin., *Intr.* 168,23–24 W.; usurp. Lyd., *Mens.* I 17 (9,18–19 W.); usurp. Pr., *in Prm.* 842,4–5 S.; resp. Alcin., *Intr.* 168,16 W.
c6	διαζωγραφῶν usurp. Pr., *in R.* II 45,9 K.; resp. Pr., *in Ti.* I 60,26 et I 63,11 et II 281,21 D.
c7–56c7	resp. Psell., *Omnif. Doctr.* 88
c7–d6	fort.resp. Bas., *Hex.* III 3 (198 G.)
c7–d4	resp. Phlp., *Aet.* XIII.18 (534,2 R.)
c7–d3	resp. Ph., *Opif.* 171
d2	resp. Pr., *in Ti.* I 7,1–3 et II 49,33 D.
d5	κατὰ—λόγον usurp. Pr., *in Ti.* I 146,12 D.
d6–56c7	resp. Iambl., *Theol. Ar.* 31,4–7 F.-K.; resp. Iambl., *Theol. Ar.* 87,6–11 F.-K.
d7–56b6	resp. Plu., *Mor.* 1003c
d7	resp. TL 206,11 M.
d8–56c7	resp. Gal., *in Ti.* I 2,3–4 (27 L.); resp. Simp., *in Cat.* 271,9–20 K.
d8–56b6	resp. Alcin., *Intr.* 168,17–23 W.; resp. D. L. III 70 (149,19–24 L.)
d8–56b3	resp. Ioh. It., *Quaest.* 42 (52,1–9 et 37–38 I.)
d8–e7	resp. Plu., *Mor.* 954e; resp. Plu., *Mor.* 1004a
d8–e1	usurp. Nemes. 5,160 (51,1–2 M.); resp. Arist., *Cael.* Γ 8.307a9–10 B.; resp. Phlp., *Opif.* 140,8–10 R.; resp. Phlp., *Opif.* 140,26–27 R.
d8	γῆ—εἶδος cit. Lyd., *Mens.* IV 51 (108,4–5 W.)
e1–7	resp. TL 216,8–10 M.
e1	resp. Dam., *in Phd.* I 197,9 W.; resp. Pr., *in Ti.* II 39,24 D.

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a1–b2	resp. Pr., *in Ti.* II 39,19–24 D.
a2–b6	resp. TL 216,13–19 M.
a2–3	ὕδατι—πυρί cit. Nemes. 5,160 (51,2–3 M.)
a3–5	resp. Apul., *Soc.* 140–141 (19,2–7 M.)
a3	εὐκινητότατον usurp. Alcin., *Intr.* 168,2 W.

a3	resp. Them., *in Cael.* 202,1–2 et 9–11 L.
a6–b7	resp. Arist., *Cael.* Γ 1.300a1 B.; resp. Arist., *Cael.* Δ 2.308b4–6 B.
a7	εὐκινητότατον usurp. Alcin., *Intr.* 168,2 W.
a7	τμητικώτατον usurp. Alcin., *Intr.* 168,18 W.; resp. Pr., *in Ti.* II 40,4 D.
b1–2	ἔτι—μερῶν AFF. Simp., *in Cael.* 573,10–11 H.; AFF. Simp., *in Cael.* 576,25–26 H.; usurp. Alcin., *Intr.* 175,21 W.; usurp. Them., *in Cael.* 244,29–30 L.; resp. Them., *in Cael.* 157,8 L.
b3–5	ἔστω—σπέρμα AFF. Gal., *PHP* VIII 3,11 (496,34–498,1 L.); resp. Arist., *Cael.* Γ 5.304a10 B.
b4–5	usurp. Alcin., *Intr.* 168,15 et 31–32 W.; resp. Ioh. It., *Quaest.* 42 (52,30–31 I.); resp. Ph., *QG* 3.49; resp. Plot. VI 6,17,31–32 H.-S.; resp. Pr., *in Ti.* II 8,12 D.; resp. Them., *in Cael.* 202,1–2 et 9–11 et 213,14–15 L.
b5	resp. Plu., *Mor.* 1003c; fort.resp. Pr., *in Ti.* II 66,20 D.
b7–c3	πάντα—ὁρᾶσθαι AFF. Simp., *in Cael.* 641,18–21 H.; cit. (vers. arab.) Gal., *Comp. Ti.* 10,9–12 (60 K.-W.)
c3–7	resp. Alcin., *Intr.* 169,7 W.
c3–5	resp. Ioh. It., *Quaest.* 42 (52,26–27 I.)
c3	ἀναλογιῶν Poll. II 118
c5–7	resp. TL 205,5–6 M.
c5–6	resp. Calc., *Comm.* 270 (274,21–275,1 W.); resp. Plu., *Mor.* 1003ab
c5	resp. Plu., *Mor.* 1014e
c6	resp. TL 207,10 M.
c8–57c6	fort.resp. Bas., *Hex.* IV 4 (258 G.)
c8–e7	resp. (vers. arab.) Gal., *Comp. Ti.* 10,8 (60 K.-W.)
c8–e1	ἐκ—ἀέρος AFF. Simp., *in Cael.* 639,23–640,3 H.
d1–57c6	resp. Arist., *GC* B 5.332a29 B.; resp. Arist., *Mete.* A 4.341b7 B.; resp. Phlp., *Aet.* VI.27 (460,18–24 R.); resp. TL 216,19–20 M.
d1–6	γῆ—ἄν AFF. Phlp., *Aet.* XI 14 (460,13–18 R.)
d1–5	resp. Olymp., *in Mete.* 40,4–5 H.
d1–3	γῆ—τύχοι usurp. Nemes. 5,162 (51,22–23 M.)
d1	resp. Plot. II 1,6,7–8 H.-S.
d4–5	μέχριπερ—γένοιτο AFF. Simp., *in Cael.* 647,25–26 H.
d5–6	resp. D. L. III 70 (149,18–19 L.); resp. TL 216,10–11 M.
e2–7	resp. Bas., *Hex.* III 5 (214 G.)
e7–57a6	ὧδε—παύεται AFF. Simp., *in Cael.* 666,24–30 H.

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b7–c6	καὶ δή—τόπον AFF. Simp., *in Ph.* 542,5–9 D.
c1–6	resp. D. L. III 76–77 (152,2–9 L.)
c8–d6	resp. Arist., *GC* A 2.316a12 B.

c8–d5	τὸ—ἄπειρα AFF. Simp., *in Cael.* 656,28–657,2 H.
c9	resp. Plu., *Mor.* 1003c
d1–2	μὴ—μείζω AFF. Simp., *in Cael.* 671,9–10 H.
d3–5	resp. TL 217,14–15 M.
d3	resp. Iambl., *An.* I 384,14 W.
d6–58a1	resp. Pr., *in Euc.* 41,10–12 F.
d7–58c4	resp. Arist., *Cael.* Δ 5.312b22–29 B.; resp. Eus., *PE* XV 8,7
e2–58a4	ἐν—εἴπομεν AFF. Simp., *in Ph.* 432,22–29 D.
e2–58a1	ἐν—φύσεως AFF. Simp., *in Ph.* 1351,40–1352,2 D.; AFF. Simp., *in Ph.* 1352,4–6 D.
e3–5	cit. Alex. Aphr.
e6–58c4	resp. Alcin., *Intr.* 169,9–14 W.
e7	ἀνωμαλότητα usurp. Alcin., *Intr.* 169,13 W.
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a2–c4	resp. TL 216,21–217,2 M.
a3	usurp. Pr., *in R.* II 348,4 K.
a4–d1	cit. (vers. arab.) Gal., *Comp. Ti.* 10,13–11,5 (60–61 K.-W.)
a4–b2	ᾗ—ταύτῃ AFF. Hermog., *Id.* 220 (244,6–11 R.)
a4–7	ᾗ—λείπεσθαι AFF. Simp., *in Ph.* 694,3–6 D.; usurp. Pr., *Th. Pl.* IV 59,18–20 S.-W.; resp. Dam., *in Prm.* II 86,10–11 W.-C.-S. (119,6–7 R.); resp. Iul., *Or.* XI (IV) 15,139c6–9 (II,2,112–113 L.)
a7	usurp. Plu., *Mor.* 888a; usurp. Pr., *Th. Pl.* IV 61,11 + 63,7 + 63,18–19 S.-W.; resp. Alcin., *Intr.* 169,10 et 171,28 W.; resp. Ph., *Conf.* 136; resp. Ph., *Fug.* 112; resp. Ph., *Her.* 188; resp. Ph., *Migr.* 181; resp. Ph., *Plant.* 9; resp. Ph., *Post.* 5; resp. Pr., *Th. Pl.* V 91,11 S.-W.
b2–5	τὰ—συνωθεῖ AFF. Simp., *in Ph.* 694,13–16 D.
b5	συνωθεῖ usurp. Alcin., *Intr.* 169,10 W.
b6–c4	σμικρῶν—παρέχεται AFF. Simp., *in Ph.* 1352,8–13 D.
b6–c2	resp. D. L. III 71 (150,1–4 L.)
c1–4	resp. Simp., *in Ph.* 615,18–20 D.
c2–4	οὕτω—παρέχεται AFF. Simp., *in Ph.* 432,32–34 D.
c5–61c2	resp. TL 217,15–22 M.
c5–60b5	resp. Phlp., *in de An.* 343,13 H.; resp. Phlp., *in de An.* 345,12 H.
c5–d1	μετὰ—αὐτοῦ AFF. Gal., *PHP* VII 6,3 (462,27–30 L.)
c5–d1	πυρός—αὐτοῦ AFF. Gal., *in Ti.* I 18,1–4 (134 L.)
c5–7	resp. Simp., *in Cael.* 16,21 H.; resp. Simp., *in Cael.* 130,31 H.
c5–6	resp. Plot. II 1,7,25–26 H.-S.
c6–7	resp. Simp., *in Cael.* 664,11 H.
d1–3	resp. Apul., *Soc.* 140–141 (19,2–7 M.); resp. Dam., *Pr.* II 60,17–18 W.-C.

d1–2 cit. Phlp., *in Mete*. 38,6–7 H.; usurp. Pr., *Th. Pl.* VI 46,18–19 S.-W.; resp. Pr., *in Ti.* II 44,15–16 et III 112,15 D.

d2 αἰθὴρ resp. Alcin., *Intr.* 171,34 W.

d4–59e5 cit. (vers. arab.) Gal., *Comp. Ti.* 11,5–14 (61–62 K.-W.)

d4–5 τὰ—αὐτοῦ AFF. (vers. arab.) Gal., *Comp. Ti.* 11,5–6 (61 K.-W.)

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a1–6 resp. Arist., *Ph.* Δ 8.215a15–16 B.; resp. Arist., *Ph.* Θ 10,267a16 B.

a1–4 πάλιν—συμμείγνυσιν AFF. Simp., *in Ph.* 694,19–21 D.; AFF. Simp., *in Ph.* 668,34–669,2 D.

a4–6 resp. Them., *in APo*. 60,2 W.

a4 συνωθούμενος Phot. II 190 N.

a6–8 resp. Olymp., *in Mete*. 266,18 H.

b1–5 resp. Olymp., *in Mete*. 266,22 H.; resp. Olymp., *in Mete*. 270,29 H.

b1–4 resp. Plot. II 1,6,51 H.-S.

b3–4 τιμαλφέστατον κτῆμα usurp. Clem., *Paed.* II 3,36,2

b3 τιμαλφέστατον Phot. II 215 N.; Tim. 215 R.-K.

b8–c3 τῷ—γέγονεν AFF. Simp., *in Cael.* 687,4–6 H.

c6 resp. Simp., *in Ph.* 18,29 D.

c7–d1 ὅταν—κτᾶται usurp. Herm., *Phdr.* 261,10 C.

d1–2 usurp. Apul., *Apol.* 41,7; resp. Plu., *Mor.* 137b; resp. Plu., *Mor.* 1092e

d1 resp. Plu., *Mor.* 1093c

d4–e5 τὸ—λέγεται AFF. Stob. I 31,9 (I 247,15–24 W.)

d6 usurp. Alcin., *Intr.* 168,23 W.; resp. Plot. II 1,7,4 H.-S.; resp. TL 216,8 M.

e5–60b5 τὰ—ἐπωνομάσθη AFF. (vers. arab.) Gal., *Comp. Ti.* 11,15–28 (62 K.-W.); resp. Gal., *Simpl. Medic.* XI 451 K.

e5–60a8 resp. (vers. arab.) Gal., *in Ti.* fr. II, App. 4, 212 L. (= 4 S.)

e5–60a3 resp. Dam., *Pr.* II 60,17–18 W.-C.

e5–60a1 resp. Plu., *Mor.* 913c

e6–60a1 resp. Gal., *Definit.* XIX 457–458 K.

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a1–b5 χυμοὶ resp. Thphr., *Sens.* 84 (525,5 D.); resp. Thphr., *Sens.* 89 (526,18 D.)

a1 resp. Gal., *Simpl. Medic.* XI 450 K.

a3–b5 resp. Thphr., *Sens.* 84 (525,4–6 D.)

a4–5 cit. Plu., *Mor.* 715e

a8–b3 resp. Alcin., *Intr.* 174,28–30 W.

b4 resp. Gal., *Simpl. Medic.* XI 450 K.

b6–61a7 cit. (vers. arab.) Gal., *Comp. Ti.* 12,1–10 (63 K.-W.)

b6 resp. Plot. II 1,7,33 H.-S.

c1 ἀναθεῖ Phot. α 1480 (I 153 Th.)
d1 κραυρότερον Hsch. K 4029 L.; Tim. 141 R.-K.
e1–2 cit. Plu., *Mor.* 684f

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a8–b4 cit. (vers. arab.) Gal., *Comp. Ti.* 12,15–19 (63 K.-W.)
b6–c4 τυγχάνει—ἐπιδέδεικται AFF. (vers. arab.) Gal., *Comp. Ti.* 12,11–15 (63 K.-W.)
b6–c2 resp. (vers. arab.) Gal., *in Ti.* fr. XIX, App. 3, 206 L. (= 5 S.)
c1 λίθων χυτὰ Hsch. Λ 1004 L.; Phot. I 388 N.
c3–68d7 resp. Dam., *in Phd.* I 85,2 W.
c3–e2 resp. Gal., *Meth. Med.* X 89 K.
c4–64a1 resp. Gal., *in Ti.* I 2,1–3 (27 L.)
c6 πρῶτον—ἀεί AFF. (vers. arab.) Gal., *Comp. Ti.* 13,3 (64 K.-W.); resp. Psell., *Omnif. Doctr.* 36
c7–8 resp. Plu., *Mor.* 1026d
c8–d2 resp. Plot. I 1,1,12–13 H.-S.
d1 resp. M. Ant. III 6,2; resp. Pr., *in Ti.* II 312,18 D.
d3–4 ὑποθετέον—αὖθις AFF. (vers. arab.) Gal., *Comp. Ti.* 13,4–5 (64 K.-W.)
d5–64c7 cit. (vers. arab.) Gal., *Comp. Ti.* 13,5–14,15 (64–66 K.-W.)
d5–62c4 resp. Alcin., *Intr.* 174,39–41 W.; resp. TL 219,9–12 M.
d5–62b6 resp. Alcin., *Intr.* 175,5–12 W.; resp. (vers. arab.) Gal., *Comp. Ti.* 13,5–8 (64 K.-W.); resp. Simp., *in Cat.* 271,9–20 K.; resp. TL 219,16–18 et 220,14–15 M.
d5–62a5 resp. Thphr., *Sens.* 83 (524,21–22 D.)
d5–62a5 πρῶτον—παρέσχεν AFF. Simp., *in Cael.* 664,14–23 H.; resp. Olymp., *in Mete.* 31,10 H.
d6–7 resp. Olymp., *in Mete.* 90,25 H.
d6 resp. Alcin., *Intr.* 174,40 W.
e1–62a1 usurp. Simp., *in Cael.* 663,29 H.
e3 resp. Alcin., *Intr.* 175,7 W.
e4 τομὸν Phot. II 219; Sud. τ 755 (IV 569,14 A.)

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a1–5 resp. Simp., *in Cael.* 663,21 H.
a2–b6 resp. Plu., *Mor.* 948ab
a5–b6 τὸ—ὄνομα AFF. Simp., *in Cael.* 669,21–28 H.; resp. Arist., *Cael.* Γ 8.307b12–13 B.; resp. Simp., *in Cael.* 670,6–15 H.
a6–b6 τὰ—ὄνομα AFF. Gal., *Trem.* VII 610 K.; resp. Them., *in Cael.* 204,33–34 L.; resp. Thphr., *Sens.* 83 (524,22–24 D.)
a7 resp. Alcin., *Intr.* 175,9 W.
a8 ἕδρας resp. Alcin., *Intr.* 175,10 W.

b4–6 cit. Gal., *Trem.* VII 610 K.

b4–5 usurp. Alcin., *Intr.* 175,11–12 W.; resp. Gal., *Trem.* VII 608–609 K.

b5 ψυχρόν resp. Alcin., *Intr.* 174,40 W.

b6–c3 resp. Alcin., *Intr.* 174,43–175,3 W.

b6–7 σκληρὸν—σαρκί AFF. Gal., *Puls. Diff.* VIII 687 K.; cit. Gal., *Dignosc. Puls.* VIII 926 K.; cit. Gal., *Simpl. Medic.* XI 716 K.; resp. Alcin., *Intr.* 174,40–41 W.

b6–8 σκληρὸν—βαίνει cit. Thphr., *Sens.* 83 (524,24–25 D.)

b8 resp. Alcin., *Intr.* 175,2 W.

c1 resp. Plu., *Mor.* 1014bc

c3–64a1 resp. Aug., *Quaest.* 29,7–10

c3–63e8 resp. TL 219,13–16 M.

c3–63b1 resp. Pr., *de Prov.* 13 (II 38,28–31 I.)

c3–63a4 resp. Simp., *in Cael.* 680,26–681,11 H.

c3–8 usurp. Alcin., *Intr.* 175,13–15 W.; resp. Thphr., *Sens.* 83 (524,26–29 D.)

c3 resp. Alcin., *Intr.* 174,41 W.; resp. Eus., *PE* XV 8,11

c5–8 φύσει—νομίζειν AFF. Simp., *in Cael.* 269,9–12 H.

c8–d1 τοῦ—ὄντος AFF. Alcin., *Intr.* 175,15–16 W.

c8–63a6 τοῦ—ἔμφρονος AFF. Stob. I 15,5 (I 145,18–146,12 W.)

c8–63a4 τοῦ—προσείποι AFF. Simp., *in Cael.* 680,12–25 H.

c8–d12 τοῦ—λέγειν AFF. Simp., *in Cael.* 68,27–69,7 H.

d1 σφαιροειδοῦς usurp. Alcin., *Intr.* 167,36 et 47 W.; usurp. Dam., *in Cael.* 460a36–37 B.; resp. Them., *in Cael.* 95,22 L.

d4–63e8 resp. Arist., *Cael.* Δ 1.308a17–34 B.

d4–63a6 resp. Them., *in Cael.* 209,31–35 L.

d4–6 resp. Alcin., *Intr.* 175,17–18 W.

d7–10 resp. Eus., *PE* XV 8,11

d12–63a2 resp. Alcin., *Intr.* 171,27–34 W.; resp. TL 215,7 et 215,12–13 M.

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a3 ἀντίπους Poll. II 194

a4–64a1 resp. Plu., *Mor.* 882f–883a

a4–d4 τὸ—κάτω AFF. Simp., *in Cael.* 681,11–25 H.

a4–6 resp. Alcin., *Intr.* 175,17–18 W.; resp. Plot. VI 3,12,20–22 H.-S.

a3–6 resp. Simp., *in Cael.* 23,1 H.; resp. Simp., *in Cael.* 717,16 H.

a3 resp. Anon., *Prol. Plat.* 5,13

a5 usurp. Alcin., *Intr.* 167,36 et 47 W.; usurp. Dam., *in Cael.* 460a40 B.

b1–c8 resp. Simp., *in Ph.* 618,33 D.

b1–c4 resp. Them., *in Cael.* 212,16–21 L.

b2–e8 resp. Thphr., *Sens.* 83 (524,26–29 D.)

b2–c5	εἴ—ἄνω AFF. Simp., *in Cael.* 717,3–11 H.
b2–7	resp. Simp., *in Cael.* 285,11 H.
b5–d4	αἴρων—κάτω AFF. Simp., *in Cael.* 68,16–26 H.
b5	usurp. Dam., *in Cael.* 460a43 B.
c1–5	ῥώμῃ—ἄνω AFF. Simp., *in Cael.* 285,16–19 H.
c4–5	resp. Arist., *Cael.* Γ 1.300a1 B.; resp. Arist., *Cael.* Δ 2.308b4–6 et 2.308b36 B.
c7	βεβῶτες Poll. II 200
d2–64a1	resp. Dam., *in Cael.* 461a23–26 B.
d4–6	ταῦτ'—κατέχειν AFF. Simp., *in Cael.* 717,19–20 H.
e3–7	τόδε—θάτερα AFF. Simp., *in Cael.* 681,29–682,3 H.; resp. Simp., *in Cael.* 712,31–713,5 H.; resp. Simp., *in Cael.* 716,29 + 34–35 H.; resp. Simp., *in Cael.* 726,19 H.; resp. Them., *in Cael.* 244,21–22 L.
e3–6	τόδε—κάτω AFF. Simp., *in Cael.* 67,33–68,1 H.
e4–7	ᾗ—θάτερα AFF. Simp., *in Cael.* 684,4–6 H.
e4–6	ᾗ—κάτω AFF. Simp., *in Cael.* 69,23–25 H.
e4–5	resp. Eus., *PE* XV 8,11
e8–64a1	λείου—παρέχεται usurp. Nemes. 8,193 (64,26–65,2 M.); resp. Alcin., *Intr.* 174,41–42 et 175,4–5 W.; resp. Thphr., *Sens.* 83 (524,30–525,1 D.); resp. TL 219,9–12 M.

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a2–68d7	resp. Psell., *Omnif. Doctr.* 36
a2–d7	μέγιστον—γίγνεσθαι AFF. Stob. I 47,12 (I 307,2–308,3 W.)
a2–d1	resp. Gal., *in Ti.* II 28,1–11 (165 L.)
b2–65b3	resp. TL 218,17–219,4 M.
b4	cit. Gal., *Comp. Ti.* 14,5 (66 K.-W.)
b7	cit. Gal., *Comp. Ti.* 14,9 (66 K.-W.)
c7–65a1	resp. Alcin., *Intr.* 186,31–33 W.
c7–d2	resp. Alcin., *Intr.* 185,42–43 W.; resp. Gal., *in Ti.* II 30,1–5 (170 L.)
c8–d5	τὸ—μέτεχον AFF. (vers. arab.) Gal., *Comp. Ti.* 14,17–23 (66–67 K.-W.)
c8–d3	cit. Gal., *Sympt. Caus.* VII 115 K. et 117 K.
c8–d2	τὸ—ἡδύ AFF. Gal., *Trem.* VII 619 K.
c8–d1	τὸ—ἀλγεινόν AFF. Gal., *in Ti.* II 32,1–2 (173 L.); cit. Thphr., *Sens.* 84 (525,1–4 D.)
d1–2	usurp. Stob. II 7,3^{g} (II 52,7–9 W.)
d2	ἠρέμα resp. Dam., *in Phlb.* 145,8 R.-M.-F.
d2–3	τὸ—ἀναίσθητον AFF. Gal., *Trem.* VII 619 K.; resp. Gal., *in Ti.* II 31,1–4 (172 L.)
d3–4	resp. Gal., *in Ti.* II 32,1–4 (173 L.)
d5–6	τὰ—παθήματα AFF. Gal., *in Ti.* II 33,1 (174 L.); resp. Gal., *in Ti.* II 33,1–8 (174 L.)

d7–8	resp. Calc., *Comm.* 270 (275,9 W.)
e4–65a1	resp. Gal., *in Ti.* II 34,1–10 (175 L.)

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a4	αἰσθητικά resp. Pr., *in Ti.* II 312,18 D.
b2	resp. Calc., *Comm.* 270 (275,9 W.)
b4–66c7	usurp. Orib., *CMR* XIV 5,1 (II 185,21–25 R.)
b4–6	cit. (vers. arab.) Gal., *Comp. Ti.* 15,1–2 (67 K.-W.)
b4	resp. Phlp., *in de An.* 385,34 H.
c1–66d1	πρῶτον—ταῦτα AFF. Stob. I 55,2 (I 494,10–495,25 W.)
c1–66b7	resp. TL 219,18–23 M.
c1–d1	resp. Alcin., *Intr.* 174,21–26 W.
c1	resp. Gal., *Simpl. Medic.* XI 450 K.
c2–3	cit. (vers. arab.) Gal., *Comp. Ti.* 15,2–3 (67 K.-W.)
c3–66c7	φαίνεται—γλυκύ cit. Thphr., *CP* VI 1,4–5 (204 W.)
c6–66c7	ὅσα—γλυκύ AFF. Gal., *Simpl. Medic.* XI 446–448 K.; resp. Gal., *Simpl. Medic.* XI 620 K.
c6–e4	resp. Plu., *Mor.* 913de
c6–d4	imit. (vers. arab.) Gal., *in Hipp. Epid.* II 193,39–194,4 P.
c6–d3	cit. (vers. arab.) Gal., *Comp. Ti.* 15,4–5 (68 K.-W.); resp. TL 220,15–16 M.
c7–d4	resp. Gal., *Simpl. Medic.* XI 450–451 K.
c7	usurp. Alcin., *Intr.* 174,23 W.; usurp. Plu., *Mor.* 624 d; usurp. Longin. 32,5 (39,2–3 R.)
d1–4	usurp. Alcin., *Intr.* 174,35–38 W.; resp. Gal., *Simpl. Medic.* XI 638 K.
d1–66c7	resp. Alcin., *Intr.* 174,26–28 W.
d2–66c7	cit. Thphr., *Sens.* 84 (525,6–11 D.)
d3–e1	τραχύνοντα—ὠνόμασθαι AFF. (vers. arab.) Gal., *Comp. Ti.* 15,6–10 (68 K.-W.)
d3–4	usurp. Alcin., *Intr.* 174,27 W.
d4–e4	resp. Gal., *Simpl. Medic.* XI 451 K.
d4–e4	τά—φαντάζεται AFF. (vers. arab.) Gal., *in Hipp. Epid.* II 194,6–13 P.; resp. (vers. arab.) Gal., *in Ti.* fr. XVII, App. 3, 205 L. (= 6 S.); fort.resp. (vers. arab.) Gal., *in Ti.* fr. XVIII, App. 3, 205–206 L.
d4–e1	resp. Alcin., *Intr.* 174,33–34 W.
d5	usurp. Alcin., *Intr.* 174,30 W.
d7	νίτρων (vers. arab.) Gal., *in Hipp. Epid.* II 193,20 P.
e1–66a3	cit. (vers. arab.) Gal., *Comp. Ti.* 15,10–13 (68 K.-W.)
e1–4	resp. Alcin., *Intr.* 174,34–35 W.
e1	resp. Alcin., *Intr.* 174,28 W.
e2	ῥύψει Hsch. P 550 S.
e3	ἁλυκά Poll. II 110

e3 resp. Alcin., *Intr.* 174,27 W.
e4–66c7 resp. Gal., *Simpl. Medic.* XI 451 K.
e4–66a2 resp. Alcin., *Intr.* 174,31–32 W.

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a1 resp. Alcin., *Intr.* 174,27 W.
a2–b7 resp. Alcin., *Intr.* 174,31 W.
a2 resp. (vers. arab.) Gal., *in Ti.* fr. IV, App. 4, 213–214 L. (= 7–8 S.)
b5 resp. Gal., *Meth. Med.* X 974 K.
b6–7 resp. Gal., *Simpl. Medic.* XI 638 K.
b7–67b2 cit. (vers. arab.) Gal., *Comp. Ti.* 15,12–23 (68–69 K.-W.)
b7–c7 resp. Alcin., *Intr.* 174,26–30 W.
c6 resp. Pr., *de Prov.* 44 (II 66,12 I.)
d1–67a6 περὶ—ἀποδιδόν AFF. Stob. I 54,4 (I 493,1–24 W.); cit. Thphr., *Sens.* 85 (525,11–16 D.); resp. Alcin., *Intr.* 174,7–20 W.; resp. Apul., *Pl.* 209–210 (104,18–105,4 M.); resp. TL 219,23–220,3 M.
d2–8 resp. (vers. arab.) Gal., *in Ti.* fr. IV, App. 4, 213–214 L. (= 7–8 S.)
d2–3 resp. Simp., *in An.* 151,22–23 H.
d2 resp. Alcin., *Intr.* 174,10 et 15 W.
d8–e2 μεταβάλλοντος—γεγόνασιν AFF. Alex. Aphr., *in Sens.* 15,1–2 W.; μεταβάλλοντος—σύμπασαι AFF. Gal., *PHP* VII 6,1 (462,23–24 L.)
e2–4 resp. Gal., *Instr. Odor.* 862,11 (40,2 K.)
e2 usurp. Alcin., *Intr.* 174,18 W.
e4–5 usurp. Alcin., *Intr.* 174,13–14 W.
e7–67a1 ὀσμή—ἕπεσαι AFF. Gal., *de Usu Part.* VIII 6,648 (I 470,5 H.)

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a1–4 resp. Dam., *Pr.* II 60,17–18 W.-C.
a1–6 resp. Meth., *Symp.* XI (140,3 B.)
a5 resp. Alcin., *Intr.* 174,10 W.
a7–c3 τρίτον—ῥηθῆναι AFF. Porph., *in Harm.* 46,5–13 D.; AFF. Stob. I 53,5 (I 491,22–492,9 W.); resp. Porph., *in Harm.* 46,14–47,12 D.; resp. Apul., *Pl.* 209 (104,12–13 M.); resp. TL 220,4–10 M.
a7–c1 usurp. Alcin., *Intr.* 173,43–174,6 W.
b2–c1 ὅλως—σμικράν AFF. (vers. arab.) Gal., *Comp. Ti.* 15,23–30 (69–70 K.-W.)
b2–6 resp. Plu., *Mor.* 1006b
b2–5 cit. Thphr., *Sens.* 6 (500,14–16 D.)
b2–3 cit. Plu., *Mor.* 902b; cit. Thphr., *Sens.* 85 (525,17–19 D.); resp. Gell., *NA* V 15,7; resp. Plu., *Mor.* 98b; resp. Plu., *Mor.* 390b; resp. Plu., *Mor.* 436d; resp. Plu., *Mor.* 901f; resp. Plu., *Mor.* 902f

b5–6 resp. Nemes., *Nat. Hom.* 10,198 (67,5 M.)
b6 resp. Porph., *in Harm.* 48,32–49,1 D.; cit. Thphr., *Sens.* 85 (525,18 D.)
c4–68d7 τέταρτον—ἔσται AFF. Stob. I 52,20 (I 488,10–490,15 W.); resp. Anon., *Prol. Plat.* 3,18–19; resp. Olymp., *in Alc.* 2,52 W.
c4–68d4 τέταρτον—διάφορον AFF. Stob. I 16,2 (I 150,10–151,29 W.)
c4–68d2 resp. TL 220,10–16 M.
c4–68c7 resp. Gal., *PHP* VI 8,35 (414,24–25 L.); resp. Psell., *Omnif. Doctr.* 89
c4–68b1 resp. Plu., *Mor.* 883c
c4–d7 cit. (vers. arab.) Gal., *Comp. Ti.* 16,1–8 (70–71 K.-W.)
c5–7 cit. Thphr., *Sens.* 5 (500,9–10 D.); imit. Calc., *Comm.* 244 (256,1–2 W.)
c6–7 cit. Thphr., *Sens.* 86 (525,19–20 D.); resp. Simp., *in An.* 129,31 H.; resp. Simp., *in An.* 135,35 H.
c6 resp. Calc., *Comm.* 260 (267,13–14 W.)
c7–d6 resp. Plu., *Mor.* 1026c
d1–5 resp. Arist., *de An.* B 7.418b15 B.
d6–e6 cit. Thphr., *Sens.* 86 (525,20–23 D.)
d5–e4 resp. Calc., *Comm.* 244 (256,2–6 W.)
e2–6 usurp. S.E., *M.* IX 145 (II 246 M.)
e5–68b3 cit. (vers. arab.) Gal., *Comp. Ti.* 16,8–14 (71 K.-W.)
e5–6 resp. Plot. VI 3,17,16–21 H.-S.
e5 resp. Dam., *Pr.* I 45,14–15 W.-C.
e6–68b1 resp. Thphr., *Sens.* 86 (525,23 D.)

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b1–5 resp. Dam., *Pr.* I 125,10 W.-C.
b1–c7 resp. Plot. VI 3,20,11–12 H.-S.
b5–c7 cit. (vers. arab.) Gal., *Comp. Ti.* 16,16–25 (71–72 K.-W.)
b5–6 cit. Pr., *in R.* II 223,10–11 K.; resp. Simp., *in Cat.* 282,35 K.
b6–8 cit. Thphr., *Sens.* 86 (525,23–26 D.)
c3–6 resp. Gal., *Sympt. Caus.* VII 120 K.
c5 καρακορές fort.resp. Ph., *Leg.* 2.67
d2–7 cit. Thphr., *Sens.* 86 (525,23–26 D.)
d2–7 εἰ—ἔσται AFF. Iust. Phil., *Monarch.* 4 (94,29–34 M.)
d4–7 resp. Pr., *de Prov.* 29 (II 52,5–6 I.)
e1–69a5 ταῦτα—μετασχεῖν AFF. Simp., *in Ph.* 388,12–21 D.; resp. D. L. III 75 (151,17–18 L.); resp. Phlp., *Aet.* XI (404,26–27 R.)
e1–6 resp. Plu., *Mor.* 1014c
e1–4 resp. TL 205,7–9 et 217,3–6 M.
e2–4 resp. Ph., *Plant.* 131
e1–2 resp. TL 206,12 M.

e1 resp. *Corp. Herm.* IX 4 (I 98,4–6 N.-F.); resp. Plu., *Mor.* 1014e
e2 resp. Alcin., *Intr.* 167,8 W.; resp. Pr., *Th. Pl.* V 72,22 S.-W.
e3 resp. Alcin., *Intr.* 167,45 W.; resp. Pr., *Th. Pl.* I 90,14 S.-W.; resp. Zach. Mit., *Opif.* 103,255 C.
e4–7 resp. Pr., *in R.* I 38,5 K.
e6–69a5 resp. Calc., *Comm.* 271 (275,14–17 W.)
e6–7 cit. Gal., *de Usu Part.* VI 13,472 (I 344,19 H.); resp. Plu., *Mor.* 720e; resp. TL 205,5–6 M.

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a6–d1 resp. Meth., *Res.* I 34,1 (271,1–7 B.)
a6–71b1 resp. Gal., *Corp. Compl.* 35,2–36,12 M.; resp. Gal., *Meth. Med.* X 635–636 K.
b1–2 usurp. Them., *Or.* 1,17b (I 23,26 D.-N.)
b1 resp. Psell., *Orat. Min.* 37,99–100 L.
b2–c5 resp. D. L. III 76–77 (152,2–10 L.)
b2–c3 cit. (vers. arab.) Gal., *Comp. Ti.* 17,1–4 (72 K.-W.); resp. Phlp., *Aet.* XI (403,20–21 R.) et XIV (539,7–8 R.)
b2–6 resp. Plu., *Mor.* 1017a, 1024b
b8–c3 resp. Plu., *Mor.* 1014c
b8–c1 resp. Pr., *in Prm.* 731,21 S.
c1–2 resp. Pr., *in Prm.* 844,23–25 S.; resp. TL 206,19–207,1 M.
c2–71b1 resp. Gal., *in Ti.* I 4,4–7 (50 L.)
c2–8 resp. Pr., *in R.* II 90,20 K.; resp. Them., *in Metaph.* 9,35–36 L.
c2 resp. Synes., *Calv.* 8.4,3–4 (I 63 L.-A.)
c3–72d3 resp. Chrys., *de Inani Gloria* 65 M.; resp. Or., *Pr.* III 4,1 (264,7–15 G.-K.)
c3–70c1 resp. Simp., *in An.* 12,31–36 et 103,15 H.
c3–e3 resp. Tert., *An.* 16,2–3 W.
c3–8 usurp. Alcin., *Intr.* 176,8–11 W.
c3–6 cit. (latine) Tert., *An.* 23,5 W.
c3–5 resp. Aen. Gaz., *Thphr.* 62,10 C.; resp. Or., *Cels.* IV 52,11–12 B.; resp. Plot. II 1,5,2–4 H.-S.
c3 resp. Pr., *Th. Pl.* V 72,22 S.-W.
c4 resp. Pr., *Th. Pl.* I 72,7 S.-W.
c5–72b5 resp. Macrob., *in Somn. Scip.* 1,12,6 (II 49,1–6 W.); resp. Max. Tyr. 41.5 (336,174–192 T.)
c5–71b1 (anima tripartita) resp. Apul., *Apol.* 49,3–4; resp. D. L. III 67 (148,17–20 L.)
c5–70e5 resp. Arist., *de An.* B 2.413b29 B.
c5–70c1 resp. Apul., *Pl.* 207 (103,7–11 M.)
c5–70a7 cit. (vers. arab.) Gal., *Comp. Ti.* 17,5–23 (72–75 K.-W.)

c5–e5 resp. Ph., *Conf.* 21 (II 233,20 sqq. C.-W.); resp. Ph., *Her.* 225 (III 50,22); resp. Ph., *Leg.* 71 (I 79,22–80,5 C.-W.); resp. Ph., *Leg.* 115 (I 138,27–29 C.-W.); resp. Ph., *Spec.* 92 (V 229,26 sqq. C.-W.)

c5–e4 οἱ—ἐνέδουν AFF. Them., *in An.* 106,17–27 H.; resp. Alcin., *Intr.* 178,24–32 W.; resp. Iambl., *An.* 38 (66,10–11 F.-D.)

c5–d6 resp. Alcin., *Intr.* 173,8–9 W.; resp. Plot. *apud* Lyd., *Mens.* IV 38 (96,11–13 W.); resp. Plot. II 3,9,7–9 H.-S.

c5–8 resp. Pr., *de Decem Dub.* 31 (I 91,4 I.); resp. Pr., *de Prov.* 3 (II 29,16–17 I.)

c5–7 resp. Plu., *Mor.* 441f; resp. Pr., *in Ti.* I 358,4–5 D.

c6–d6 resp. Ioh. It., *Quaest.* 63 (93,34 I.)

c6–8 resp. Meth., *Res.* I 37,1 (278,3 B.); resp. Meth., *Res.* II 22,1 (376,10–11 B.)

c6–7 usurp. Alcin., *Intr.* 176,17 W.; usurp. Gal., *in Ti.* I 9,13 (86 L.); usurp. Pr., *in Alc.* 326,26–327,1 S.; resp. *Corp. Herm.* X 13 (I 119,6–7 N.-F.); resp. Psell., *Orat. Min.* 4,9 L.

c7–e4 resp. Plu., *Mor.* 1026d

c7–d1 ἄλλο—ἔχον AFF. Gal., *PHP* VI 2,9 (370,9–10 L.); resp. Plot. I 1,12,9 H.-S.

c7 ὄχημα resp. Iambl., *An.* 33 (60,16–17 F.-D.); resp. Ph., *Agr.* 77; resp. Synes., *Insomn.* 6.3,8 (I 279 L.-A.)

c8–d4 resp. TL 222,8–9 M.

d1–6 resp. Plot. I 1,1,1 H.-S.

d1 ἡδονήν—δέλεαρ cit. (latine) Cic., *Hort.* fr. 84 G. et *Sen.* 13,44 (23,14–15 S.); cit. Gal., *Corp. Compl.* 77,6–7 M.; cit. Plu., *Vit.* 337bc; usurp. Longin. 32,5 (39,2 R.); usurp. Gr. Nyss., *V. Mos.* II (135,25–26 M.); resp. Meth., *Symp.* IV 4 (50,17 B.); resp. Ph., *Agr.* 16 et 103; resp. Ph., *Deus* 168; resp. Ph., *Ebr.* 165; resp. Ph., *Fug.* 39; resp. Ph., *Migr.* 29; resp. Ph., *Mos.* 1.295; resp. Ph., *Mut.* 172; resp. Ph., *Post.* 72; resp. Ph., *Sobr.* 23; resp. Plu., *Mor.* 13a; resp. Plu., *Mor.* 554f; resp. Plu., *Mor.* 1107a

d2–3 resp. Ph., *Agr.* 14; resp. Ph., *Decal.* 177; resp. Ph., *Opif.* 79; resp. Ph., *QE* 2.100

d4 εὐπαράγωγον usurp. Ph., *Agr.* 16 et 96; usurp. Ph., *Contempl.* 63; usurp. Ph., *Ebr.* 46; usurp. Ph., *Fug.* 22; usurp. Ph., *Gig.* 39 et 59; usurp. Ph., *Spec.* 1.28

d4 usurp. Plu., *Mor.* 622c

d6–72b5 resp. Phlp., *in de An.* 140,32–141,10 H.; resp. Phlp., *in de An.* 194,29–195,5 H.; resp. Phlp., *in de An.* 196,20 H.; resp. Phlp., *in de An.* 197,30 H.; resp. Phlp., *in de An.* 225,19 H.; resp. Phlp., *in de An.* 237,30–34 H.; resp. Phlp., *in de An.* 242,29–30 H.; resp. Phlp., *in de An.* 566,2–3 H.; resp. Simp., *in An.* 101,7 H.; resp. Sophon., *in An.* 38,27–28 H.; resp. Sophon., *in An.* 49,4–5 H.

d6–71a3 resp. Plu., *Mor.* 1008a

d6–70e3 resp. Alcin., *Intr.* 176,35–43 W.; resp. Iambl., *An.* 11 (36,10–13 F.-D.)

d6–e2 resp. Hieron., *in Math.* II 1525–1526 H.-A.; resp. Tert., *An.* 15,5 W.

d6–e1 resp. Alcin., *Intr.* 176,11–12 W.; resp. Calc., *Comm.* 231 (245,6 W.)
d7–70a7 resp. Gal., *PHP* III 1,14 (170,20 L.); resp. Gal., *PHP* VI 2,5 (368,20–22 L.)
d7–e5 resp. Apul., *Pl.* 207 (103,11–14 M.)
d7–e1 resp. Pr., *in Alc.* 73,18–20 S.
e1–3 usurp. Longin. 32,5 (38,27 R.)
e1 resp. Alcin., *Intr.* 176,18 W.
e2–4 resp. Ph., *Leg.* 1.70
e2–3 resp. Ph., *Leg.* 3.114–116
e3–4 resp. Ph., *Spec.* 146
e3–73a8 resp. TL 218,16 M.
e5–70a2 resp. Gal., *Anat. Adm.* II 503 K.; resp. Gal., *Loc. Aff.* VIII 327–328 K.
e6–70a1 resp. Longin. 32,5 (39,11–12 R.); resp. Ph., *Cher.* 50; resp. Ph., *Det.* 28; resp. Ph., *Ebr.* 59; resp. Ph., *QG* 4.15; resp. Ph., *Sacr.* 103; resp. Ph., *Somn.* 2.9

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a1–2 cit. Gal., *de Usu Part.* IV 14,314 (I 231,1 H.)
a1 resp. Alcin., *Intr.* 176,18 W.
a2–e3 resp. Alcin., *Intr.* 173,12–15 W.; resp. Porph., *Gaur.* 53,8–10 K.
a2–d6 resp. Alcin., *Intr.* 176,19 W.
a2–b3 usurp. Anon. Lond. XVI 39–42 (540 M.); resp. TL 218,9–10 M.
a2–7 resp. Cic., *TD* 1,10,20
a3 cit. Gal., *Comp. Ti.* 15,21 (74 K.-W.); usurp. Alcin., *Intr.* 176,13 W.
a6 ἀκροπόλεως usurp. Alcin., *Intr.* 176,13–14 W.; usurp. Longin. 32,5 (38,26 R.); usurp. Synes., *Calv.* 12.2,6 (I 70 L.-A.); usurp. Synes., *Insomn.* 5.2,9–12 (I 277 L.-A.); resp. Calc., *Comm.* 231 (245,3 W.); resp. Ph., *Abr.* 150; resp. Ph., *Agr.* 46; resp. Ph., *Leg.* 2.91 et 3.115; resp. Ph., *QG* 2.5; resp. Ph., *Somn.* 1.32; resp. Ph., *Spec.* 3.184 et 4.49 et 92
a7–c1 τὴν—ἐῷ AFF. Gal., *PHP* VI 8,72 (422,12–19 L.); resp. Apul., *Pl.* 214–215 (108,1–6 M.)
a7–b8 τὴν—ἐπήκοον AFF. Gal., *PHP* III 1,31 (174,11–17 L.)
a7–b3 τὴν—κατέστησαν AFF. Gal., *Foet.* IV 671–672 K.; cit. Longin. 32,5 (39,3–5 R.); resp. Plot. IV 3,19,20–21 et 3,23,43–45 H.-S.
a7–b2 τὴν—αἵματος AFF. Gal., *PHP* VI 8,48 (418,2–3 L.); usurp. Gal., *PHP* VI 8,40 (416,9–11 L.)
a7–b1 resp. TL 221,8–11 M.
a7 καρδίαν resp. Alcin., *Intr.* 173,13 W.
b2 resp. Ph., *Conf.* 19; resp. Ph., *Det.* 33 et 85; resp. Ph., *Leg.* 3.115; resp. Ph., *Opif.* 139; resp. Ph., *Somn.* 1.27 et 1.32; resp. Ph., *Spec.* 3.111 et 4.92 et 4.123
b2 οἴκησιν usurp. Alcin., *Intr.* 176,18 W.
b1–c1 resp. Max. Tyr. 27,5 (229,81–93 T.)

b3–c1	resp. Pr., *de Decem Dub.* 31 (I 92,30 sqq. I.)
b3	ἵν'—μένος AFF. Gal., *PHP* VI 8,74 (422,28–29 L.); resp. Ph., *Her.* 64; resp. Them., *in An.* 37,4 H.; resp. Them., *in An.* 93,33 H.
b6	usurp. Longin. 32,5 (39,5–6 R.)
b6	αἰσθητικόν resp. Pr., *in Ti.* II 312,18 D.
b7–c1	resp. Gal., *in Ti.* III 11,35 S.
c1–d6	cit. (vers. arab.) Gal., *Comp. Ti.* 17,24–30 (75 K.-W.); usurp. Alcin., *Intr.* 176,22–26 W.; usurp. Anon. Lond. XVII 2–5 (540 M.); resp. Apul., *Pl.* 212 (106,9–12 M.); resp. Ph., *Spec.* 1.146
c1–d4	cit. Longin. 32,5 (39,6–11 R.)
c1–d1	τῇ δὲ—παρέχοι AFF. Gal., *PHP* VIII 9,4 (532,32–534,4 L.); resp. Arist., *PA* Γ 6.669a18–19 B.; resp. Mich., *in PA*. 60,11 sqq. H.
c1–5	τῇ δὲ—ἐνεφύτευσαν AFF. Gal., *PHP* III 1,32 (174,18–21 L.)
c1–2	ἐν—προσδοκίᾳ AFF. Ath. XV 688b (III 522,2–3 K.)
c1	καρδίας resp. Alcin., *Intr.* 173,13 W.
c5–71e2	resp. Gal., *PHP* III 1,14–15 (de sedibus partium animae)
c5–7	τὴν—ἵνα AFF. Ath. XV 688b (III 521,28–522,2 K.); resp. Gal., *in Ti.* III 18,1–2 S.; resp. Plu., *Mor.* 1047c
c5–6	μαλακὴν καὶ ἄναιμον usurp. Alcin., *Intr.* 176,23–24 W.; resp. Plu., *Mor.* 698a; resp. Plu., *Mor.* 699a
d1	cit. Gal., *Comp. Ti.* 17,26 (75 K.-W.)
d2–3	resp. Gal., *de Usu Part.* VIII 3,621 (I 450,17 H.)
d2	resp. Alcin., *Intr.* 172,40–42 et 176,22–23 W.
d3–4	usurp. Alcin., *Intr.* 176,25–26 W.
d3	μάλαγμα usurp. Gal., *de Usu Part.* VI 2,415 (I 303,5 H.); usurp. Plu., *Mor.* 618f
d7–72d3	resp. Tert., *An.* 24,11 W.
d7–e5	τὸ δὲ—γένος AFF. Gal., *PHP* VI 8,69 (422,2–7 L.); resp. Apul., *Pl.* 207 (103,11–14 M.); resp. Gal., *PHP* III 1,14 (170,20 L.); resp. Ph., *Abr.* 160; resp. Ph., *Leg.* 1.69; resp. Ph., *QE* 1.19; resp. Ph., *Spec.* 1.148 et 4.94
d7–e4	usurp. Alcin., *Intr.* 176,19–22 W.
d7–e2	τοδὲ—κατῴκισαν AFF. Gal., *PHP* VIII 9,12 (534,33–536,1 L.); usurp. Anon. Lond. XVI 42–44 (540 M.)
d7–8	resp. Porph., *Gaur.* 37,27 K.
d7	usurp. Alcin., *Intr.* 173,13–14 W.; usurp. Gal., *PHP* VI 8,52 (418,13 L.)
e1	resp. Alcin., *Intr.* 173,14–15 W.
e2–3	οἷον—τεκτηνάμενοι AFF. Gal., *PHP* VI 8,51 (418,11–12 L.)
e3–6	resp. Ph., *Spec.* 147 (V 36,5 C.-W.)
e4–5	θρέμμα—γένος AFF. Gal., *de Usu Part.* IV 13,309 (I 227,9 H.)
e4	resp. Gal., *PHP* VI 2,14 (372,5 L.)

e6–7 resp. Plu., *Mor.* 1008a

e6 φάτνῃ resp. Arist., *PA* B 3.650a19 B.

e7 usurp. Gal., *de Usu Part.* VI 20,508 (I 370,4 H.)

71

a3–72d3 resp. Olymp., *in Alc.* 2,142 W.; resp. Ph., *Migr.* 190; resp. Ph., *Spec.* 1.219

a3–d4 resp. Arist., *PA* Δ 2.676b24 B.

a7–72c1 resp. Alcin., *Intr.* 176,26–31 W.

a7–72b5 resp. (vers. arab.) Gal., *Comp. Ti.* 17,31–35 (75–76 K.-W.)

a7–b1 τούτῳ—συνέστησε AFF. Gal., *PHP* VI 8,70 (422,8–9 L.); resp. Gal., *Corp. Compl.* 44,9–11 M.; resp. Phlp., *in de An.* 140,34–35 H.

a7–b5 resp. Ph., *Spec.* 219 (V 53,13 C.-W.)

a7 resp. Mich., *in PA.* 68,18 sqq. H.; resp. Plot. IV 3,19,20–21 H.-S.; resp. Them., *in An.* 37,4 H.; resp. Them., *in An.* 93,33 H.

b2 usurp. Alcin., *Intr.* 176,28 et 30–31 W.

b3–4 usurp. Alcin., *Intr.* 176,31 W.

b4 resp. Plu., *Mor.* 384a

b8 ῥυσὸν resp. Tim. 191 R.-K.

c6 resp. Alcin., *Intr.* 176,28 W.

d2 resp. Alcin., *Intr.* 176,34 W.; resp. Porph., *Gaur.* 53,8–10 K.; resp. TL 218,10–11 M.

d3–72c1 resp. Tert., *An.* 24,10 W.

d5–6 μεμνημένοι—ἡμας AFF. Orus A 42 (171,3 A.); AFF. Zonar. I 804 T.; resp. Pr., *Th. Pl.* VI 32,18 S.-W.

d5 μεμνημένοι—ἐπιστολῆς AFF. *Lex. Vind.* ε 179 (78,1–2 N.)

e1 cit. Gal., *Comp. Ti.* 17,32–33 (75–76 K.-W.)

e2 resp. Alcin., *Intr.* 176,29 W.

e4 μαντικῆς resp. Alcin., *Intr.* 176,29 W.

e5 resp. Iambl., *Myst.* III 8 (116,6 P.); resp. Simp., *in An.* 281,35 H.

e7 μαντικῆς resp. Alcin., *Intr.* 176,29 W.

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a1–6 resp. Pr., *in R.* II 256,7 K.

b7 μαντικῆς resp. Alcin., *Intr.* 176,29 W.

b9 ἀμυδρότερα Hsch. A 3832 L.

c1–d3 resp. Alcin., *Intr.* 176,31–34 W.

c1–7 resp. Apul., *Pl.* 212 (106,12–15 M.)

c3 usurp. Alcin., *Intr.* 176,32–33 W.

c4–d3 usurp. Anon. Lond. XVII 5–10 (540 M.)

c5–d3 resp. (vers. arab.) Gal., *Comp. Ti.* 17,35–36 (76 K.-W.)

c5	ἐκμαγεῖον Poll. II 220; usurp. Gal., *de Usu Part.* IV 7,278 (I 204,2 H.); resp. Pr., *in Cra.* 85 (40,13 P.)
c6	usurp. Alcin., *Intr.* 176,32 et 34 W.
c7	μανότης Hsch. M 241 L.
d1–2	ὅθεν—αὐξάνεται AFF. Longin. 32,5 (39,12–13 R.)
d4	τὰ—θεῖον AFF. Them., *in An.* 106,28–29 H.
d4–8	τὰ—περγάσθω AFF. Gal., *PHP* IX 9,6 (598,21–25 L.)
d4–7	resp. Gal., *in Ti.* I 15,3 (118 L.)
e3–73a8	usurp. Anon. Lond. XVI 19–31 (538 M.)
e3–73a3	τὴν—ἔθεσαν AFF. Gal., *PHP* VIII 9,15–16 (534,6–11 L.)
e3–6	resp. (vers. arab.) Gal., *in Ti.* fr. XXI, App. 3, 207 L. (= 9 S.) et fr. XXIV, App. 3, 208 L. et fr. I, App. 4, 211 L. (= 8–9 S.)
e7–73a8	cit. (vers. arab.) Gal., *Comp. Ti.* 17,36–38 (76 K.-W.); resp. Apul., *Pl.* 213 (106,15–107,6 M.)
	73
a3–4	usurp. Alcin., *Intr.* 172,39–40 W.
a3	κοιλίαν resp. Ph., *Leg.* 3.114–116
a3	ὑποδοχὴν usurp. Alcin., *Intr.* 163,6 W.
a4–7	ὅπως—γένος AFF. Gal., *de Usu Part.* IV 17,328 (I 240,24 H.)
a6	usurp. Ph., *Aet.* 74; usurp. Ph., *QG* 2.7; usurp. Ph., *Spec.* 1.174
a6	ἀφιλόσοφον Poll. IV 40
b2–d2	cit. (vers. arab.) Gal., *Comp. Ti.* 18,1–6 (76 K.-W.)
b2–c4	resp. Anon. Lond. XIV 39–44 (532 M.)
b2–3	resp. Mich., *in PA* 37,3 H.; resp. TL 218,11–12 M.
b3	resp. sch. Hom. *Il.* M 386d (III 374,87 E.)
b4	συνδουμένης Hsch. Σ 2455 S.
b5–c3	usurp. Alcin., *Intr.* 172,28–30 W.
b8–e1	resp. Anon. Lond. XV 20–30 (534 M.)
c1–d1	resp. Arist., *PA* B 6.651b21 B.
c1–2	resp. *Mythogr.* III 6,13 (181,22–25 B.)
c1	πανσπερμίαν Phot. II 51 N.
	c2-8 μυελὸν resp. Gal., *de Usu Part.* VIII 4,627 (I 454,14 H.)
c3–6	resp. TL 218,11–12 M.
c6–d5	resp. Gal., *Anat. Adm.* XV 1 (280 S.; 223 D.-L.-T.)
c6	κηροπλάστης usurp. Pr., *Th. Pl.* VI 15,20 S.-W.
c7–d2	resp. Hieron., *in Math.* II 1525–1526 H.-A.; resp. Porph., *Gaur.* 53,8 K.; resp. Tert., *An.* 15,5 W.
c7	θεῖον σπέρμα usurp. Pr., *in Prm.* 642,9–10 S.
c7	ἄρουραν usurp. Alcin., *Intr.* 172,25 W.

c8–d1	usurp. Mich., *in* PA. 37,33 H.; resp. Arist., *PA* B 7.652a25 B.
d1	ἐγκέφαλον Poll. II 226; resp. Alcin., *Intr.* 172,25 W.
d2–e1	resp. Alcin., *Intr.* 173,8 W.
d4–6	resp. Pr., *in R.* II 125,10 K.
d7–e1	resp. Alcin., *Intr.* 172,34 W.
e1–5	γῆν—ἀπεργάσατο AFF. Phlp., *in GC.* 21,9–13 V.; cit. (vers. arab.) Gal., *Comp. Ti.* 18,7–12 (77 K.-W.); usurp. Alcin., *Intr.* 172,30–32 W.; usurp. Anon. Lond. XV 30–33 (534–536 M.); resp. Gal., *Definit.* XIX, 368 K.

74

a1–5	resp. TL 218,12–14 M.
a1–2	resp. Gal., *in Ti.* III 14,10 S.
a1	resp. Plu., *Mor.* 905a
a2–3	usurp. Longin. 32,5 (39,1 R.)
a2	στρόφιγγας Tim. 20 R.-K.
a4–b8	usurp. Anon. Lond. XVI 4–10 (536–538 M.)
a5–b8	resp. Alcin., *Intr.* 172,35–38 W.
a5–7	resp. TL 218,15–16 M.
a7–75a7	cit. (vers. arab.) Gal., *Comp. Ti.* 18,12–18 (77–78 K.-W.)
b3–75d4	resp. Hieron., *in Math.* I 1576–1577 H.-A.
b3–7	resp. TL 218,15–16 M.
b7	usurp. Longin. 32,5 (39,15–16 R.)
b7–c5	usurp. Nemes. 28,261 (92,22–24 M.)
b7–8	usurp. Longin. 32,5 (39,14–16 R.); resp. TL 218,14–15 M.
b7–c5	τὴν—μετρίως AFF. Gal., *de Usu Part.* I 13,37 (I 26,25 H.); resp. Anon. Lond. XV 36–43 (536 M.)
b8–c1	πιλητὰ—σώμασιν AFF. Poll. VII 171
c1–3	resp. TL 220,22 M.
c2	ἀνιδίουσαν resp. Tim. 124 R.-K.
c6–d2	usurp. Anon. Lond. XV 34–36 (536 M.)
c6	usurp. Pr., *in Ti.* III 242,22–23 D.; resp. Plot. III 8,2,6 H.-S.
c7–d2	usurp. Alcin., *Intr.* 172,32–34 W.
d2–3	τὴν—ἀμφοῖν AFF. *AB* I 348,29; AFF. *An. Bachm.* I 36,7; AFF. Phot. α 438 (I 51 Th.); usurp. Anon. Lond. XVI 11–13 (538 M.)
d3	ἀζύμου Poll. VI 32
d4–7	resp. Alcin., *Intr.* 172,34–35 W.
d6–e1	resp. Apul., *Pl.* 213 (107,6–7 M.)
d7–75c7	resp. Alcin., *Intr.* 172,36–38 W.
d7–e1	cit. Longin. 32,5 (39,14–15 R.)
e1–75a3	resp. Anon. Lond. XV 43–XVI 2 (536 M.)

e1–2	resp. Apul., *Pl.* 214 (107,7–9 M.)
e4–8	resp. Apul., *Pl.* 214 (107,9–11 M.)
e8–10	resp. Apul., *Pl.* 214 (107,7–9 M.)
	75
a2	ἄναρθρα Hsch. A 4543 L.
a4	resp. Apul., *Pl.* 214 (107,7–9 M.)
b6	πολλαπλοῦν Hsch. Π 2799 S.
c3	μανῷ Tim. 148 R.-K.
c7–d5	resp. Alcin., *Intr.* 173,8 W.
d3–4	καὶ—προσώπου AFF. Ath. III 94e (I 218,1–3 K.)
d5–e5	τὴν—ναμάτων AFF. Stob. I 55,3 (I 496,2–10 W.); resp. Apul., *Pl.* 211–212 (105,15–106,2 M.)
d5–e2	resp. Ph., *Opif.* 119; resp. Ph., *QE* 2.118
d6–e5	cit. (vers. arab.) Gal., *Comp. Ti.* 18,19–23 (78 K.-W.)
e2–5	resp. Apul., *Apol.* 7,5
e3–5	usurp. Aristid., *Or.* II 445 (II 283,15–16 L.-B.); fort.resp. Lib., *Or.* XIII 12 (II 67,6–7 F.); fort.resp. Meth., *Symp.* IV 3 (49,8 B.)
e5–8	resp. Apul., *Pl.* 214 (107,11–13 M.)
e8–76a2	cit. (vers. arab.) Gal., *Comp. Ti.* 18,24–25 (78–79 K.-W.)
	76
a1	λέμμα Phot. I 380 N.; expl. sch. Pl. ad loc. (289 G.)
a7–c1	διά—κατερριζοῦτο AFF. (vers. arab.) Gal., *Comp. Ti.* 18,25–38 (79–80 K.-W.)
b1–c1	τοῦτο—κατερριζοῦτο AFF. Gal., *in Hipp. Epid.* III 128,9–15 W.
b1–6	resp. Poll. II 36
b7–c1	usurp. Pr., *in Ti.* III 137,17–18 D.
c1	εἰλλομένων resp. Tim. 80 R.-K.
c5–d3	resp. Apul., *Pl.* 214 (107,11–13 M.)
c5–d1	cit. (vers. arab.) Gal., *Comp. Ti.* 18,38–39 (80 K.-W.)
d2	σκέπην usurp. Alcin., *Intr.* 172,37 W.; usurp. TL 218,14 M.
d2	εὐαισθησίας usurp. TL 223,6 M.
d3–80c8	τὸ δ᾽ ἐν—φανήσεται interpr. Gal., *in Ti.* 9–26 S.
d3–e3	cit. (vers. arab.) Gal., *Comp. Ti.* 18,40–43 (80–81 K.-W.)
d6	συναιτίοις resp. Pr., *de Mal. Subst.* 34 (III 72,4 I.)
e6	cit. Gal., *de Usu Part.* I 8,16 (I 12,1 H.)
e7–80c8	ἐπειδὴ—φανήσεται AFF. Gal., *in Ti.* 9,1–25,20 S.
e7–77c5	ἐπειδὴ—ἐστερῆσθαι AFF. Porph., *Gaur.* 38,17–39,5 K.; AFF. Stob. I 42,1 (I 294,4–295,2 W.); cit. (vers. arab.) Gal., *Comp. Ti.* 18,44–46 (81 K.-W.)

77

a1	resp. Gal., *Schol. in Ti.* II 58–61
a3–c5	resp. Ph., *Plant.* 15–16
a3–b6	resp. Iul., *Or.* IX (VI) 12,193b3–4 (II,1,160 R.); resp. Pr., *in R.* I 232,25–28 et II 12,23 K.; resp. Pr., *in Ti.* II 82,21–23 et II 84,2–5 et II 85,5–7 D.
a3–b3	fort.resp. Bas., *Hex.* VII 1 (392 G.)
a3–5	τῆς—φυτεύουσιν AFF. Porph., *Gaur.* 39,12–14 K.
a4–5	usurp. Pr., *in R.* II 333,22 K.
a5–c5	resp. Pr., *in Ti.* III 196,3–4 D.
a5–b6	resp. Pr., *in Ti.* III 230,10–12 et III 239,2–8 D.
b1–c5	resp. Gal., *Propr. Plac.* IV 764 K.
b1–7	resp. (vers. arab.) Gal., *in Ti.* fr. IV, App. 2, 192 L.
b1–6	resp. Arist., *Plant.* A 1.815a21 B.; resp. Dam., *in Phlb.* 6,7–8 R.-M.-F.; resp. Pr., *Th. Pl.* III 24,9–11 S.-W.
b1–4	resp. Plu., *Mor.* 910b; resp. Thdt., *Affect.* V 24 (233,15 C.)
b1–4	τὸ φυτὸν ἔμψυχον καὶ ζωον resp. Clem., *Strom.* VIII 4,10,7
b1	resp. Simp., *in An.* 317,12 H.
b2	usurp. Pr., *in Ti.* I 419,10–11 D.
b3–6	τοῦ—ἐπιθυμιῶν AFF. Porph., *Gaur.* 39,19–22 K.; usurp. Pr., *in R.* I 232,25–27 K.
b3–4	resp. Gal., *PHP* VI 2,7 (368,32–370,1 L.)
b3–4	μετέχει—λόγος AFF. Gal., *PHP* VI 2,7 (370,1–3 L.)
b3–4	τοῦ—εἴδους AFF. Clem., *Strom.* VIII 4,10,3
b5–9	resp. Phlp., *Aet.* IX.2 (319,8 R.)
b5–6	resp. Mich., *in PN.* 47,1 W.
b6–c8	resp. Iul., *Or.* IX (VI) 189c8–d1 (II,1,156 R.)
b6–c5	resp. Pr., *in Ti.* III 239,14–16 D.
b6–c3	πάσχον—γένεσις AFF. Porph., *Gaur.* 40,25–28 K.
c2–4	resp. Dam., *Pr.* I 44,17–20 W.-C.
c3–5	διὸ—ἐστερῆσθαι AFF. Porph., *Gaur.* 41,1–2 K.
c6–79e9	cit. (vers. arab.) Gal., *Comp. Ti.* 19,1–11 (81–82 K.-W.)
c6–79a4	resp. TL 218,16 M.
c6–9	resp. Gal., *Part. Hom. Diff.* 61,13–19; resp. TL 220,17–20 M.
c7–9	cit. Longin. 32,5 (39,16–19 R.)
d1–e1	usurp. Alcin., *Intr.* 173,2–5 W.
d5	κάταντες Phot. I 320 N.
d6–e6	resp. Iul., *Or.* IX (VI) 189c8–d1 (II,1,156 R.)
e7–79a4	resp. Plu., *Mor.* 1047b
e7–78b4	τὸ—συνυφηνάμενος AFF. Gal., *PHP* VIII 7,15–17 (526,13–22 L.)

78

a2 resp. Pr., *in Ti.* III 122,21–22 D.

a6–79a4 resp. Apul., *Pl.* 214–215 (108,1–6 M.)

a2–6 resp. Pr., *in Ti.* II 10,5 D.

b5 ἐγκύρτια Sud. ε 138 (II 198,17 A.); Tim. 78 R.-K.

c4–6 usurp. Alcin., *Intr.* 172,40–42 W.

e3–79a4 resp. Alcin., *Intr.* 172,42–173,2 W.

e5–79a4 ὁπόταν—ῥεύματα AFF. Gal., *PHP* VIII 9,19 (534,20–25 L.); resp. TL 220,17–20 M.

e7–79a4 resp. Apul., *Pl.* 214 (107,15–108,1 M.)

79

a2–3 resp. TL 221,8–11 M.

a3–4 cit. Longin. 32,5 (39,16–19 R.)

a5–80c8 resp. Plu., *Mor.* 1004de

a5–81a2 πάλιν—βάσιν AFF. Stob. I 60 (I 499,19–502,17 W.)

a5–e9 πάλιν—παρέχεται AFF. Mich., *in PN.* 117,27–118,22 W.; resp. Alcin., *Intr.* 175,22–29 W.; resp. Arist., *Resp.* 5.472b6–473a3 B.; resp. Mich., *in PA* 9,4–12 H.; resp. TL 220,20–25 et 221,2–5 M.

a5–c7 πάλιν—δίοδον AFF. Gal., *PHP* VIII 8,15–17 (530,22–532,2 L.) (bis)

b1–c7 resp. Gal., *Nat. Fac.* II 8 (182,8 H.); resp. Gal., *Schol. in Ti.* I A 505–510

b1–c4 resp. Arist., *Ph.* Δ 8.215a15–16 B.; resp. Arist., *Ph.* Θ 10.267a16 B.

b1–2 fort.resp. Apul., *Ascl.* 33 (77,15–16 M.)

b4–7 resp. Them., *in APo.* 60,2 W.

d1–2 πᾶν—πυρός AFF. Gal., *PHP* VIII 7,3 (524,8–9 L.)

d5–6 τὸ—ἵεναι AFF. Gal., *PHP* VIII 7,20 (526,30–31 L.)

e1 resp. Alcin., *Intr.* 175,23–24 W.

e3–10 resp. Eustr, *in APo.* 232,12 H.

e9 ἀναπνοήν Poll. II 77

e10–80c8 resp. TL 220,26–221,2 et 221,5–7 M.

e10–80a1 cit. Plu., *Mor.* 1004 d (VI 1,125,19–20 H.-D.)

80

a3–b8 resp. Plu., *Mor.* 1006a

a3–6 resp. TL 220,4–10 M.

a5–6 resp. Simp., *in An.* 147,9 H.

a6–b1 usurp. Pr., *in R.* I 213,18–19 K.

b3 ἀνετάραξαν cf. Tim. 79 R.-K.

b4–5 resp. Ph., *Deus* 84

b5–6 resp. Pr., *in R.* I 131,16 K.

b8–c3	usurp. Plu., *Mor.* 1004 e (VI 1,125,21–23 H.-D.)
c3–4	resp. Arist., *Ph.* Δ 8.215a15–16 B.; resp. Arist., *Ph.* Θ 10.267a16 B.
d1–82e7	cit. (vers. arab.) Gal., *Comp. Ti.* 19,11–20,21 (82–85 K.-W.)
d1–81a2	resp. (vers. arab.) Gal., *in Ti.* fr. VI, App. 4, 214–215 L. (= 26–27 S.)
d1–7	resp. Apul., *Pl.* 214 (107,15–108,1 M.); resp. TL 220,17–20 M.
d3–7	resp. Alcin., *Intr.* 172,42–173,2 W.
d6–81e5	resp. TL 221,8–15 M.
d6–e6	καὶ—αἷμα AFF. Gal., *PHP* VIII 7,21–22 (526,32–528,4 L.)
e1–6	resp. Gal., *PHP* VIII 5,13 (508,4–5 L.)
e2–6	resp. Gal., *Nat. Fac.* II 8 (186,1–2 H.)
e2–4	resp. Gal., *Schol. in Ti.* I A 520–521
e3–4	cit. Gal., *de Usu Part.* IV 4,272 (I 199,15 H.)
e3	τομή resp. Pr., *in Ti.* II 64,15 D.
e6	cit. Longin. 32,5 (39,16 R.)
	81
a1–b5	resp. Pr., *in Ti.* II 66,30–67,3 D.
a2–b2	resp. Apul., *Pl.* 214–215 (108,1–6 M.)
b2	usurp. Alcin., *Intr.* 175,26 W.
b6	δρυόχους Phot. δ 767 (I 432 Th.); expl. sch. Pl. ad loc. (289 G.); Sud. δ 1547 (II 143,15 A.); Tim. 74 R.-K.; *Et. Gen.*;
c2–82b7	resp. Apul., *Pl.* 215–216 (108,14–109,4 M.)
c6–d4	resp. Pr., *in Ti.* II 63,4–7 D.
c6–7	resp. Psell., *Philos. Min.* II 96,22–97,1 O'M.
d4–e5	τέλος—λύπης AFF. Stob. IV 50^{a},21 (IV 1024,18–1025,2 H.)
d4–7	resp. Psell., *Philos. Min.* II 96,22–97,1 O'M.
e1–2	resp. Gal., *in Ti.* II 30,1–5 (170 L.)
e6–86a8	(de causis morborum) resp. Apul., *Apol.* 49–50
e6–82e2	usurp. Anon. Lond. XVII 11–44 (540–542 M.)
e6–82b7	resp. TL 221,14–17 M.
e6–82b2	τὸ δὲ—δέχεται AFF. Gal., *adv. Iul.* 4,6–8 (44,9–45,1 W.)
	82
a1–b7	resp. Apul., *Pl.* 215 (108,10–11 M.)
a1–2	τεττάρων—ἀέρος AFF. Gal., *PHP* VIII 4,18 (502,13–14 L.)
a1–4	resp. Alcin., *Intr.* 175,30–32 W.
a1–7	τεττάρων—παρέχει AFF. Gal., *PHP* VIII 2,16 (492,35–494,4 L.)
a3–5	καὶ τῆς—τυγχάνει AFF. Gal., *PHP* VIII 4,28–29 (504,15–17 L.)
a3	χώρας μετάστασις usurp. Pr., *in Prm.* 1160,25–26 C.-S.
a7–b7	παρά—παρέξεται AFF. Gal., *PHP* VIII 2,19–20 (494,16–22 L.)

b8–84c7	resp. TL 221,17–23 M.
b8–e7	resp. Alcin., *Intr.* 175,32–35 W.
b8–c7	resp. Apul., *Pl.* 215 (108,11–13 M.)
b8–c6	δευτέρων—συμπέπτωκεν AFF. Gal., *PHP* VIII 5,2–3 (506,7–12 L.)
b8	resp. Gal., *PHP* VIII 4,9 (500,5–6 L.)
c2–4	μυελοῦ—γεγονότος AFF. Gal., *PHP* VIII 5,5 (506,17–19 L.)
c6	usurp. Alcin., *Intr.* 175,33 W.
c7–e1	resp. Gal., *Nat. Fac.* II 8 (201,22–25 H.)
e2–83a5	resp. (vers. arab.) Gal., *in Ti.* fr. XIII, App. 3, 203 L.
e2–8	resp. (vers. arab.) Gal., *in Ti.* fr. V, App. 3, 199 L. et fr. VII, App. 3, 200 L.
e3	τηκεδόνα Hsch. T 750 S.
e4	αἷμα resp. Alcin., *Intr.* 175,34 W.
e6	resp. Alcin., *Intr.* 175,34 W.
e7–8	παλιναίρετα—διεφθαρμένα AFF. Tim. 170 R.-K.
e7	παλιναίρετα Hsch. Π 194 S.; Phot. II 47 N.
	83
a5–c4	ὅσον—ἴδιον AFF. Gal., *PHP* VII 5,17–19 (508,15–26 L.); cit. Gal. (vers. arab.), *Comp. Ti.* 20,21–31 (85–86 K.-W.)
b2–6	τοτὲ—χλοῶδες AFF. (vers. arab.) Gal., *in Hipp. Epid.* II 216,28–32 P.
b6–8	resp. Alcin., *Intr.* 175,35–36 W.
c3–d1	resp. (vers. arab.) Gal., *in Ti.* fr. X, App. 3, 201–202 L. et fr. XIII, App. 3, 202 L.
c5–6	ἰχὼρ—ἄγριος AFF. Gal., *in Hipp. Epid.* VI 2,40 (108,19–20 et 109,3–4 W.-P.); AFF. Gal., *PHP* VIII 5,23 (508,34 L.)
c5	ἰχὼρ—πρᾷος AFF. (vers. arab.) Gal., *Comp. Ti.* 21,1–2 (86 K.-W.)
c5–7	ὁ δὲ—τοιοῦτον AFF. (vers. arab.) Gal., *Comp. Ti.* 21,8–11 (86–87 K.-W.)
c7–85b2	cit. (vers. arab.) Gal., *Comp. Ti.* 21,11–22,24 (87–90 K.-W.)
c7–d6	τὰ δ' αὖ—φαμέν AFF. Gal., *PHP* VIII 6,51 (522,15–21 L.); resp. Alcin., *Intr.* 175,35–36 W.; resp. Gal., *PHP* VIII 5,13 (508,4 L.)
d1–3	usurp. Dam., *in Prm.* IV 129,4–5 W.-C.-S.-L. (318,22 R.)
d5–6	ταύτην—φαμέν AFF. Gal., *PHP* VIII 6,53 (522,26–27 L.)
d7–e3	resp. (vers. arab.) Gal., *in Ti.* fr. VI, App. 3, 200 L.
d7	usurp. Alcin., *Intr.* 175,36–37 W.
	84
a6	καταψήχεται Phot. I 325 N.
b6	εὐρῶτος expl. sch. Pl. ad loc. (289 G.)
b7	σφακελίσαν Hsch. Σ 2838 S.; Phot. II 192 N.; expl. sch. Pl. ad loc. (289 G.)
c4	resp. Alcin., *Intr.* 175,30–32 W.

c8–86a2	resp. TL 221,23–222,4 M.
d2–e2	resp. TL 221,11–13 M.
d4	cit. (vers. arab.) Gal., *Comp. Ti.* 22,7–8 (88 K.-W.)
e2–85a1	resp. (vers. arab.) Gal., *in Ti.* fr. III, App. 3, 198 L. (= 28 S.) et fr. IV, App. 3, 199 L. (= 28–29 S.)
e5	ὠδῖνας παρέσχεν usurp. Aen. Gaz., *Thphr.* 9,2 C.
	85
a1–2	resp. Gal., *PHP* VIII 5,13 (508,4 L.)
a1–b7	resp. Alcin., *Intr.* 175,37–176,1 W.
a1–86a2	τὸ δὲ—παρέσχετο AFF. Gal., *adv. Iul.* 4,9–13 (45,4–46,19 W.)
a1–5	τὸ δὲ—ἀποτίκτον AFF. Gal., *PHP* VIII 6,52 (522,21–25 L.)
a2	usurp. Alcin., *Intr.* 175,38 W.
a4	usurp. Alcin., *Intr.* 175,38 W.
a5–b2	resp. (vers. arab.) Gal., *in Ti.* fr. I, App. 2, 188 L. et fr. III, App. 4, 213 L. (= 29–30 S.); resp. Gal., *Introd.* XIV 739 K.
a5	usurp. Alcin., *Intr.* 175,39 W.
b1–2	resp. Alcin., *Intr.* 175,39–40 W.
b2–3	usurp. Alcin., *Intr.* 175,40–41 W.
b2–4	φλέγμα—καταρροικά AFF. Gal., *PHP* VIII 5,22 (508,32–33 L.)
b2–5	φλέγμα—εἴληφεν AFF. (vers. arab.) Gal., *Comp. Ti.* 22,28–31 (90 K.-W.)
b5–e4	cit. (vers. arab.) Gal., *Comp. Ti.* 22,34–40 (90–91 K.-W.)
b5–c2	resp. (vers. arab.) Gal., *in Ti.* fr. XVI, App. 3, 204 L. et fr. XXV, App. 3, 209 L. (= 30–31 S.)
b5–7	ὅσα—πάντα AFF. Gal., *PHP* VIII 5,21 (508,30–31 L.)
b6	resp. Alcin., *Intr.* 176,1 W.
b7–c2	λαμβάνουσα—ἐμποιεῖ AFF. Gal., *PHP* VIII 6,48 (522,8–9 L.)
d5–e4	ταύτην—διέσεισεν AFF. Gal., *Trem.* VII 630 K.; resp. Gal., *Trem.* VII 628 K.
e4–7	cit. Longin. 32,5 (39,19–21 R.)
e7–86a8	cit. (vers. arab.) Gal., *Comp. Ti.* 22,40–49 (91 K.-W.)
	86
a1	δυσεντερίας Poll. II 211
a2–8	τὸ—μόλις AFF. Gal., *PHP* VIII 6,39 (520,7–11 L.) (bis); usurp. Alcin., *Intr.* 176,3–5 W.; usurp. Gal., *in Hipp. Nat.* 86,12–17 M.; resp. (vers. arab.) Gal., *in Ti.* fr. XIV, App. 3, 203 L. et fr. XV, App. 3, 204 L. (= 32 S.)
a5–8	Gell., *NA* XVII 12,3
b1–87b9	resp. Alcin., *Intr.* 173,8–9 W.; resp. TL 222,3–223,5 M.
b1–4	καὶ—ἀμαθίαν AFF. (vers. arab.) Gal., *Comp. Ti.* 23,1–5 (91 K.-W.); cit. (latine) Apul., *Pl.* 217 (109,18–20 M.)

b2–4	νόσον—ἀμαθίαν AFF. Stob. III 4,98 (III 243,3–4 H.)
b4	(et alibi) ἀμαθίαν Zonar. I 146 T.
b4–5	cit. Gal., *Sympt. Diff.* VII 44 K.
b5–c5	cit. (vers. arab.) Gal., *Comp. Ti.* 23,5–9 (91–92 K.-W.)
c3–d5	τὸ—γέγονεν AFF. Gal., *Corp. Compl.* 50,6–18 M.
c3–7	resp. (vers. arab.) Gal., *in Ti.* fr. XI, App. 3, 202 L.
c3–4	resp. Arist., *PA* B 6.651b21 B.
c4	cit. (vers. arab.) Gal., *Comp. Ti.* 23,7–8 (92 K.-W.)
c5	δένδροις—πολυκαρποτέροις τοῦ συμμέτρου resp. Gal., *Loc. Aff.* VIII 418 K.
c7–8	resp. Apul., *Pl.* 217 (110,2–4 M.)
d3	ἀκολασία Hsch. A 2467 L.
d5–e3	καὶ σχεδὸν—προσγίγνεται AFF. Gal., *Corp. Compl.* 51,1–6 M.; resp. Plot. III 6,2,65–66 H.-S.
d5–e2	resp. Olymp., *in Grg.* 62,4–5 W.; resp. Olymp., *in Grg.* 190,16–18 W.
d5	resp. Meth., *Symp.* III 11 (39,18 B.) et XI (140,2 B.)
d7–e1	κακὸς—οὐδείς resp. Pr., *de Mal. Subst.* 49 (III 93,15–16 I.) et 54 (III 100,1–2 I.)
e1–2	usurp. Meth., *Symp.* VIII 16 (109,6–7 B.); resp. Plot. I 8,8,3–4 H.-S.; resp. Plu., *Mor.* 758d
e1	cit. (vers. arab.) Gal., *Comp. Ti.* 23,5–9 (91–92 K.-W.)
e3–87a7	cit. (vers. arab.) Gal., *Comp. Ti.* 23,9–13 (92 K.-W.)
e5–87a7	ὅτου—δυσμαθίας AFF. Gal., *Corp. Compl.* 49,14–50,2 M.
e5–87a4	ὅτου—ψυχῆς AFF. Orib., *Lib. Inc.* 58 (40) (IV 159,1–6 R.)
e6	resp. Gal., *Simpl. Medic.* XI 450 K.
e12	resp. Simp., *in An.* 119,13 H.

87

a3–7	resp. Ph., *Virt.* 13–14
a3–4	resp. Alcin., *Intr.* 176,35–43 W.
b3–6	ταύτῃ—τρεφομένων AFF. Gal., *Corp. Compl.* 71,19–22 M.
b4–6	resp. Meth., *Symp.* II 4 (19,10 B.)
b6–8	προθυμητέον—ἑλεῖν AFF. Gal., *Corp. Compl.* 71,22–72,2 M. et 72,10–12 M.
b7	usurp. Gal., *Corp. Compl.* 72,3 M.
c1–89d1	cit. (vers. arab.) Gal., *Comp. Ti.* 23,14–31 (92–94 K.-W.)
c2	διανόησις Poll. II 228
c4–d3	resp. TL 223,6–10 M.
c4–5	resp. Alcin., *Intr.* 180,7; 180,39–40; 181,7 W.
c6	σύμμετρον resp. Alcin., *Intr.* 180,8 W.
d1–8	resp. Apul., *Pl.* 217 (110,6–9 M.)
d8	ἐρασμιώτατον resp. Alcin., *Intr.* 180,8 W.
e5–88b5	resp. (vers. arab.) Gal., *in Ti.* fr. V, App. 4, 214 L. (= 33 S.)

e5–88a3 resp. Pr., *in R.* I 207,23–28 K.
e5–6 resp. Porph., *Sent.* 21 (12,11 L.)

88

a7–b5 resp. Apul., *Pl.* 225 (114,8–12 M.)
b2 resp. Alcin., *Intr.* 180,5–8 W.
b7–c1 imit. Plu., *Mor.* 137e
b5 usurp. Meth., *Res.* I 31,2 (265,10 B.); resp. Meth., *Res.* I 42,3 (289,5 B.); resp. Synes., *Dio* 10.10,2 (I 168 L.-A.)
c1–89a6 resp. TL 223,14–16 M.
c1–3 τὸν—προσομιλοῦντα AFF. Phot. I 402 N.
c1 μαθηματικὸν Phot. I 402 N.
c5 resp. TL 224,1 M.
c7–89b3 κατὰ—ἰατρικόν AFF. Stob. IV 37,26 (IV 894,16–895,21 H.)
d6 τρόφον καὶ τιθήνην usurp. Ph., *Det.* 115–116; usurp. Ph., *Ebr.* 61; usurp. Ph., *Her.* 52
d6 τιθήνην usurp. Alcin., *Intr.* 162,30 W.; usurp. (vers. lat.) Pr., *in Prm.* 513,13 (III 328 C.-S.); usurp. Pr., *in Ti.* I 219,17 D.; resp. Eus., *Theoph.* I 6 (42,27 G.); resp. Plu., *Mor.* 1015d, 1023a; resp. Psell., *Omnif. Doctr.* 100
e2–3 resp. TL 223,21 M.
e2 usurp. Heracl., *Ep.* 5,26 (323 M.-T.)

89

b1–6 resp. Plu., *Mor.* 731d
b1–4 resp. TL 224,18–19 M.
b2–3 usurp. Meth., *Res.* I 42,3 (289,6 B.)
c5 εἱμαρμένην resp. Pr., *de Prov.* 13 (II 38,20–21 I.)
c7–8 resp. TL 223,16 M.
d2–4 usurp. Meth., *Symp.* III 7 (35,2 B.)
d4–90d7 cit. (vers. arab.) Gal., *Comp. Ti.* 23,32–39 (94 K.-W.)
d7–e1 δι'—ἔργον AFF. Meth., *Res.* I 45,5 (295,3–4 B.)
e3–90d7 resp. Simp., *in An.* 39,8–10 et 20–22 et 37–38 H.
e3–90c7 καθάπερ—διδόναι AFF. Gal., *Cons.* 26,1–27,12 M.
e3–90a2 καθάπερ—συμμέτρους AFF. (vers. arab.) Pr., *in Ti.* 204^{r} (V 241 F.); interpr. (vers. arab.) Pr., *in Ti.* 204^{v}–205^{v} (V 241–243 F.)
e3–e5 καθάπερ—κατῴκισται AFF. Gal., *PHP* VI 2,10 (370,12–13 L.)
e4–90b6 resp. Apul., *Pl.* 216 (109,5–8 M.)
e4 τρία—ἔχον AFF. Iamb., *Protr.* 5 (61,13–23 P.); resp. Ambr., *Luc.* VII 139 (262 A.); resp. D. L. III 67 (148,17–20 L.)
e5–90a2 τυγχάνει—συμμέτρους AFF. Iamb., *Protr.* 5 (30,16–19 P.)

90

a1–7 resp. Psell., *Orat. Min.* 37,136–137 L.

a1–5 resp. Tert., *An.* 15,5 W.

a2–d7 resp. Anon., *Prol. Plat.* 10,53–56; resp. Apul., *Soc.* 167 (33,16–18 M.)

a2–d1 resp. Alcin., *Intr.* 172,4 W.; resp. Dam., *in Prm.* IV 9,6–7 W.-C.-S.-L. (250,21 R.); resp. Gr. Nyss., *Hom. Creat.* 66,8–67,9 H.; resp. Plot. III 4,5,23 H.-S.

a2–b1 τὸ—σῶμα AFF. (vers. arab.) Pr., *in Ti.* 205^{v} (V 243 F.); interpr. (vers. arab.) Pr., *in Ti.* 205^{v}–207^{r} (V 243–245 F.)

a2–8 resp. Alcin., *Intr.* 180,5–7 W.

a2–6 περὶ—οὐράνιον AFF. *An. Matr.* 312,20

a2–6 τὸ—οὐράνιον cf. Iamb., *Protr.* 5 (30,20–23 P.)

a2–6 τὸ—αἴρειν AFF. Gal., *PHP* VI 2,8 (370,4–7 L.)

a2–4 resp. Pr., *in Alc.* 160,8–9 S.

a2–3 usurp. Iul., *Or.* III 15,15 (I,1,140,15 B.); resp. Apul., *Soc.* 150 (25,4–5 M.)

a3–7 resp. Pr., *in Alc.* 73,18–20 S.

a3–6 ὡς—αἴρειν AFF. Iul., *Or.* III 15,15 (I,1,140,16–19 B.)

a3–5 resp. Pr., *in Alc.* 75,1–2 S.

a3–4 ὡς—δέδωκεν cit. Stob. II 7,3^{1} (II 53,3–4 W.); resp. Alcin., *Intr.* 182,9 W.; resp. Apul., *Soc.* 155 (27,7–9 M.); resp. Pr., *in Ti.* III 154,1 et III 158,31–159,2 D.

a4–b4 resp. Apul., *Pl.* 215 (108,6–9 M.)

a4–b1 resp. Pr., *in Prm.* 1050,8–10 C.-S.; resp. Pr., *in Ti.* III 343,24–25 D.

a5–b6 resp. Bas., *Hex.* IX 2 (486 G.)

a5–b1 resp. Aug., *Quaest.* 51,58–69; resp. Gr. Nyss., *In Illud* 114,18 H.; resp. Ph., *Abr.* 59; resp. Ph., *Det.* 84; resp. Ph., *Plant.* 17

a5–7 resp. sch. Hes. *OD* 20,5 (ad 18–19) (14 M.) et 80,6 (ad 141–142) (60 M.)

a5 resp. Plot. V 1,10,24 H.-S.

a6 φυτὸν οὐράνιον usurp. Apul., *Ascl.* 6 (44,21–22 M.); usurp. Bas., *Hex.* IX 2 (486 G.); usurp. Clem., *Protr.* 2,25,3; usurp. Clem., *Protr.* 10,100,3; usurp. *Corp. Herm.* XVIII,11 (II 253,8 N.-F.); usurp. Dam., *in Prm.* IV 9,6–7 W.-C.-S.-L. (250,21 R.); usurp. Eus., *PE* VIII 14,66; usurp. Meth., *Res.* II 10,4 (352,7 B.); usurp. Nemes., *Nat. Hom.* 1,66 (16,1 M.); usurp. Ph., *Det.* 85; usurp. Ph., *Plant.* 17; usurp. Ph., *Deus* 181; usurp. Ph., *Prov.* 2.109; usurp. Ph., *QE* 2.114; usurp. Plu., *Mor.* 400b; usurp. Plu., *Mor.* 600f; usurp. Plu., *Mor.* 911c; usurp. Pr., *in R.* II 334,21–23 K.; usurp. Synes., *Aeg.* 1.10.9 (III 113 L.-A.); usurp. Them., *Or.* 13,170b (I 244,9 D.-N.); usurp. Them., *Or.* 27,339d (II 165,5 D.-N.)

a8 resp. Alcin., *Intr.* 180,8 W.

b1–c4 τῷ—ἀπολείπειν AFF. (vers. arab.) Pr., *in Ti.* 207^{r} (V 245 F.); interpr. (vers. arab.) Pr., *in Ti.* 207^{r}–207^{v} (V 245–246 F.)

b1–d7 τῷ—χρόνον AFF. Iamb., *Protr.* 5 (61,24–62,17 P.)

b1–6 resp. Meth., *Symp.* III 7 (34,6–9 B.)

b1–2	τῷ—τετευτακότι AFF. Ael. Dion. τ 11 (144,13 E.); AFF. Phot. II 210 N.; AFF. Sud. τ 431 (IV 534,14 A.)
b2	τετευτακότι *EM* 755,45 G.; Hsch. T 701 S.
b2	cit. (vers. arab.) Gal., *Comp. Ti.* 23,34 (94 K.-W.)
b6–c2	resp. TL 224,10–13 M.
b6–c1	resp. Ph., *Opif.* 3.191
c3–6	resp. Clem., *Strom.* II 22,131,4
c3	ἀνθρωπίνῃ φύσει Poll. II 5
c3	resp. Ph., *Opif.* 77
c4–7	ἅτε—ἀποδιδόναι AFF. (vers. arab.) Pr., *in Ti.* 207v–208r (V 247 F.); interpr. (vers. arab.) Pr., *in Ti.* 208r–208v (V 247–248 F.)
c4–6	resp. Alcin., *Intr.* 182,2 W.; resp. Apul., *Soc.* 150 (25,4–5 M.) et 150 (25,9–11 M.) et 170 (35,7–8 M.)
c5–6	resp. Ph., *Prov.* 2.16
c5	resp. Alcin., *Intr.* 182,9 W.
c7–d7	resp. Alcin., *Intr.* 181,42–44 W.
c7–d4	resp. Ph., *Det.* 85; resp. Ph., *Gig.* 31; resp. Ph., *Her.* 78–79
c7–d2	resp. Gal., *in Ti.* I 4,1–6 (50 L.) et I 7,1–11 (84 L.) et I 12,1–3 (105 L.)
c7–8	resp. Alcin., *Intr.* 182,9 W.; resp. Ph., *Gig.* 8
c8–d1	resp. Plot. IV 3,1,26–27 et 3,7,20 H.-S.
d1–3	resp. TL 224,2 M.
d1–2	resp. Gal., *in Ti.* I 9,1–3 (86 L.)
d4–7	τῷ—χρόνον AFF. Clem., *Strom.* V 14,96,2; AFF. Eus., *PE* XIII 13,17; usurp. Alcin., *Intr.* 181,43 W.; resp. D. L. III 78 (152,15–16 L.)
d4	cit. Pr., *in Ti.* I 5,27–28 D.; fort.resp. Eun., *VS* XXIII 5,1 (99,1 G.); resp. Plot. VI 9,8,26 H.-S.
d5–7	resp. Stob. II 7,3c (II 47,6 W.)
d5	usurp. Alcin., *Intr.* 181,19 W.; resp. Plot. VI 5,1,16 H.-S.; resp. Plot. VI 9,8,14–15 H.-S.
e1–92c9	καὶ δὴ—ὤν AFF. Stob. I 47,1 (I 298,9–300,29 W.); resp. Aug., *Pelag.* II 6,11 (471,21 U.-Z.)
e1–4	cit. (vers. arab.) Gal., *Comp. Ti.* 24,1–3 (94–95 K.-W.)
e3–92c3	resp. Pr., *in Ti.* III 109,2–4 et III 239,11–13 D.; resp. TL 224,20–225,7 M.
e6–92c1	cit. (vers. arab.) Gal., *Comp. Ti.* 24,3–18 (95–96 K.-W.)
e6–91a1	resp. Aen. Gaz., *Thphr.* 11,4–8 C.; resp. *Corp. Herm.* X 7 (I 116,9–11 N.-F.)
e6	resp. Iambl., *An.* I 378,17 W.

91

a1–b2	resp. Porph., *Gaur.* 37,27 K.
a1–3	τὸν—ἔμψυχον AFF. Phlp., *in GA.* 33,23–24 H.; AFF. Porph., *Gaur.* 44,13–15 K.

a4–b4 resp. Gal., *Definit.* XIX 449 K.; resp. (arab.) Gal., *in Ti.* fr. XI, App. 3, 202 L.
a4–6 resp. Gal., *in Ti.* III 18,1–2 S.
a4–5 usurp. Plu., *Mor.* 698a; usurp. Plu., *Mor.* 1047c; resp. Gell., *NA* XVII 11,1
a6–92c5 fort.resp. Thphl. Ant., *Autol.* III 7 (106 G.)
a6–b2 resp. TL 218,11–12 M.
b5–7 τὸ—κρατεῖν AFF. Phlp., *in GA.* 33,27–29 H.
b7–d5 αἱ—γένεσιν AFF. Phlp., *in GA.* 33,31–34,5 H.; AFF. Porph., *Gaur.* 44,23–32 K.
b7–c7 αἱ—παρέχει AFF. Gal., *Loc. Aff.* VIII 425 K.; resp. (vers. arab.) Gal., *in Ti.* fr. I, App. 3, 197 L. (= 34 S.) et fr. VIII, App. 3, 200 L. (= 34 S.) et fr. IX, App. 3, 201 L. (= 34 S.)
b7–c4 αἱ—σῶμα AFF. (vers. arab.) Gal., *Anat. Adm.* XII 2 (142–143 S.; 112–113 D.-L.-T.)
b7–c2 usurp. Gal., *Semin.* I 2,12 L.
b7 usurp. Meth., *Symp.* XI (131,1–2 B.)
c1–2 imit. Iambl., *An.* 32 (60,4 F.-D.); resp. Phlp., *Aet.* IX.2 (319,5)
c3 ἄκαρπον Hsch. A 2285 L.
d1–3 οἷον—κατασπείραντες AFF. (vers. arab.) Gal., *Anat. Adm.* XII 2 (142–143 S.; 112–113 D.-L.-T.)
d2–5 resp. Plu., *Mor.* 907c; fort.resp. Meth., *Symp.* II 4 (19,10 B.)
d2–3 resp. Ph., *Aet.* 69
d2–3 ἀόρατα—κατασπείραντες AFF. Porph., *Gaur.* 45,14 K.
d2–3 ἀόρατα—ζῷα AFF. Anon. Chr., *Herm.* II 17,150 (62,13–15 K.-V.)
d3 resp. Porph., *Gaur.* 44,30 K.
d4–92c1 resp. Aug., *Civ.* XII 27,9 D.-A.
d4–5 καὶ—γένεσιν AFF. Porph., *Gaur.* 45,17–18 K.
d5–92c1 resp. Bas., *Hex.* VIII 2 (436 G.); resp. *Corp. Herm.* X 7 (I 116,9–11 N.-F.)
d5–e6 resp. Pr., *in R.* II 333,4 K.
d6–8 usurp. Gr. Nyss., *Hom. Creat.* 38,8–39,3 H.; resp. Plot. III 4,2,26–27 H.-S.; resp. Plu., *Mor.* 78e
d6 resp. Iambl., *An.* I 378,17 W.
e1–6 resp. Bas., *Hex.* IX 2 (486 G.)
e6–92a4 resp. Ph., *Anim.* 11; resp. Ph., *Det.* 85; resp. Ph., *Gig.* 31; resp. Ph., *Plant.* 16; resp. Ph., *QG* 5.111

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a3 θεοῦ—πλείους AFF. Poll. II 199
a7 resp. Ph., *Agr.* 97; resp. Ph., *Migr.* 64; resp. Ph., *Post.* 74; resp. Ph., *QG* 2.59; resp. Ph., *Spec.* 3.1 et 4.113
b1–2 resp. Or., *Pr.* I 8,4 (154,11 G.-K.)
b2–6 resp. Bas., *Hex.* VIII 1 (396 G.)

b2 resp. Plu., *Mor.* 373b
b6–8 resp. Bas., *Hex.* VIII 1 (432 G.)
b6 ἔθνος—συναπάντων cit. Ath. III 92f (I 214,1 K.)
c2 διαμείβεται resp. 178,35 W.
c5–9 resp. Iambl., *An.* 27 (54,21–23 F.-D.); resp. Plu., *Mor.* 1007d, 1014c
c5–8 resp. Aug., *Civ.* XII 27,23–26 D.-A.; resp. Aug., *Civ.* XIII 17,52 D.-A.; resp. TL 225,7–10 M.
c5–6 usurp. Pr., *in Prm.* 844,23–25 S.; resp. Alcin., *Intr.* 171,15–20 W.; resp. Ph., *Prov.* 1.21
c6–9 resp. Plu., *Mor.* 879a
c6–8 resp. Anon., *Contra Phil.* IV 223 (2179–2180 A.); resp. Olymp., *in Alc.* 45,2 W.; resp. Olymp., *in Alc.* 56,17 W.; resp. Pr., *in Alc.* 202,11–13 S.; resp. Pr., *in Ti.* I 125,24–25 D.
c6–7 usurp. Pr., *in Prm.* 847,3–4 S.; resp. Plot. V 1,2,40 H.-S.
c6 συμπληρωθεὶς resp. Iambl., *An.* III 609,1 H.; resp. Ph., *Abr.* 2; resp. Ph., *Conf.* 179; resp. Ph., *Prov.* 2.110; resp. Ph., *Somn.* 1.135 et 2.116
c7–9 resp. Pr., *Th. Pl.* V 74,12–13 S.-W.
c7–8 usurp. Pr., *in Alc.* 112,4–5 S.
c7 usurp. Ph., *Her.* 56; usurp. Pr., *in Prm.* 840,11–12 S.; resp. Dam., *in Prm.* I 91,14–15 W.-C.-S. (57 R.); resp. (vers. arab.) Gal., *in Ti.* fr. I, App. 2, 190 L.; resp. Ph., *Congr.* 103; resp. Plot. II 3,18,17 H.-S.; resp. Plot. VI 2,22,42–43 H.-S.; resp. Plu., *Mor.* 477c; resp. Pr., *in Ti.* I 322,5 et III 97,6–12 et III 101,1 D.; resp. Pr., *Th. Pl.* III 53,24 S.-W.; resp. Pr., *Th. Pl.* III 95,12 S.-W.; resp. Zach. Mit., *Opif.* 109,434 C.
c8–9 resp. Ph., *Ebr.* 30; resp. Pr., *Inst.* 26,2 D.; resp. Pr., *Th. Pl.* VI 11,20 S.-W.
c8 κάλλιστος resp. Alcin., *Intr.* 167,8 W.
c8 τελεώτατος resp. Ph., *Deus* 106; resp. Ph., *Opif.* 9 et 14; resp. Ph., *Plant.* 131
c9 μονογενὴς usurp. Alcin., *Intr.* 167,42–23 W.; usurp. Pr., *in Prm.* 708,22 S.; resp. Pr., *in Ti.* I 260,30–31 et I 306,25 et 30 et I 443,30 D.

CRITIAS

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a1–121c5 resp. Pr., *in Ti.* I 4,23–25 D.
a3–4 cit. Plu., *Mor.* 1017c; resp. Plu., *Mor.* 1007d
a4 resp. TL 207,4 M.

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a7–b4 περὶ—αὐτῶν AFF. Stob. II 1,28 (II 10,12–16 W.)
b5–d8 resp. Gr. Nyss., *in Cant.* 1,11 III (86,17–18 L.)

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c1 ἀλλά—ἔστησαν AFF. Sud. α 1052 (I 96,21 A.); *Paroem. Bodl.* 187 (18 G.); cit. Lib., *Or.* I 36 (I, 1,101,20–21 F.)
d8 μελλητέον expl. sch. Pl. ad loc. (290 G.)
e1–109a8 resp. Clem., *Strom.* V 9,58,6; resp. Cosm. Ind., *Top.* XII 2
e1–7 resp. Arn., *Gent.* I 5 (7,12–13 R.)
e2–3 resp. Dam., *in Phd.* I 522,6–7 W.
e4 (de Atlanticis) resp. Pr., *in R.* II 111,5 K.
e6–7 resp. Dam., *in Phd.* I 507,5 W. et 522,6–7 W.; resp. Tert., *Apol.* 40,4 D.; resp. Tert., *Nat.* I 9,6 B.

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b5–6 resp. Pr., *in Ti.* I 161,27–30 D.
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c1–2 usurp. Plu., *Mor.* 801d; usurp. Pr., *Th. Pl.* I 72,13–14 S.-W.
c1 usurp. Pr., *in Alc.* 279,21 S.; resp. Olymp., *in Alc.* 178,18 W.; resp. Plot. II 3,13,17 H.-S.
c2 usurp. Dam., *in Prm.* IV 14,17–18 W.-C.-S.-L. (253–254 R.); usurp. Pr., *in Alc.* 140,10 S.; usurp. Pr., *in Alc.* 199,22 S.; usurp. Pr., *in Alc.* 281,21–22 S.; usurp. Pr., *in Cra.* 88 (44,20 P.); resp. Pr., *in R.* I 22,2 K.; resp. Pr., *in Ti.* I 106,10 D.; resp. Pr., *Th. Pl.* I 72,13–14 S.-W.
c2 ἐκ πρύμνης expl. sch. Pl. ad loc. (290 G.)

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d7–e3 Ἰσθμόν, Κιθαιρῶνος, Πάρνηθος, Ὠρωπίαν, Ἀσωπόν expl. sch. Pl. ad loc. (290 G.)
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c5 resp. Pr., *in Ti.* III 244,5–7 D.

CHAPTER 9

Index Auctorum Platonis *Timaeum* vel *Critiam* Laudantium

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Orib., *Coll., Inc.* = Oribasius, *Collectiones Medicae, Libri Incerti* (*Collectionum Medicarum Reliquiae*), ed. J. Raeder, Leipzig-Berlin 1933

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Papp. = Pappus Alexandrinus, *Collectio*, ed. F. Hultsch, t. I, Berlin 1875

Ph., *Aet., Cher., Conf., Deus, Ebr., Fug., Gig., Her., Leg., Mos., Mut., Opif., Plant., Post., Sacr., Somn., Spec.* = Philo Alexandrinus, *De Aeternitate Mundi, De Cherubim, De Confusione Linguarum, Quod Deus Sit Immutabilis, De Ebrietate, De Fuga et Inventione, De Gigantibus, Quis Rerum Divinarum Heres Sit, Legum Allegoriae, De Vita Moysis, De Mutatione Nominum, De Opificio Mundi, De Plantatione, De Posteritate Caini, De Sacrificiis Abelis et Caini, De Somniis, De Specialibus Legibus*, edd. L. Cohn-P. Wendland, Berlin 1896–1930

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—, *Prov.* = ~, *De Providentia* (versio armenica) (*Les Oeuvres de Philon d'Alexandrie*, t. 35), ed. M. Hadas-Lebel, Paris 1973
—, *QE* = ~, *Quaestiones in Exodum* (versio armenica) (*Les Oeuvres de Philon d'Alexandrie*, t. 34c), ed. A. Terian, Paris 1992; fragmenta graeca ed. F. Petit, *Quaestiones in Genesin et Exodum, Fragmenta Graeca* (*Les Oeuvres de Philon d'Alexandrie*, t. 33), Paris 1978
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Philostr., *VA* = Philostratus, *Vita Apollonii*, ed. C.L. Kayser, Leipzig 1870–1871
Phlp., *Aet.* = Iohannes Philoponus, *De Aeternitate Mundi contra Proclum*, ed. H. Rabe, Leipzig 1899
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—, *in GA* = ~, *In Libros de Generatione Animalium Commentaria*, ed. M. Hayduck (*CAG* 14,3), Berlin 1903
—, *in GC* = ~, *In Aristotelis Libros de Generatione et Corruptione Commentaria*, ed. H. Vitelli (*CAG* 14,2), Berlin 1897
—, *in Mete.* = ~, *In Aristotelis Meteorologicorum Librum Primum Commentarium*, ed. M. Hayduck (*CAG* 14,1), Berlin 1901
—, *in Ph.* = ~, *In Aristotelis Physica Commentaria*, ed. G. Vitelli (*CAG* 16–17), Berlin 1887–1888
—, *Opif.* = ~, *De Opificio Mundi*, ed. G. Reichardt, Leipzig 1897
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—, *Theol.* = *Theologica*, vol. I, ed. P. Gautier, Leipzig 1989

Ptol., *Hyp.* = Ptolemaeus, *Hypotheses*, ed. J.L. Heiberg, Leipzig 1907

—, *Tetr.* = ~, *Tetrabiblos*, ed. F. Boll-E. Boer, Leipzig 1940

Quint., *Inst.* = Quintilianus, *Institutio Oratoria*, ed. M. Winterbottom, Oxford 1970

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—, *in Cael.* = ~, *In Aristotelis de Caelo Commentaria*, ed. J.L. Heiberg (*CAG* 7), Berlin 1894

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—, *in Ph.* = ~, *In Aristotelis Physica Commentaria*, ed. H. Diels (*CAG* 9–10), Berlin 1892–1895

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Stob. = Iohannes Stobaeus, *Anthologium*, edd. C. Wachsmuth-D. Hense, Berlin 1958^2

Str. = Strabo, *Geographia*, ed. S.L. Radt, Göttingen 2002–2005

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Sym. Seth, *Consp.* = Symeon Seth, *Conspectus*, in An. Ath.

Synes., *Calv., Dio, Insomn., Regn.* = Synesius Cyrenensis, *Laus Calvitiae, Dio, De Insomniis, Oratio de Regno*, edd. J. Lamoureux-N. Ajoulat, *Synésios de Cyrène, Opuscules* I–III, Paris 2004–2008

—, *Ep.* = ~, *Epistulae*, edd. A. Garzya-D. Roques, *Synésios de Cyrène, Correspondance*, Paris 2000

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Them., *in An.* = Themistius, *In Libros Aristotelis de Anima Paraphrasis*, ed. R. Heinze (CAG 5,3), Berlin 1899
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—, *Or.* = ~, *Orationes*, edd. G. Downey—A.F. Norman, Leipzig 1965–1971
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Thom. Mag., *Ecl.* = Thomas Magister, *Ecloga Vocum Atticarum*, ed. F. Ritschl, Halle 1832
—, *Reg. Off., Subd. Off.* = ~, *Oratio de Regis Officiis, Oratio de Subditorum Officiis*, PG 145
Thphl. Ant., *Autol.* = Theophilus Antiochenus, *Ad Autolycum*, ed. R.M. Grant, Oxford 1970
Thphr., *CP* = Theophrastus, *De Causis Plantarum*, ed. F. Wimmer, *Theophrasti Opera*, Paris 1866
—, *Metaph.* = ~, *Metaphysica*, edd. A. Laks-G.W. Most, Paris 1993
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Tz., *H.* = Iohannes Tzetzes, *Historiarum Variarum Chiliades*, ed. P.L.M. Leone, Naples 1968
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Zonar. = Zonaras, *Lexicon*, ed. J.A.H. Tittmann, Leipzig 1808
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Bibliography

The bibliography consists of three parts; in the first are mentioned a number of editions of the *Timaeus* and *Critias* that are interesting for the study of the history of the text. It is not a complete list of the editions that have appeared.

In the second part one finds the catalogues of manuscripts.

Finally, I list the books and articles to which I refer more than once in my study. My abbreviations are in general those employed in *l'Année Philologique*.

Editions of the *Timaeus* and *Critias*

(I mention the title only in case the edition does not contain both dialogues)

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First Basle edition (Simon Grynaeus, Johannes Oporinus), Basle 1534

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Tiletanus, J.L. *Platonis Timaeus*, Paris 1542

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Second Basle edition (Arnoldus Arlenius), Basle 1556

Stephanus, Geneva 1578

Lyon 1590

Francfurt 1602

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Ast, Fr. Jena 1804 (= Ast^1; repr. 1820)

Ast, Fr. Leipzig 1814 (= Ast^2)

Bekker, I. Berlin 1816–1818 (*Ti.* and *Criti.* 1817); critical notes in *Commentaria critica in Platonem a se editum* (Berlin 1823)

Ast, Fr. 1822 (Leipzig) (= Ast^3)

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